

BX

8611

A3

v.1

HISTORY

"

OF THE

CHURCH OF JESUS CHRIST

"

OF

LATTER-DAY SAINTS

PERIOD I.

History of Joseph Smith, the Prophet

BY HIMSELF

VOLUME I.

AN INTRODUCTION AND NOTES

BY

B. H. ROBERTS

Brigham Henry
1857-1933

PUBLISHED BY THE CHURCH

THE DESERET BOOK COMPANY

SALT LAKE CITY, UTAH

1946

Copyrighted by
JOSEPH F. SMITH
FOR
THE CHURCH OF JESUS CHRIST
OF
LATTER-DAY SAINTS
1902

PRINTED IN THE UNITED STATES OF AMERICA
DESERET NEWS PRESS

PREFACE.

In publishing the HISTORY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, it is felt that a solemn duty is being performed to the Saints and to the world. The events which make up the history of the Church in this age are the most important that history can chronicle. It is due therefore both to the Saints themselves and to the world that a faithful and complete history of the facts in which the Church of Jesus Christ of Latter-day Saints had its origin, together with the events through which it was subsequently developed, and all the circumstances, experiences and trials through which it passed be made known to mankind. It is important, too, that so far as possible the events which make up the history be related by the persons who witnessed them, since such statements give the reader testimony of the facts at first hand; and there is placed on record at the same time the highest order of historical evidence of the truth of what is stated. It was these considerations which induced the Church authorities, under whose auspices this history is published, to take the narrative of the Prophet Joseph Smith, as found in the manuscript *History of the Church*—now in the archives of the Historian's office—for the body of the work, rather than to authorize the writing of a history in the ordinary way. The editors of the work are not oblivious to the fact that to proceed in the manner followed in these volumes has its disadvantages; that it renders it impossible to correlate the facts, and give unity to the work; that it makes the body of the work more of the nature of

annals than of history; with the accompanying result that the conclusion of an event, or even a series of events, is frequently postponed indefinitely, and each reader is left to be his own "philosopher of history" while perusing these pages; that is, to form his own conclusions upon the data here presented to him. To overcome, at least in some small degree, the obvious disadvantages of the style in which it has been determined to publish this history, marginal notes relating to important matters are given, which, while it is not claimed that they overcome the difficulties of the annalistic style of the main body of the work, will nevertheless, be of great service to the reader both in this respect and also in here and there enlarging upon the Prophet's narrative where that narrative does not include all the facts known upon the subject.

From the first the Prophet Joseph Smith had a clear apprehension of the importance of keeping a faithful record of the events connected with the great work which God was bringing forth through his instrumentality; and it is to his appreciation of the importance of that fact, and his never tiring energy respecting it, that we are indebted for the minute completeness of our Church annals. While the very rapidity with which events happened, together with the quickly changing circumstances through which the purposes of God were unfolded in the great Dispensation of the Fulness of Times, necessarily occupied the time of the Prophet, and well nigh made it impossible for him to give all the attention to the making of annals that is necessary to such work, still he quite thoroughly supervised the writing of his history, with the result that more complete historical data have been written and preserved

respecting the coming forth of the work of God in these last days than any other great movement whatsoever.

One difficulty the Prophet experienced in writing the annals of the Church, which he usually called his history, was the unfaithfulness of some whom he employed in this service, and the frequent change of historians, owing to the ever shifting conditions surrounding the Church in the early years of its existence. It would be marvelous indeed if under all these circumstances there had been no mistakes made in our annals, no conflict of dates, no errors in the relation of events. But whether these conditions are taken into account or not, the manuscript annals of the Church are astonishingly free from errors of dates, relation of facts, or anachronisms of every description. When the Church historians George A. Smith and Wilford Woodruff completed their publication of the *History of Joseph Smith*, down to the 8th of August, 1844, which history was published in instalments in the *Deseret News*, Utah, and in the *Millennial Star*, England, they expressed themselves upon the correctness of what they had published in the following manner:

“The *History of Joseph Smith* is now before the world, and we are satisfied that a history more correct in its details than this was never published. To have it strictly correct, the greatest possible pains have been taken by the historians and clerks engaged in the work. They were eye and ear witnesses of nearly all the transactions recorded in this history, most of which were reported as they transpired, and, where they were not personally present, they have had access to those who were. Moreover, since the death of the Prophet Joseph,

the history has been carefully revised under the strict inspection of President Brigham Young, and approved by him. We, therefore, hereby bear our testimony to all the world, unto whom these words shall come, that the *History of Joseph Smith* is true, and is one of the most authentic histories ever written."

Their statement assuredly is true; and yet by a careful revision of the work they did, and the correction of a few errors in dates and other details, the work has been brought to a still higher state of perfection. Where grammatical accuracy was violated in the original record it has been corrected, so far as observed; but no historical or doctrinal statement has been changed. Some changes will be observed in the matter of the biographies of the leading elders of the early days of the Church. When a man of prominence connected himself with the Church, the Prophet Joseph usually gave a biographical sketch of him in his own history, then writing; and sometimes these biographies were long and unduly interrupted the movement of events. To rid the body of the work of this incumbrance it was decided to place all biographical matter in marginal notes; this made it necessary to condense very much those found in the Prophet's narrative, while severe brevity—after accuracy—has been the aim in those prepared by the annotator.

The most careful attention has been given to this work by those engaged in its preparation. The manuscript has been read to the Church Historian, President Anthon H. Lund, with constant reference to the original manuscript history and all copies of it published in the *Times and Seasons* and the *Millennial Star*; and also to various editions of the Doctrine and

Covenants, and the Book of Commandments published at Independence, Missouri, in 1833, where the revelations received by the Prophet Joseph Smith are contained. In the course of this work slight variations in phraseology were discovered in the several editions of the Doctrine and Covenants, that doubtless arose through careless proof reading; and as between the most carefully proof-read editions and the revelations found in the manuscript *History of the Church* there were some slight differences, which were corrected to agree with the original manuscript; but the corrections were never made until first submitted to the First Presidency, and carefully considered and approved by them. We therefore feel that this great care has resulted in presenting to the Church and to the world the revelations which the Prophet Joseph Smith received in their most perfect form; and that a standard is created for all future publication of these revelations. Speaking of the revelations that appear in this book, it is proper to remark that one of the chief values of this volume of the *History of the Church* will arise from the fact that the greater number of those revelations received by the Prophet Joseph Smith is published in it—one hundred and one, out of a hundred and thirty-three found in the Doctrine and Covenants; and as they are published in connection with the circumstances existing when brought forth, the student of the doctrines of the Church will find this volume of almost incalculable benefit to him.

In the Introduction it is believed the reader will find a fitting background from which are projected with majestic boldness the great events and splendid doctrines of the Dispensation of the Fulness of Times.

That dispensation, of which this history is but the chronicle, bears an important relation to all former dispensations since the world began. It is the ocean into which they as streams flow. It is their complement, and unifying force—it makes them all one; and demonstrates that while things to men appear but in parts, God forever stands in the presence of the whole, and dispenses His providences with reference to His perfect comprehension of the end from the beginning. It is to exhibit this relation of dispensations that the Introduction is written, and the importance of the subject must be the apology for its length.

TABLE OF CONTENTS

VOLUME I

	PAGE.		PAGE.
Preface	III	The Development of	
Introduction	XXV	False Doctrines After	
Antiquity of the Gospel.	XXV	the Death of the	
The Gospel Revealed to		Apostles	LIV
Adam	XXVI	The Revolution of the	
Establishment of the An-		Fourth Century: Con-	
cient Church	XXVIII	stantine	LVI
The Gospel <i>Versus</i> the		Christianity Made a	
Law	XXIX	Persecuting Religion..	LXIII
From Moses to John the		Persecution of "Here-	
Baptist and Messiah..	XXX	tics"	LXVII
The Dispensation of the		Christianity Before and	
Meridian of Time....	XXXI	After Constantine....	LXX
The Identity of the Dis-		Decline in Moral and	
pen-sation of the Meri-		Spiritual Living Among	
dian of Time and the		Christians	LXXI
Dispensation of the		Loss of Spiritual Gifts	LXXXVIII
fulness of Times		Departure of "Christen-	
Considered	XXXII	dom" from the True	
Joel's Prophecy of the		Doctrine of Deity....	LXXXI
Dispensation of the		The Christian Doctrine	
Last Days	XXXIII	of God	LXXXI
Daniel's Prophecy of		Paganization of the	
the Rise of the King-		Christian Doctrine of	
dom of God in the		God	LXXXIV
Last Days	XXXVI	The Church of Christ	
The Announcement of		Displaced by the	
the Universal Apos-		Churches of men... LXXXIX	
tasy	XLII	Testimony of Prophecy	
Character of the Early		to the Universal Apos-	
Christians	XLIII	tasy	XCHII
The Rise of False		Conclusion	XCV
Teachers	XLIX		

X.

CONTENTS

CHAPTER I.

JOSEPH SMITH'S BIRTH AND LINEAGE—THE PROPHET'S FIRST VISION
—"THIS IS MY BELOVED SON."

	PAGE.		PAGE.
The Prophet's Introduction ..	1	Effort of Satan to Destroy the	
Birth and Ancestry.....	2	Prophet	5
Religious Excitement in West-		The First Vision	5
ern New York.....	2	State of Christian World....	6
Reflection on Divided Christen-		Sectarian opposition	6
dom	3	Reflections Upon Sectarian Op-	
Perplexity of the Prophet....	4	position	7
The Promise of St. James Test-		All Doubt Settled	8
ed	4		

CHAPTER II.

THE VISITATION OF MORONI—EXISTENCE OF THE BOOK OF
MORMON MADE KNOWN.

Interval of Three Years, 1820-		Third Appearing of Moroni....	14
1823	9	Fourth Appearing of Moroni....	14
Confession of Errors	9	The Hill Cumorah.....	15
Appearing of Moroni.....	11	The Nephite Record.....	16
Moroni's Message	11	Fourth Annual Visitation to	
Ancient Prophecies Quoted....	12	Cumorah	16
Plates not to be Shown.....	13	Story of Being a Money Digger	16
Second Appearing of Moroni..	13	The Prophet's Marriage.....	17

CHAPTER III.

THE NEPHITE RECORD DELIVERED TO JOSEPH—THE ANGEL'S WARNING—THE
WORK OF TRANSLATION.

The Prophet Receives the Plates		uscript	20
.....	18	Prophet's Journey to Manches-	
Efforts of Enemies to Get the		ter and Return to Pennsyl-	
Plates	18	vania	21
Misrepresentations	19	Interpreters and Plates Re-	
Removal to Pennsylvania....	19	turned to the Prophet.....	23
Words of the Book given to		Interval in the Work of Trans-	
the Learned	19	lation	28
The Loss of 116 Pages of Man-		Three Witnesses Promised ..	28

CONTENTS

XI.

CHAPTER IV.

OLIVER COWDERY BECOMES THE PROPHET'S SCRIBE—THE TRANSLATION OF THE PLATES CONTINUED.

	PAGE.		PAGE.
Oliver Cowdery	32	The Mission of John the Apos-	
Witness of the Spirit to Cow-		tle	35
dery	35	Oliver Desires to Translate..	36

CHAPTER V.

RESTORATION OF THE AARONIC PRIESTHOOD—FIRST BAPTISMS.

The Aaronic Priesthood Re-		Conversion of Samuel H. Smith	44
stored	39	Hyrum Smith's Inquiries.....	45
Limitation of the Aaronic		Assistance from Joseph Knight,	
Priesthood	39	Sen.	47
John the Baptist, May 15, 1829	40	Prophet's Removal to Fayette..	48
Outpourings of the Spirit.....	42	David, John, and Peter Whit-	
Ordination and Baptism Kept		mer, Jun., as Assistants....	49
Secret	43	Early Baptisms	51

CHAPTER VI.

THE TESTIMONY OF THE ESPECIAL WITNESSES TO THE BOOK OF MORMON.

Provision made for Special Wit-		The Visitation of the Angel—	
nesses	52	Viewing the Plates.....	54
Seeking the Fulfilment of the		Martin Harris Views the Plates	55
Promise	54	Statement of the Witnesses..	56
The Order of Prayer.....	54	Early Progress in the Work..	59

CHAPTER VII.

THE DAY APPOINTED FOR ORGANIZING THE CHURCH—REVELATION ON CHURCH GOVERNMENT.

Directions for the Organization		Instructions on Church Organ-	
of the Church	60	ization	64

XII.

CONTENTS

CHAPTER VIII.

THE BOOK OF MORMON PUBLISHED—THE CHURCH ORGANIZED.

	PAGE.		PAGE.
Price for Publishing Book of		Prophet, Seer, and Revela-	
Mormon	71	tor to the Church.....	78
The Title Page.....	71	The Church of Jesus Christ Be-	
Procedure in the Organization		gins its Career.....	79
of the Church.....	75	Word of the Lord to Several	
Joseph Smith, Jun., Appointed		Persons	80

CHAPTER IX.

THE COMMENCEMENT OF THE PUBLIC MINISTRY OF THE CHURCH.

The First Public Discourse...	81	Mobbings	88
The Prophet's Ministry at		The Prophet Arrested.....	88
Colesville	81	The Prophet Escapes the Mob	89
Labors of the Prophet with		Excitement over the Prophet's	
Newel Knight	82	Case	89
The First Miracle in the Church	82	The Trial	89
Remarkable Experience of		Daughters of Mr. Staal as Wit-	
Newel Knight	83	nesses	90
Effect of Publishing the Book		The Acquittal	91
of Mormon	84	The Prophet's second Arrest..	91
First Conference of the Church	84	Unnecessary Severity	91
Effect of Spiritual Manifesta-		The Second Trial	92
tions	85	Newel Knight vs. Lawyer Sey-	
Baptisms	86	mour	92
Labor of the Prophet at Coles-		Plea for the State	93
ville	86	Plea for the Defendant	93
The Adventures of Emily Co-		Change in Sentiment.....	95
burn	87	The Prophet Acquitted.....	96

CHAPTER X.

THE MOLESTATION AT COLESVILLE BY MOBS—THE REVELATION EMBODYING THE VISION OF MOSES.

The Second Flight from Coles-		Encouragement from Inspired	
ville	97	Dreams	101
Reflections on Persecution...	97	Compilation of Revelations....	104
The Strength which God Gave	98	Cowdery's Error	104
		Prophet's Correction of Error	105

CONTENTS

XIII.

CHAPTER XI.

FURTHER LIGHT RESPECTING THE SACRAMENT—PROPHET'S REMOVAL TO FAYETTE.

	PAGE.		PAGE.
Instructions on the Sacra-		Satisfactory Results of the	
ment	106	Conference	118
A Confirmation Meeting	108	Mission to the Lamanites....	118
The Prophet's Father-in-law		Departure of the Lamanite	
Embittered	108	Mission	120
The Eyes of Enemies Blinded		Arrival at Kirtland.....	120
Through Faith.....	108	Previous Relations of Pratt	
The Prophet Finds an Asylum		and Rigdon	121
at Fayette	109	Presentation of the Book of	
Spurious Revelations Through		Mormon to Sidney Rigdon..	122
Hyrum Page	109	Public Ministry at Mentor....	124
The Conference of September		The Work Opened at Kirtland	124
26th	115	Conversion of Sidney Rigdon	125

CHAPTER XII.

LOST BOOKS OF ANCIENT SCRIPTURE—COMMANDMENT TO THE CHURCH IN NEW YORK TO MOVE TO OHIO.

Readiness of the Lord to Im-		Sidney Rigdon and Edward	
part Knowledge.....	126	Partridge Visit the Prophet	128
Orson Pratt Seeks to Know		Of the Lost Books of Scrip-	
the Will of the Lord.....	127	ture	132

CHAPTER XIII.

PROSPECTS OF THE CHURCH AT THE OPENING OF THE YEAR 1831—REMOVAL OF THE PROPHET JOSEPH FROM NEW YORK TO OHIO—DOCTRINAL DEVELOPMENT.

Prospects of the Church, 1831..	140	Revelation Giving the Law of	
Why Covill Rejected the Com-		the Church	148
mandment	145	Pretensions of a Woman to	
The Prophet Removes to Ohio	145	Revelations, etc	154
The Branch of the Church at		A Special Conference, 3rd-6th	
Kirtland	146	of June.....	157

XIV.

CONTENTS

CHAPTER XIV.

EFFORT TO OVERWHELM THE CHURCH BY FALSEHOOD—SUNDRY REVELATIONS;
LEADING TO DOCTRINAL DEVELOPMENT.

	PAGE.		PAGE.
Efforts Through the Press to		Ohio	166
Retard the Work.....	158	The Shaking Quakers.....	167
The Gifts of the Holy Ghost..	163	Inquiry on Spiritual Manifes-	
John Whitmer Appointed His-		tations	170
torian	166	Arrival in Ohio of the New	
On the Purchase of Land in		York Saints	173

CHAPTER XV.

THE IMPORTANT CONFERENCE OF JUNE 3RD-6TH—ARRIVAL OF THE ELDERS IN
WESTERN MISSOURI.

Important Conference of June		Company for Missouri.....	188
3rd-6th at Kirtland	175	Treatment by the Way.....	188
Difficulty in the Thompson		Arrival in Missouri.....	189
Branch	180	Reflections on State of Society	
Report of Oliver Cowdery on		in Missouri	189
Conditions in Western Mis-		Questions and the Answer by	
souri	182	Revelation	189
Marsh and Thayre Separated		The First Sabbath in Zion....	190
as Missionary Companions..	186	Arrival of the Colesville Branch	
Departure of the Prophet and		191

CHAPTER XVI.

THE FOUNDING OF ZION.

The First Act in the Founding		Death of Polly Knight	199
of Zion	196	Directions for the Elders.....	201
Description of the Land of		Prophet and Others Depart for	
Zion	197	Kirtland	202
Agricultural Products	197	A Chance Meeting of Elders..	205
Animals, Domestic and Wild..	197	Arrival of the Prophet and	
The Climate	198	Party at Kirtland.....	206
The Future Glory of Zion....	198	Anxiety of the Saints to Re-	
Dedication of the Temple Site	199	ceive the Word of the Lord	207
First Conference in Zion.....	199	Preparations to Move to Hiram	211

CONTENTS

XV.

CHAPTER XVII.

THE APOSTASY OF EZRA BOOTH—PREPARATIONS FOR PUBLISHING THE BOOK OF COMMANDMENTS.

	PAGE.		PAGE.
The Prophet Moves to Hiram..	215	Language of Revelations Crit-	
Ezra Booth's Apostasy.....	215	icised	224
The Purchase of a Press.....	217	The Folly of William M'Lel-	
A prayer Revealed.....	218	lin	226
Revision of the Bible Renewed	219	Preparation of the Revelations	
Instructions and Appointments		for Publication, November	
of the Conference of Octo-		1st-15th	229
ber 11th	219	Dedication of the Book of	
Special Conference of Octo-		Commandments	234
ber 21st	219	Esteem in which the Confer-	
Conference at Orange, Ohio,		ence Held the Book of Com-	
October 25th	219	mandments and Book of Mor-	
Special Conference Nov. 1st..	221	mon	235

CHAPTER XVIII.

THE AMHERST CONFERENCE—THE VISION OF THE DEGREES OF GLORY IN MAN'S FUTURE LIFE.

The Labors of the Prophet		The Amherst Conference.....	242
and Sidney Rigdon.....	238	Revelation of the Degrees of	
The Prophet's Earnest Labors		Future Glory	245
in Kirtland	239	The Prophet's Views on the	
Effectiveness of the Prophet's		Foregoing Revelation	252
and Sidney Rigdon's La-		A Key to St. John's Book of	
bors	241	Revelation	253
Translation Renewed.....	242	Sundry Revelations	255

CHAPTER XIX.

MOB VIOLENCE AT HIRAM—THE SECOND JOURNEY OF THE PROPHET TO ZION, AND RETURN TO KIRTLAND.

Prospectus of the <i>Evening</i>		Brutality of the Mob.....	262
and <i>Morning Star</i>	259	The Prophet's Pitiable Con-	
The Prophet's Life in Hiram..	260	dition	263
A Prophecy on Olmstead John-		A Case of Mistaken Identity..	263
son	260	The Prophet's Undaunted Spirit	
Apostates	260	264
Mob Violence at Hiram.....	261	Elder Rigdon's Condition.....	265

XVI.

CONTENTS

	PAGE.		PAGE.
Composition of the Mob.....	265	A Visit to the Colesville Saints	269
The Prophet Starts on his Second Visit to Zion.....	265	Literary Affairs of the Church Considered	270
Incidents by the Way.....	266	Transaction of Temporal Business	270
Prophet Acknowledged President of the High Priesthood	267	Return Journey to Kirtland—Incidents by the Way.....	271
The Purposes the Prophet Seeks to Effect Through Church Organization	269	The Foreknowledge of a Seer	272

CHAPTER XX.

"THE EVENING AND MORNING STAR."

Occupation of the Prophet, Summer of 1832.....	273	Opposition of the Press.....	273
		Second No. of the <i>Star</i>	277

CHAPTER XXI.

LARGER VIEWS OF THE DOCTRINE OF PRIESTHOOD REVEALED—THE MEETING OF THE PROPHET JOSEPH SMITH, JUN., BRIGHAM YOUNG, AND HEBER C. KIMBALL.

Baptism of George A. Smith..	285	ern Cities.....	295
Return of Elders from Missouri	286	The Arrival of the Youngs at Kirtland	296
The Prophet's Visit to East-			

CHAPTER XXII.

THE PROPHECY ON THE WAR OF THE REBELLION—THE OLIVE LEAF—COMMUNICATION TO MR. SEATON—WARNING TO ZION.

State of the World at the Close of 1832	301
---	-----

CHAPTER XXIII.

THE ENJOYMENT OF SPIRITUAL BLESSINGS IN THE CHURCH—THE WORD OF WISDOM.

Enjoyment of Spiritual Gifts..	322	Revision of the New Testament Completed	324
Ordinances of the Washing of Feet	323	John Murdock's Message to the Thompson Branch.....	325
The Elders Pronounced Clean..	323		

CONTENTS

XVII.

	PAGE.		PAGE.
Concerning the Prophet's Communication to Seaton.....	326	Riggs	327
Case of Burr Riggs.....	327	A Word of Comfort to the Prophet	329
Consideration of Missouri Correspondence of the 11th and 12th of January.....	327	The Apocrypha	331
Excommunication of Burr		A Mission to the East Ap- pointed	332
		Case of Brother Lake.....	333

CHAPTER XXIV.

KIRTLAND TO BE A STAKE OF ZION—REGULATION OF CHURCH AFFAIRS IN MISSOURI.

School of the Prophets.....	334	First Assembly of Mob in Zion	342
Rigdon and Williams Ordained Presidents	334	Conference of High Priests in Kirtland	342
Kirtland a Stake of Zion....	335	Another Conference of High Priests	342
Matters Relating to Church Government in Zion Set- tled	335	Council Proceedings Approved..	343
Purchase of the French Farm	336	Signs of the Times.....	347
Conference in Zion	336	Removal of Indians.....	348
The State of the World.....	337	Arrival of the Prophet's Rela- tives in Kirtland.....	348

CHAPTER XXV.

PREPARATIONS FOR BUILDING THE KIRTLAND TEMPLE—TRIAL AND EXCOMMUNI- CATION OF "DOCTOR" PHILASTUS HURLBURT.

The House of the Lord at Kirt- land	349	Ground Broken for Kirtland Temple	353
The Trial of "Doctor" Hurl- burt	352	Action of Conference with Reference to the Temple....	353
The House of the Lord to be built at Kirtland	352	Hurlburt's Appeal	354
The French Farm	352	Copley's Case	354
John Johnson Ordained a High Priest	353	Excommunication of "Doctor" Hurlburt	355
		Case of James Higbee	355

XVIII.

CONTENTS

CHAPTER XXVI.

THE PLAT OF THE CITY OF ZION—ITS TEMPLES—CORRESPONDENCE ON AFFAIRS
IN ZION AND EUGENE.

PAGE.	PAGE.
The General Plan of the City of Zion 357	The House of the Lord for the Presidency 359
The Blocks Set Aside for Tem- ples 358	The Pulpits of the Temple.. 360
Location of Land for the Agri- culturist 358	The Windows 361
Zion a Group of Cities..... 358	General Dimensions 361
Names of the Temples..... 359	Arrangements of the Curtains 362
	Important Letter to Brethren in Zion 362

CHAPTER XXVII.

PREPARATION OF THE MOB IN JACKSON COUNTY TO RESORT TO VIOLENCE—IM-
PORTANT EXCERPTS FROM THE "STAR."

The Rise of Mob Force in Jackson County..... 371	tutional Guarantee of Reli- gious Freedom..... 374
The Mob Ignores the Consti-	Council of Elders in Kirtland 388

CHAPTER XXVIII.

MOB VIOLENCE IN THE LAND OF ZION.

Demands of the Mob..... 390	A Messenger Sent to Kirt- land 395
The Mob's Treatment of Elder Partridge 390	The <i>Western Monitor</i> on Jackson County Troubles.. 395
Charles Allen 391	The Prophet's Comment on the <i>Monitor</i> Article..... 400
Reflection of the Prophet..... 391	Corner Stone of Kirtland Tem- ple Laid 400
Aftermath of Mob Violence.. 393	
The Second Gathering of the Mob 394	

CHAPTER XXIX.

MINOR EVENTS IN ZION AND KIRTLAND—AN APPEAL TO THE GOVERNOR OF
MISSOURI.

Prophet's Letter to Vienna Jaques	407
---	-----

CONTENTS

XIX.

CHAPTER XXX

THE PROPHET'S MISSION TO CANADA.

PAGE.	PAGE.
The Prophet Starts for Canada 416	Meeting and Baptisms at Mt.
Letter to Saints in Zion..... 417	Pleasant 422
Distraction About Zion..... 419	Return to Kirtland..... 422
Narrative of Canada Journey	Action of Governor Dunklin
Renewed 419	on Petition..... 423
At Father Nickerson's..... 421	Preparation for Asserting
Through Upper Canada..... 421	Rights 424
Meeting at Bradford..... 421	Counsel Employed..... 425

CHAPTER XXXI.

EXPULSION OF THE SAINTS FROM JACKSON COUNTY.

Attack on the Saints Settled on	Incidents of the 5th November 433
Big Blue 426	One Hundred Volunteers..... 433
The Saints at the Prairie Set-	The Demand of the Mob Mi-
tlement Attacked..... 427	litia 433
Mobbing at Independence..... 427	The Savagery of the Mob.... 436
Other Incidents at Indepen-	Events of the 5th and 6th of
dence 428	November..... 436
An Appeal to the Circuit Court 429	Scenes on the Banks of the
Events of Monday, Nov. 4th.. 429	Missouri 437
The Battle..... 430	Lieutenant Governor Boggs... 437
Gilbert <i>et al.</i> on Trial..... 431	In Exile..... 438
Assault on the Prisoners..... 432	The Stars Fall..... 439

CHAPTER XXXII.

REMEMBRANCE OF CANADA SAINTS—CORRESPONDENCE AND PETITION RELATIVE TO MISSOURI AFFAIRS.

Letter to Moses C. Nickerson 441	Judge Ryland's Letter to Amos
The Prophet's Reflections..... 443	Reese..... 445
Sidney Rigdon 443	Hyde and Gould Return to
A Prophecy..... 443	Kirtland..... 446
The Prophet's Maxims..... 444	Remnants Scattered..... 448
Frederick G. Williams..... 444	New Church Press..... 448
Attorney General's Letter to	The Dedication of the New
the Exiles' Counsel..... 444	Press 451

CHAPTER XXXIII.

THE PROPHET'S SYMPATHY FOR THE EXILED SAINTS—REASONS FOR THEIR
EXPULSION FROM ZION.

	PAGE.		PAGE.
Expulsion of Saints from Van Buren County	456	Sad Condition of the Saints..	457

CHAPTER XXXIV.

A PRESS ESTABLISHED AT KIRTLAND—BLESSING UPON THE PROPHET'S FAMILY—
—RESPONSIBILITY FOR LAWLESS ACTS IN MISSOURI.

Dedication of Printing Press..	465	A Prayer	467
Strength and Weakness of Oliver Cowdery	465	Messengers to Zion.....	467
The Prophet's Blessing Upon his Father's House	466	A Life Guard of Washington Driven from Jackson County	469
His Mother	466	Court of Inquiry	469
His Brother Hyrum.....	466	Excommunications at Kirtland	470
His Brother Samuel.....	466	Elliott, Haggart and Babbitt Cases	470
Prophecy on the head of his Brother William	467	Disposition of the <i>Star Press</i> ..	470
		Where Responsibility Rests	471

CHAPTER XXXV.

IMPORTANT CORRESPONDENCE ON JACKSON COUNTY AFFAIRS, CHIEFLY BETWEEN
LEADING OFFICIALS OF THE CHURCH IN ZION AND STATE OFFICIALS OF
MISSOURI.

Algernon Sidney Gilbert's Letter to Governor Dunklin...	472	Letter of Algernon Sidney Gilbert to A. Leonard, Esq., Attorney	478
Letter of the First Presidency to the Scattered Saints....	474	Letter from Brethren in Clay County, Mo., to Judge Ryland	479
Letter from Governor Dunklin to the Brethren in Missouri..	476		

CONTENTS

XXI.

	PAGE.		PAGE.
Letter of W. W. Phelps <i>et al.</i> to Judge Woodward.....	479	to Write the President on the Subject of Saints' Petition..	488
Affidavit of Abigail Leonard..	480	The Brethren in Missouri to Governor Dunklin, Inform- ing him that they Expect the Arrival of Reinforce- ments from their Brethren in the East	489
Letter of W. W. Phelps to the Brethren in Kirtland, De- tailing the Farcical Effort of the Officers of Missouri to Enforce the Law.....	481	Letter of Governor Dunklin Replying to the Communi- cation of April 24th from the Brethren in Clay County	491
Second Petition to the Presi- dent of the United States...	483	Letter to Governor Dunklin Answering his of April 20th, Wherein he Cautioned the Saints to Keep their Ene- mies in the Wrong	491
Letter of Algernon S. Gilbert <i>et al.</i> to President Accom- panying Foregoing Petition	485	Letter to Colonel S. D. Lucas Asking About Arms Surren- dered at Independence	492
Letter of the Brethren to Gov- ernor Dunklin, Asking him to Write the President in Con- nection with their Petition..	487	Reply of the General Govern- ment to the Petition of the Saints	493
Letter of W. W. Phelps to U. S. Senator Benton of Mis- souri on the Subject of the Petition to the President...	487		
Letter from Governor Dunk- lin to the Brethren, An- swering the one Inviting him			

INTRODUCTION

ANTIQUITY OF THE GOSPEL

THE HISTORY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS is also the history of the opening and progress of the Dispensation of the Fulness of Times; and as that dispensation bears an important relation to all dispensations which have preceded it, let us here ascertain in what that relation consists. By doing so we shall have a better appreciation of the full import of those events which make up the history of the Church.

A dispensation, without reference to any specific application or limitation of the term, is the act of dealing out or distributing, such as the dispensation of justice by courts, the dispensation of blessings or afflictions by the hand of Providence. Theologically a dispensation is defined as one of the several systems or bodies of law in which at different periods God has revealed his mind and will to man, such as the Patriarchal Dispensation, the Mosaic Dispensation, or the Christian Dispensation. The word is also sometimes applied to the periods of time during which the said laws obtain. That is, the period from Adam to Noah is usually called the Patriarchal Dispensation. From Noah to the calling of Abraham, the Noachian Dispensation; and from Abraham to the calling of Moses, the Abrahamic Dispensation. But the word dispensation as connected with the Gospel of Jesus Christ means the opening of the heavens to men; the giving out or dispensing to them the word of God; the revealing to men in whole or in part the principles and ordinances of the Gospel; the conferring of divine authority upon certain chosen ones, by which they are empowered to act in the name, that is, in the authority of God, and for Him. That is a dispensation as relating to the Gospel; and the Dispensation of the Fulness of Times is the dispensation which includes all others and gathers to itself all things which bear any relation whatsoever to the work of God. Also it is the last dispensation, the one in which will be gathered together in one all things in Christ, both which are in heaven, and which are on earth; even in Him.* It is the dispensation which will see fulfilled all the decrees of God respecting the salvation of men and the redemption of the earth itself; and bears

*Eph. 1:8-10.

such relation to all other dispensations of the Gospel as the ocean does to all earth's streams. It receives and unites them all in itself.

That there have been many dispensations of the Gospel, many times that divine authority has been conferred upon men, is apparent from the Scripture narrative of such events. And yet, strange as it may seem, in the face of such Scripture narratives, there are those among professing Christians who hold that the Gospel had no earlier origin than the time of Messiah's ministry in the flesh. As a matter of fact, however, the Gospel of Jesus Christ has existed from the very earliest ages of the world. There are, indeed, certain passages of Scripture which lead us to believe that even before the earth was made or ever man was placed upon it, the Gospel had been formulated and was understood by the spirits which inhabited the kingdom of the Father; and who, in course of time, would be blessed with a probation on the earth—an earth-life. If this be not true, of what significance is the Scripture which speaks of Jesus as the Lamb ordained before the foundation of the world, but revealed in this day for the salvation of man? * What of the "Lamb slain from the foundation of the world"? † And further: "They that dwell on the earth shall wonder, whose names were not written in the Book of Life from the foundation of the world." ‡ "Where wast thou," asked the Lord of Job, "when I laid the foundations of the earth? * * * When the morning stars sang together, and all the sons of God shouted for joy?" § There is evidence in these expressions found in Scripture that before the foundations of the earth were laid the sacrifice necessary to the redemption of men was understood, and the "Lamb" for the sacrifice was chosen, Jesus, the Messiah. There is evidence in these expressions from Scripture of the pre-existence of the spirits of men, and the names of some of them at least were written in the "Book of Life" from the foundation of the world, and it is not unlikely that the shouting of all the sons of God for joy at the creation of the earth was in consequence of the prospects which opened before them because of the earth-life and the salvation that would come to them through the Gospel—even in the prospects of that "eternal life, which God that cannot lie promised before the world began."

The Gospel Revealed to Adam.

The Gospel, then, is of great antiquity. Older than the hills,

* I Peter 1: 18-25.

† Rev. xiii: 8.

‡ Rev. xvii: 8.

§ Job xxxviii: 4-6.

older than the earth; for in the heavenly kingdom was it formulated before the foundations of the earth were laid. Nor were men left in ignorance of the plan of their redemption until the coming of the Messiah in the flesh. From the first that plan was known. Our annals are imperfect on that head, doubtless, but enough exists even in the Jewish scriptures to indicate the existence of a knowledge of the fact of the Atonement and of the redemption of man through that means. Abel, the son of Adam, is the first we read of in the Jewish scriptures as offering "the firstlings of his flock" as a sacrifice unto God. How came he to offer sacrifice of the firstlings of his flock? Doubtless behind Abel's sacrifice, as behind similar offerings in subsequent ages, stood the fact of the Christ's Atonement.* In it was figured forth the means of man's redemption—through a sacrifice, and that the sacrifice of the first-born. But where learned Abel to offer sacrifice if not from his father Adam? It is reasonably certain that Adam as well as Abel offered sacrifices, in like manner and for the same intent; and to Adam, though the Jewish scriptures are silent respecting it, God must have revealed both the necessity of offering sacrifice and the great thing of which it was but the symbol. And here, to some advantage, may be quoted a passage from the writings of Moses, as revealed to Joseph Smith, in December, 1830. From what was then made known to the great latter-day Prophet of the writings of Moses, it appears that our book of Genesis does not contain all that was revealed to Moses respecting the revelations of God to Adam and his children of the first generation. According to this more complete account of the revelation to Moses, after Adam was driven from Eden, God gave commandments both to him and his wife, that they should worship the Lord their God, and should offer the firstlings of their flocks for an offering unto the Lord, and Adam was obedient unto the commandment:

And after many days an angel of the Lord appeared unto Adam, saying: Why doest thou offer sacrifices unto the Lord? And Adam said unto him: I know not, save the Lord commanded me. And the angel spake, saying: This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth. Wherefore, thou shalt do all that thou doest in the name of the Son, and thou shalt repent and call upon God in the name of the Son for evermore.†

After some time elapsed and men multiplied in the earth and wickedness increased; after Abel, the righteous, was slain and Cain was a vagabond in the earth for the murder; after Lamech had also become a murderer and Satan had great power among the disobedient—then, it is written:

*Paul to Titus 1:2.

†Pearl of Great Price, Book of Moses, ch. v:6-8, Edition of 1902, quoted throughout.

And God cursed the earth with a sore curse, and was angry with the wicked, with all the sons of men whom he had made; for they would not hearken unto His voice, nor believe on His Only Begotten Son, even Him whom He declared should come in the meridian of time, who was prepared from before the foundation of the world. And thus the Gospel began to be preached, from the beginning, being declared by holy angels sent forth from the presence of God, and by His own voice, and by the gift of the Holy Ghost. And thus all things were confirmed unto Adam, by an holy ordinance, and the Gospel preached, and a decree sent forth, that it should be in the world, until the end thereof.*

Establishment of the Ancient Church.

As the Gospel was thus preached there were those among the children of Adam who obeyed it, and a record of those men was kept, and they constituted the ancient Church of God. Enoch was of the number of righteous ones, and a preacher of righteousness. In these revealed writings of Moses he is represented in the course of his ministry as referring to the manner in which the Gospel was taught to Adam:

And he said unto them: Because that Adam fell, we are, and by his fall came death; and we are made partakers of misery and woe. Behold Satan hath come among the children of men, and tempteth them to worship him; and men have become carnal, sensual, and devilish, and are shut out from the presence of God. But God hath made known unto our fathers that all men must repent. And He called upon our father Adam by His own voice, saying: I am God; I made the world, and men before they were in the flesh. And He also said unto him: If thou wilt turn unto me, and hearken unto my voice, and believe, and repent of all thy transgressions, and be baptized, even in water, in the name of mine Only Begotten Son, who is full of grace and truth, which is Jesus Christ, the only name which shall be given under heaven, whereby salvation shall come unto the children of men, ye shall receive the gift of the Holy Ghost, asking all things in His name, and whatsoever ye shall ask, it shall be given you.†

Adam was obedient to the commandments of the Lord, and taught them to his children, many of whom believed them, obeyed, and became the sons of God.

Enoch, we are told, "walked with God: and he was not; for God took him."‡ Paul, in speaking of him, says: "By faith Enoch was translated that he should not see death; and was not found, because God had translated him."§ But the writings of Moses, as revealed to

* Pearl of Great Price, Book of Moses, ch. v: 56-59.

† Pearl of Great Price, Book of Moses, ch. vi: 48-52.

‡ Gen. v: 24.

§ Heb. xi: 5.

Joseph Smith, and from which I have been quoting, give information that not only was Enoch translated but the Saints inhabiting his city, into which he had gathered his people, and this city was called Zion; "And it came to pass that Zion was not, for God received it up into His own bosom; and from thence went forth the saying, Zion is fled."*

The Gospel versus the Law.

Thus the Gospel was taught to the ancients. Noah was a preacher of it as well as Enoch. So, too, was Melchizedek, priest of the Most High God, King of Salem, who met Abraham in his day and blessed him.† Paul, the Apostle of the Gentiles, bears unmistakable testimony to the fact that the Gospel was preached unto Abraham; and also that it was offered to Israel under Moses before "the law of carnal commandments" was given. "I would not that ye should be ignorant," he says, "how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: *for they drank of that spiritual Rock that followed them: and that Rock was Christ.*"‡

Referring again to the fact of the presentation of the Gospel to ancient Israel, Paul says that the Gospel was preached unto ancient Israel, as well as unto Israel in his day; but the preaching of the Gospel to ancient Israel was not profitable to them, because they received it not in faith, and as a result displeased God by their unbelief, and the rebellious perished in the wilderness.§

Paul's great controversy with the Christian Jews was in relation to the superiority of the Gospel to the law of Moses. Many of the Christian Jews while accepting Jesus of Nazareth as the promised Messiah, still held to the law with something like superstitious reverence, and could not be persuaded that the Gospel superseded the law, and was, in fact, a fulfilment of all its types and symbols. This controversy culminated in Paul's now celebrated letter to the Galatians, wherein he says:

Know ye therefore that they which are of faith, the same are the children of Abraham. And the Scripture, foreseeing that God would justi-

* Pearl of Great Price, Book of Moses, ch. vii: 69.

† Heb. vii: 1.

‡ 1 Cor. x: 1-4.

§ Heb. iii: 14-19 and iv: 1-2. This cites the close of one chapter and the opening verses of another, but it should be remembered that Paul did not divide his epistle into chapters and verses; and this awkward division is but one of many divisions that exist in the Scriptures.

fy the heathen through faith, *preached before the Gospel unto Abraham*, saying, in thee shall all nations be blessed. * * * * Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one. And to thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. * * * * Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. * * * * Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus.*

From Moses to John the Baptist and Messiah

In greater clearness, however, than in these sayings of Paul gathered up from his writings like scattered rays of light from a prism's reflection, the antiquity of the Gospel, as far as it concerns ancient Israel, is stated in a revelation of God to the Prophet Joseph Smith. And not only the antiquity of the Gospel, but in greater clearness also is stated the reasons why, after the Gospel was first preached to ancient Israel, the law of carnal commandments was "added" to the Gospel, or given in its place, to act as a schoolmaster to bring Israel unto Christ. And by the knowledge imparted in that revelation the time between the Mosaic dispensation and the coming of John the Baptist, to prepare the way for the coming of the Christ, is spanned by a statement so rational, that the truth of it cannot be reasonably questioned. Speaking of the Melchizedek Priesthood and its powers in administering the ordinances of the Gospel, and how it came to disappear as an organization in Israel, the passage in question says:

This greater Priesthood administereth the Gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God. Therefore, in the ordinances thereof, the power of godliness is manifest. And without the ordinances thereof, and the authority of the Priesthood, the power of godliness is not manifest unto men in the flesh; for without this no man can see the face of God, even the Father, and live. Now this Moses plainly taught to the children of Israel in the wilderness, and sought diligently to sanctify his people that they might behold the face of God; but they hardened their hearts and could not endure his presence; therefore, the Lord in his wrath, for his anger was kindled against them, swore that they should not enter into his rest while in the wilderness, which rest is the fulness of his glory. Therefore he took Moses out of their midst, and the Holy Priesthood also; and the lesser Priesthood con-

* Gal. iii.

tinued, which Priesthood holdeth the key of the ministering of angels and the preparatory Gospel; which Gospel is the Gospel of repentance and of baptism, and the remission of sins, and the law of carnal commandments, which the Lord in his wrath, caused to continue with the house of Aaron among the children of Israel until John, whom God raised up, being filled with the Holy Ghost from his mother's womb; for he was baptized while he was yet in his childhood, and was ordained by the angel of God at the time he was eight days old unto this power to overthrow the kingdom of the Jews, and to make straight the way of the Lord before the face of his people, to prepare them for the coming of the Lord, in whose hand is given all power.*

As before remarked, this passage spans the interval of time between Moses and John the Baptist, and gives a fuller explanation than can be found in the writings of Paul or elsewhere, for the reason why and in what manner the law supplanted the Gospel; and what measure of the Priesthood remained with Israel unto the coming of John; in what the mission of John consisted, and in what manner he was qualified to fulfil that mission.

It should be remarked, however, that while the Lord took Moses out of the midst of ancient Israel, and the Holy Melchizedek Priesthood also, as an institution, as an organization, it is evident that subsequently special dispensations of that Priesthood were given to individual prophets, such as Samuel, Nathan, Elijah, Isaiah, Jeremiah, Ezekiel, and Daniel: for these men exercised powers and enjoyed privileges which belong exclusively to the Melchizedek Priesthood.

The Dispensation of the Meridian of Time.

With the period between Moses and John the Baptist spanned, we come to the Dispensation of the Meridian of Time. This dispensation begins with the preaching of John the Baptist in the wilderness. It was made glorious by the personal ministry of Jesus of Nazareth, the Son of God; by His suffering and death, for the redemption of mankind; by His glorious resurrection from the dead; by His subsequent ministry among His followers, and His final ascension into heaven to the throne of His Father; by the faithful ministry of His Apostles, by whom the good tidings of man's salvation were published to the world: by the establishment of the Church as the agency through which the Gospel was to be more widely proclaimed, and those who accepted the Gospel were more thoroughly instructed in its doctrines, guarded from error, and finally perfected in the Christian life. An inspired volume of Scripture, the New Testament, was also

* Doctrine and Covenants, sec. lxxxiv: 19-28.

brought into existence, from the teachings of the inspired Apostles, in which the great fundamental truths of the Gospel were embodied and cast in a form that would be enduring, and to which men could appeal through all the ages to come, as an authoritative statement, not only of what Jesus said and what He did, but also a statement of what doctrines are to be believed; what precepts to be practiced; what ordinances to be observed. By thus embodying the chief doctrines of Christ in a volume of Scripture that should live forever, and be published in all the languages of the world, provision was made for such a dissemination of the knowledge of God, that the world would never again be wholly without that knowledge; and though the Church might become corrupted, as it afterwards did; though men ambitious of distinction and power might usurp authority and establish churches, in which they taught for doctrines the commandments of men, as they certainly did; still in this volume of Scripture men henceforth would have at hand a standard of truth by which to test the utterances of would-be teachers, while at the same time it would keep above the horizon of a world's knowledge the great truths of the Gospel—the existence and character of God; the manifestation of Him through the person and character of Jesus of Nazareth; the relationship existing between God and man; the fall of man; and the redemption provided for him in the atonement of Jesus Christ. All this was achieved in the Dispensation of the Meridian of Time; a mighty work accomplished by the Son of God and His associates; a work sealed not only by the blood of Jesus Christ, but by the blood also of many faithful witnesses, which shall make their testimony of force in the world.

*The Identity of the Dispensation of the Meridian of
Time and the Dispensation of the Fulness of
Times Considered.*

At this point we are confronted with a question that must be settled before progress is possible with this Introduction. Owing to the phraseology of certain passages of Scripture, making reference to the coming of Messiah in the flesh, and to the work of God in those days, the Dispensation of the Meridian of Time is mistaken for the Dispensation of the Fulness of Times. In Mark's Gospel, for instance, John the Baptist is represented as saying, "*The time is fulfilled*, and the kingdom of God is at hand: repent ye, and believe the gospel."* The words in Italics are usually understood to make reference to the Dispensation of the Fulness of Times. Again it is written: "*But when the fulness of the time was come*, God sent forth

* Mark i: 15.

His Son, made of a woman, made under the law, to redeem them that were under the law."* The words, "when the fulness of the time was come," are supposed to refer to the Dispensation of the Fulness of Times. Other passages of Scripture referring to the days of Messiah's personal ministry among men in the flesh, speak of them as the "last days." Paul, in the opening sentence of his letter to the Hebrews, does this: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in *these last days* spoken unto us by His Son, whom He hath appointed heir of all things."† So St. John, in addressing the Saints in his day: "Little children, *it is the last time*: and as ye have heard that anti-Christ shall come, even now are there many anti-Christ; whereby we know that *it is the last time*."‡ These, with two other special passages of Scripture to be separately considered, constitute the authority upon which the Meridian Dispensation is confounded with the Dispensation of the Fulness of Times. And yet all these passages are susceptible of quite a different and more natural rendering. Without controversy it will be conceded that the Lord had an appointed time for His Son Jesus to come to earth in the flesh and perform the mission that had been assigned him; to suffer; to die; to arise again from the dead. And when the fulness of this time was come, God indeed sent forth His Son into the world. As for those inspired writers who speak of the "last days," and the "last times"—they speak relatively; that is, with reference to former days and times; and, of course, the days and times in which they lived to them were the last days, and the last times; but they were not the last days of the earth's temporal existence; they were not the last days in any general sense at all, as there have been now some two thousand years of days since then. They were not the "last days" that are understood as immediately preceding the glorious coming of the Son of God.

Joel's Great Prophecy of the Dispensation of the Last Days.

Of the special passages before referred to, and which I said would receive separate consideration, the first is Peter's quotation from the Prophet Joel concerning the outpouring of the Spirit of God upon "all flesh in the last days." This quotation from Joel is regarded as identifying the days in which the Apostle was speaking, as "the last days;" and the dispensation in which he was living as the Dispensation of the Last Days and of the Fulness of Times. The conditions existing when Peter was speaking, and the prophecy of Joel, however,

* Gal. iv: 4.

† Heb i: 1, 2.

‡ I John ii: 18.

admit of no such interpretation. The circumstances were as follows: The Holy Ghost in an extraordinary manner rested upon the Apostles and gave them the power of speaking in other languages than those they had learned. Some in the listening multitude attributed this singular manifestation to drunkenness, whereupon the Apostle Peter arose and refuted the slander, saying: "These are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is *that* which was spoken by the Prophet Joel; and it shall come to pass *in the last days*, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: and I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke: the sun shall be turned into darkness and the moon into blood, before that great and notable day of the Lord come: and it shall come to pass, that whosoever shall call on the name of the Lord shall be saved."* "For," to finish the passage as it stands in Joel, but which is not in Peter's quotation, "For in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call."†

Because Peter, referring to the Spirit that was then resting upon the Twelve Apostles, said, "this is that which was spoken by the Prophet Joel," etc., the very general opinion prevails that Joel's prophecy was then fulfilled; and hence the *last days* were come. This is an entire misapprehension of the purpose of Peter in making the quotation; as also of the quoted passage itself. Beyond all controversy Peter meant only: This Spirit which you now see resting upon these Apostles of Jesus of Nazareth, is that same Spirit which your Prophet Joel says will, in the last days, be poured out upon all flesh. Obviously he did not mean that this occasion of the Apostles receiving the Holy Ghost was a complete fulfilment of Joel's prediction. To insist upon such an exegesis would be to charge the chief of the Apostles with palpable ignorance of the meaning of Joel's prophecy. On the occasion in question the Holy Ghost was poured out upon the Twelve Apostles, who were given the power to speak in various tongues; Joel's prophecy for its complete fulfilment requires that the Spirit of the Lord, the Holy Ghost, shall be poured out upon *all flesh*; and undoubtedly refers to that time which shall come in the blessed millennium when the enmity shall not only cease between man and man, but even between the beasts of the forests and of the fields; and between man and beast, as described by Isaiah in the following language:

* Acts ii: 15-21.

† Joel ii: 28-32.

The wolf also shall dwell with the Lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.*

Compare these conditions so vividly described with what Joel himself says of the period when the Spirit of the Lord shall be poured out upon all flesh, and it will at once be clear that the two Prophets are dealing with the same period, and not only dealing with the same period, but that the period itself is certainly far beyond, in time, the days of Peter; in fact is still in the future; for the sun has not yet been turned into blackness; nor the moon into blood; nor have the stars withdrawn their shining. It is obvious that the events upon the day of Pentecost did not fulfil the terms of this prophecy, except in those particulars already pointed out. The mention in this prophecy, however, of those special signs which Jesus refers to as immediately preceding His own second and glorious coming, clearly demonstrate that Joel was speaking of the last days indeed, and not of a circumstance that occurred in connection with a period more properly designated as the Dispensation of the Meridian of Time. Immediately following his prediction of the outpouring of God's Spirit upon all flesh, Joel represents the Lord as saying: "And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come." And later: "The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel."

Compare this with the Savior's description of conditions in the earth that will precede His own second coming:

Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.†

The same wonders in heaven and earth; the same changes in sun

* Isaiah xi: 6-9.

† Matt. xxiv: 29-31.

and moon, and stars; the same promises of the gathering of God's people as are found in the prophecy of Joel. There can be no question, then, but that the prophecy of Joel refers to the same "last days" that Jesus here alludes to—the days of the coming of the Son of Man—and not to the days of Peter and the other Apostles in the Meridian of time.

The sum of the matter then is, that Peter was not living in the "last days;" that the prophecy of Joel was not in its entirety fulfilled in the outpouring of God's Spirit upon the Apostles on the day of Pentecost; that at no time subsequent to the days of the Apostles has there existed such conditions in the earth as amount to a complete fulfilment of Joel's prophecy; therefore at some time future from the days of the Apostles, we may look forward to a universal outpouring of God's Holy Spirit upon all flesh, resulting in a universal peace and widespread knowledge of God, brought about, unquestionably, by a subsequent dispensation from that in which Peter wrought—the Dispensation of the Fulness of Times, in which God promises to "gather together in one all things in Christ, both which are in heaven and which are on earth; even in Him."*

Daniel's Prophecy of the Rise of the Kingdom of God in the Last Days.

The second special Scripture to which I have promised a separate consideration is the prophecy of Daniel relative to the succession of the great earth empires; and the final establishment of the Kingdom of God, which in "the last days" shall fill the whole earth and remain for ever. By and error on the part of Christian writers Daniel's Prophecy concerning the Kingdom of God to be set up in "the last days" is supposed to have been fulfilled by the founding of "The Spiritual Kingdom of Christ" in the days of Messiah's earthly ministry; and therefore the conclusion is drawn that those days were "the last days," and the dispensation then ushered in, the final dispensation of the Gospel. It is my purpose here to refute that error.

The prophecy in question is familiar, and comes from Daniel's interpretation of the King of Babylon's dream of the great image, whose "brightness was excellent, whose form was terrible." The head of the image was of gold; his breast and arms were of silver; the body and thighs of brass; the legs of iron; and the feet and the toes part of iron and part of clay. The king in his dream also saw a little stone cut out of the mountain without hands, that smote the image upon the feet of mixed clay and iron, and broke it to pieces—until it became like the chaff of the summer threshingfloor, and the wind of heaven

* Eph. i: 10.

carried it away, that no place was found for it: but the little stone cut from the mountain without hands, which smote the image on the feet and ground it to dust, became a great mountain and filled the whole earth. This is the dream; and this is the prophet's interpretation, addressed to the king of Babylon:

Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And whosoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided: but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.*

As understood by the learned, Daniel's interpretation stands thus:

"(1) *The Golden Head*—the Assyrio-Babylonish monarchy (the 6th and 5th century, B. C.);

"(2) *The Silver Breast and Arms*—the Medo-Persian empire (from 538 B. C. to about 330 B. C.);

"(3) *The Brazen Belly and Thighs*—the Greco-Macedonian kingdom, especially after Alexander, those of Egypt and Syria (from about 330 B. C. to 160 B. C.);

"(4) *The Legs of Iron*—the power of Rome, bestriding the east and west, but broken into a number of states, the ten toes, which retained some of its warlike strength (the iron), mingled with elements of weakness (the soft potters' clay), which rendered the whole imperial structure unstable.

* Dan. ii: 37-45.

"(5) The *Stone* cut without hands out of the *Living Rock*, dashing down the image, becoming a great mountain, and filling all the earth—*The Spiritual Kingdom of Christ*."

The last phrase—"The Spiritual Kingdom of Christ"—meaning of course the "Christian churches" which have existed from the time of Christ, and that now exist, and which, taken together, form Christ's spiritual kingdom.

On the foregoing exegesis, which is the one commonly accepted by orthodox Christians, I make the following several observations:

First: The phrase with reference to the little Stone, "cut out of the Living Rock," is one introduced by Dr. Smith, from whose *Old Testament History** the above analysis of Daniel's interpretation is taken. The language of the Bible is, "cut out of the mountain without hands." Why it is changed by the Doctor one may not conjecture, unless it is to lay the foundation of an argument not warranted by the text of Daniel's interpretation. It is enough here to note that the change in phraseology is wholly gratuitous and unwarranted.

Second: The claim that the "little Stone cut from the mountain without hands," is the "*Spiritual Kingdom of Christ*"—if by that "spiritual kingdom" is meant not a real kingdom, actually existing, visible and tangible—is an assumption of the Doctor's. It is not the language of the Bible, nor is there any evidence in Scripture for believing that the "kingdom," represented by "the stone cut out of the mountain without hands," is any less a *material* kingdom than those which preceded it. The differences between this kingdom of God and the other kingdoms of the vision are not in the kingdom being "spiritual," but in these; (1) that the kingdom which God shall set up will never be destroyed; (2) never left to another people; (3) will break in pieces and consume all other kingdoms; (4) it shall fill the whole earth; (5) and stand forever. We are warranted in the belief, however, that it will be a tangible, *bona fide* government of God on earth, consisting of a king; subordinate officers; laws; subjects; and the whole earth for its territory—for its dominion. The coming forth of such a government, the founding of such a kingdom, is in harmony with all the hopes of all the saints, and the predictions of all the prophets who have touched upon the subject. It is the actual reign of Christ on earth with His Saints, in fulfilment of the hopes held out to them in every dispensation of the Gospel. It is to be the burden of the song of the redeemed out of every kindred, and tongue, and people, and nation, that Christ has made them unto their God kings and priests—"and we shall reign on the earth."† It is to be the chorus in

* Edition of 1878, page 622.

† Rev. v:10.

heaven—the kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever.”* And the elders in heaven shall say:

We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth.†

And still again: ✓

Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.‡

It should be observed respecting the last passage and the one preceding it, that “the reign on earth” of the kingdom of God is connected with the resurrection of the righteous saints; so that it will be the “last days” indeed—not in the days of the Roman empire. And this reign of the saints on earth, this kingdom of God which they shall constitute shall be a reign of righteousness, but a veritable kingdom nevertheless.

Third: The orthodox exegesis under consideration omits one important matter of fact, viz., that instead of four great dominant political powers symbolized in the image which Nebuchadnezzar saw, and which Daniel interpreted, there are five: viz., (1) The Head of Gold—Babylonish Kingdom; (2) the Chest and Arms of Silver—the Medo-Persian Monarchy; (3) the Brazen Belly and Thighs—the Greco-Macedonian Empire; (4) the Legs of Iron—Rome; (5) the *Feet and Toes Mixed of Iron and Clay*—the modern kingdoms and states of the world.

This failure to recognize the fifth political power represented by the feet and toes of Daniel’s image leads to serious errors with respect to this prophecy. It has led the theologians to assign the setting up of God’s kingdom spoken of in the prophecy to the wrong period of the world’s history. They say the kingdom represented by the stone cut from the mountain without hands is “the spiritual kingdom of Christ;” and that the said kingdom was set up in the days of Messiah’s earthly ministry in the meridian of time. This, however, cannot be correct; for the Church which Jesus established by His personal ministry and which, it is granted, is sometimes spoken of as the Kingdom of

* Rev. xi: 15.

† Ibid xi: 17, 18.

‡ Ibid. xx: 6.

God, was founded in the days of the Roman empire, the fourth world power of Daniel's prophecy; and at a time, too, when imperial Rome was at the very zenith of her glory and power. Whereas the terms of Daniel's prophecy require that the kingdom which God shall establish, and which was represented by the stone cut from the mountain without hands, shall be set up in the days of the fifth political world power—in the days of the kingdom represented by the pieces of iron and clay in the feet and toes of the image. The language of the prophecy on this point is: "And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom [i. e. the political power so represented, and that succeeds the fourth power or Roman empire,] shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, * * * they [i. e., the kingdom represented by the pieces of iron and clay,] shall mingle themselves with the seed of men: but they shall not cleave one to another even as iron is not mixed with clay. And in the days of *these kings* [not in the days of the Roman empire]—*in the days of these kings* shall the God of heaven set up a kingdom, which never shall be destroyed."

Fourth: One of the peculiarities of the kingdom of God of Daniel's prophecy is, that when it is established among men it will not only never be destroyed, but "*the kingdom shall not be left to other people.*" By which saying we can only conclude that when the kingdom of God shall be set up by the Lord in the last days, it will not be taken from the people to whom it shall come, and be given, or left, to another people. But how stands it with the institution which arose from the preaching of the Gospel in the days of Messiah's earthly ministry, the church, sometimes called the kingdom of God, and the kingdom of heaven? Was it not "left to other people?" Messiah Himself said of the Jews, "Therefore say I unto you, *the kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof.*" This passage comes, too, as a conclusion to the parable of the householder who let both his house and his vineyard to unworthy husbandmen, who successively beat, stoned, and slew the servants, and even the son and heir whom the master sent to collect his portion of the fruit of the vineyard. "When the Lord of the vineyard cometh, what will he do unto those husbandmen?" asked Jesus of his hearers. "He will miserably destroy these wicked men," they replied, "and will let out his vineyard unto other husbandmen, which shall render him the fruits in their season." They had pronounced judgment upon themselves. The parable presented the case of the Jews to whom Jesus was speaking, exactly, and Jesus quickly made the application of the judgment—

"Therefore say I unto you, The kingdom of God shall be taken from you, and given unto a nation bringing forth the fruits thereof."* There can be no mistaking the meaning of the parable or its application; and some years later we have Paul saying to the contradicting and blaspheming Jews of Antioch in Pisidia: "It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. *For so hath the Lord commanded us*"† And so it came to pass that as Israel in those days rejected the Gospel of the kingdom which was first offered to them, so God also rejected them; and they have stood rejected to this day; smitten and trodden under foot of the Gentile races, a scoff, a hiss, and a byword in every land that they have inhabited; while the kingdom of God first offered to them was left to other people, to the Gentiles, who, for a season, brought forth the fruits thereof. But the fact that the kingdom then preached to the Jews was taken from them and given to another people, is proof positive that it was not the kingdom which was to fulfil the terms of Daniel's great prophecy.

Fifth: Another characteristic of the kingdom of God of Daniel's prophecy is, that it will never be destroyed, but will break in pieces and consume all other kingdoms, and stand for ever. This is not true of that institution brought into existence by the preaching of Messiah and the Apostles, sometimes called the kingdom of God, but more properly the Church of Christ. Saddening as the thought may seem, the Church founded by the labors of Jesus and His Apostles was destroyed from the earth; the Gospel was perverted; its ordinances were changed; its laws were transgressed; its covenant was, on the part of man, broken; and the world was left to flounder in the darkness of a long period of apostasy from God. For the reason, then, that the institution founded by the preaching of the Apostles was destroyed in the earth, as well as for the other reasons considered, the conclusion is forced upon the mind that the Church founded by Jesus and the Apostles was not the fulfilment of Daniel's great prophecy respecting the kingdom which God promised to set up in the last days: and hence we may look for another dispensation beyond the times of the Apostles, which will culminate in subduing the kingdoms of this world and making them the kingdom of our God and His Christ, followed by that reign of righteousness and peace of which all the prophets have spoken.

Having considered the Dispensation of the Meridian of Time and corrected the popular error which confounds that dispensation with the

*Matt. xxi: 43.

†Acts xii: 46, 47.

Dispensation of the Fulness of Times, it is necessary now to consider the decline of the Christian religion.

The Announcement of the Universal Apostasy

It is a most startling announcement with which the Prophet Joseph Smith begins his message to the world. Concerning the question, he asked God—"Which of all the sects is right, and which shall I join?" he says:

*"I was answered that I must join none of them, for they were all wrong, and the personage who addressed me said that all their creeds were abomination in His sight: that those professors were all corrupt; that they draw near to me with their lips, but their hearts are far from me; they teach for doctrines the commandments of men: having a form of godliness, but they deny the power thereof."**

This is a tremendous arraignment of all Christendom. It charges a condition of universal apostasy from God, especially upon Christendom that was dwelling in a fancied security of being the farthest removed from the possibility of such a charge; each division of the so-called Christian Church felicitating itself with the flattering unction that its own particular society possessed the enlightened fullness of the Christian religion. While the boldness of this declaration of the young Prophet is astounding, upon reflection it must be conceded that just such a condition of affairs in the religious world is consistent with the work he, under the direction of divine Providence, was about to inaugurate. Nothing less than a complete apostasy from the Christian religion would warrant the establishment of the Church of Jesus Christ of Latter-day Saints. Of sects there were already enough in existence. Division and subdivision had already created of confusion more than enough, and there was no possible excuse for the introduction of a new Christian sect. But if men through apostasy had corrupted the Christian religion and lost divine authority to administer the ordinances of the Gospel, it was of the utmost importance that a new dispensation of the true Christian religion should be given to the world. It should also be observed at this point, that Joseph Smith, then but a boy, scarcely removed from childhood, was not himself pronouncing judgment upon the status of Christendom. It was not he who declared the sects to be all wrong, their creeds an abomination, and the professors thereof corrupt. He of all persons, both on account of his extreme

**History of the Church*, vol. 1, p. 6.

youthfulness and his lack of general information, was among the least qualified to pronounce upon such a question. Indeed, he himself confesses his unfitness for such an office. His seeking knowledge from God upon this very question—"which of all the sects is right?" is a confession of his own inability to determine the matter. No human wisdom was sufficient to answer that question. No man in all the world was so pre-eminent as to be justified in proclaiming the divine acceptance of one church in preference to another. Divine wisdom alone was sufficient to pass judgment upon such a question; and there is peculiar force in the circumstance that the announcement which Joseph Smith makes with reference to this subject is not formulated by him nor by any other man, but is given to him of God. God has been the judge of apostate Christendom, Joseph Smith but His messenger, to herald that judgment to the world.

It now becomes my melancholy task to trace through the early Christian centuries the decline of the Christian religion. By this phrase I mean that a really unChristian religion was gradually substituted for the beautiful religion of Jesus Christ; that a universal apostasy from the Christian doctrine and the Christian Church took place. So tracing the decline of Christianity, I shall establish the truth of the first great message with which the modern prophet, Joseph Smith, came to the world; and shall also prove the fact, that a necessity existed for the establishment of such a work as he claims, under God, to have founded, and of which the several volumes of this work are the detailed history.

Character of the Early Christians.

First of all, it should be remarked that the early Christians were not so far removed from the possession of the common weaknesses of humanity as to preclude the possibility of apostatizing from the Christian religion. Owing to our being so far removed from them in time, by which many of their defects are obscured, and the exaggerated celebration of their virtues, extravagant ideas of the sanctity of their lives, and the holiness of their natures have very generally obtained, whereas a little inquiry into the character of the early Saints will prove that they were very human, and men of like passions with ourselves. The mother of Zebedee's children exhibited a rather ambitious spirit, and the two brethren themselves gave much offense to their fellow Apostles by aspiring to sit one on the right hand of Jesus and the other on His left when He should come in His kingdom.* Even Peter, the chief Apostle, exhibited his full share of human weakness

* Matt. xx: 20-24.

when he thrice denied his Lord in the presence of his enemies, through fear, and even confirmed that denial by cursing and swearing.* It was rather a heated controversy, too, that arose in the early Christian Church as to whether those who accepted the Christian faith were still bound to the observances of the law of Moses, and more especially to the rite of circumcision. Although there seems to have been an amicable and authoritative settlement of that question by the decision of what some learned writers have called the first general council of the Church held by the Apostles and Elders at Jerusalem,† yet the old difficulty broke out again and again, not only between the Jewish saints and the Gentile converts, but even among the Apostles themselves, leading to serious accusations one against another, the straining of friendship between fellow-workmen in the ministry, through criminations and recriminations.

After the settlement of this very question of circumcision by the council at Jerusalem, Peter went down to Antioch and at first mingled unreservedly with both Gentile and Jewish converts without distinction, accepting both Jew and Gentile in perfect fellowship, departing entirely from the restraints placed on a Jew by the law of Moses, which rendered it unlawful for one who was a Jew to have such unrestricted fellowship with the Gentiles. But when certain ones came down from James, who resided at Jerusalem, then Peter, fearful of offending "them which were of the circumcision," suddenly withdrew his social fellowship from the Gentile converts. Other Jewish brethren did the same; Barnabas, the friend of Paul, being among the number. Whereupon Paul, as he himself testified, withstood Peter to the face, directly charging him before all the brethren with dissimulation, saying: "If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?"‡ Yet this same Paul notwithstanding his loyalty to the Gentile converts on that occasion, his zeal for the decision which had been rendered by the council of the Church at Jerusalem, and notwithstanding his usually strong moral courage subsequently showed, by his conduct, that he, too, was not beyond the weakness of "becoming all things to all men;" for a short time after the incident with Peter at Antioch, when in the province of Galatia, and he desired Timothy to be his companion in the ministry, Paul took him and circumcised him, because it was well known that while his mother was a Jewess, his father was a Greek, and all this for fear of the Jews.§

* Matt. xxvi: 69-75.

† Acts xv

‡ Galatians ii: 1-14.

§ Acts xvi: 1-4.

This question continued to be a cause of contention, even after this sharp disputation at Antioch; for though the decision of the council at Jerusalem was against the contention of the Judaizing party, yet they continued to agitate the question whenever opportunity presented itself, and seemed especially to follow close upon the footsteps of Paul in his missionary journeys; and in Galatia, at least, succeeded in turning the saints of that province from the grace of Christ unto another gospel, perverting the Gospel of Christ.* This question continued to agitate the Church throughout the Apostolic age, and was finally settled through overwhelming numbers of Gentiles being converted, and taking possession of the Church, rather than through any profound respect for the decision of the council at Jerusalem.

The withdrawal of John Mark from the ministry while accompanying Paul and Barnabas on their first mission in Asia Minor, and which withdrawal grew out of a faltering of his zeal or a misunderstanding with his companions, will be readily called to mind.† Subsequently, when Paul proposed to Barnabas that they go again and visit the brethren in every city where they had preached while on their first mission, a sharp contention arose between them about this same John Mark. Barnabas desired to take him again into the ministry, but Paul seriously objected; and so pronounced was the quarrel between them that these two friends and fellow yokemen in the ministry parted company no more to be united. It is just possible also that in addition to this misunderstanding about John Mark, the severe reproof which Paul administered to Barnabas in the affair of dissimulation at Antioch had somewhat strained their friendship.

Turning from these misunderstandings and criminations among the leading officers of the Church, let us inquire how it stood with the members. The epistle of Paul to the church at Corinth discloses the fact that there were serious schisms among them; some boasting that they were of Paul, others that they were of Apollos, others of Cephas, and still others of Christ; which led Paul to ask sharply, "Is Christ divided? was Paul crucified for you?"‡ There were endless strifes as well as divisions among them, which caused Paul to denounce them as carnally minded.§ Among them also was such fornication as was not named among the Gentiles, "that one should have his father's wife!" And this shameful sin had not humbled the church at Corinth, for Paul denounced them for being puffed up in the presence of such a crime, rather than having mourned over it.|| They were in the habit of

* Gal. i: 6, 7.

† Acts xiii: 13.

‡ I Cor. i: 12-13.

§ I Cor. iii: 3, 4.

|| I Cor. v: 1-3.

going to law one with another, and that before the world, in violation of the teachings of Jesus Christ.* They desecrated the ordinance of the Lord's Supper by their drunkenness, for which they were sharply reproofed by the Apostle.† They ate and drank unworthily, "not discerning the Lord's body; for which cause many were sickly among them, and many slept" (that is, died). There were heresies also among them,‡ some denying the resurrection of the dead, while others possessed not the knowledge of God, which the Apostle declared was their shame.§ It is true, this sharp letter of reproof made the Corinthian saints sorry, and sorry, too, after a godly fashion, in that it brought them to a partial repentance; but even in the second epistle, from which we learn of their partial repentance, the Apostle could still charge that there were many in the church who had not repented of the uncleanness and fornication and lasciviousness which they had committed.|| From this second letter, also, we learn that there were many in the Church at large who corrupted the word of God;** that there were those, even in the ministry, who were "false prophets, deceitful workers, transforming themselves into the Apostles of Christ."††

Of the churches throughout the province of Galatia, it is scarcely necessary to say more than we have already said concerning the invasion of that province by Judaizing Christian ministers who were turning away the saints from the grace of Christ back to the beggarly elements of the law of carnal commandments; a circumstance which led Paul to exclaim: "I marvel that ye are so soon removed from him that had called you unto the grace of Christ unto another gospel: which is not another; but there be some that trouble you and would pervert the gospel of Christ.‡‡

That there were two distinct parties in the Church at this time, between whom bitter contentions arose, is further evidenced by the letter of Paul to the Philippians. Some preached Christ even of envy and strife, and some of good will. "The one preach Christ of contention, not sincerely," says Paul, "supposing to add affliction to my bonds: but the other of love, knowing that I am set for the defense of the Gospel."§§ "Beware of dogs," said he again to the same people; "beware of evil workers; beware of the concision." ¶¶ "Brethren, be fol-

* I Cor. vi: 1-20, and Matt. xviii: 15, 17.

† I Cor. xi: 2-22 and 29, 30.

‡ I Cor. xi: 19.

§ I Cor. xv: 12-34.

|| II Cor. xi: 21

** II Cor. ii: 17.

†† II Cor. xi: 12-14.

‡‡ Gal. i: 6, 7.

§§ Phil. i: 15, 16.

¶¶ Phil. iii: 2.

lowers together of me," he admonishes them, "and mark them which walk so as ye have us for an example. For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things."* To the Colossians Paul found it necessary to say: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. * * * Let no man beguile you of your reward in a voluntary humility and worshiping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind."†

But it is in Paul's pastoral letters that we get a deeper insight into corruptions threatening the early church, and even beginning to lay the foundation for that subsequent apostasy which overwhelmed it. The Apostle sent Timothy to the saints at Ephesus to represent him, that he might charge some to teach no other doctrines than those which he had delivered to them: "Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith," for some had turned aside from the commandment of charity, out of a pure heart, and a good conscience, and faith unfeigned, unto "vain jangling; desiring to be teachers of the law; understanding neither what they say nor whereof they affirm."‡ Others concerning faith had made shipwreck, of whom were Hymenæus and Alexander, whom Paul had delivered unto Satan that they might learn not to blaspheme.§ Others had "erred concerning the faith", and had "given heed to vain babblings, and opposition of science falsely so called."|| In his second letter to Timothy, Paul informs him that all the saints in Asia had turned away from him, of whom were Phygellus and Hermogenes."*** He admonishes Timothy again to shun "profane and vain babblings," "for," said he, "they will increase unto more ungodliness, and their word will eat as doth a canker; of whom is Hymenæus and Philetus; who, concerning the truth, have erred, saying that the resurrection is passed already, and overthrown the faith of some."†† Demos, once a fellow-laborer with Paul, had forsaken him, "having loved this present world;"‡‡ and at Paul's first answer, that is, when arraigned before the court at Rome, no man

* Phil. iii: 17, 19.

† Col. ii: 8, 18.

‡ I Tim. i: 4-7.

§ I Tim. i: 19, 20.

|| I Tim. vi: 20, 21.

*** II Tim. i: 15.

†† II Tim. 2: 16, 18.

‡‡ II Tim. iv: 10.

stood with him, but all men forsook him; he prays that God will not lay this to their charge.*

Paul admonished Titus to hold fast to the faith, for there were many unruly and vain talkers and deceivers, especially those of the circumcision; who subverted whole houses, teaching things which they ought not, for filthy lucre's sake; and were giving heed to Jewish fables and commandments of men and turning from the truth.†

Peter also had something to say with reference to the danger of heresies and false teachers which menaced the Church. He declared that there would be false teachers among the saints, who "privily would bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." "And many," said he, "shall follow their pernicious ways: by reason of whom the truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you; whose judgment now for a long time lingereth not, and their damnation slumbereth not. For if God spared not the angels that sinned, but cast them down to hell and delivered them unto chains of darkness to be reserved unto judgment"—he argued that the Lord would not spare these corrupters of the Gospel of Christ, who, like the dog, had turned again to his own vomit, and the sow who was washed to her wallowing in the mire.‡ He charged also that some were wresting the epistles of Paul, as they were some of the "other scriptures," unto their own destruction.§

John, the disciple whom Jesus loved, also bears testimony to the existence of anti-Christ, false prophets, and the depravity of many in the early Church. "It is the last time," said he, "and as ye have heard that anti-Christ shall come, even now there are many anti-Christ, whereby we know that it is the last time;" * * * * "They went out from us * * * * that they might be manifest that they were not all of us." || "Try the spirits," said he, in the same epistle, "whether they are of God; because many false prophets are gone out into the world."** Again: "Many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver, an anti-Christ."††

Jude also is a witness against this class of deceivers. He admonished

* II Tim. iv: 16.

† Titus i: 9-14.

‡ II Peter ii.

§ Ibid. iii: 16.

|| I John ii: 18, 19.

** I John iv: 1.

†† II John vii: 5.

the saints to "contend earnestly for the faith which was once delivered unto the saints;" "for," said he, "there are certain men crept in unawares, * * * ungodly men, turning the grace of our God into lasciviousness and denying the only Lord God, and our Lord Jesus Christ."* The rest of the epistle he devotes to a description of their wickedness, comparing it with the conduct of Satan, and the vileness of the inhabitants of Sodom and Gomorrah.

I have not given this review of the condition of the Church of Christ in the Apostolic age with the view of establishing the idea that the Church at that time was in a complete state of apostasy; nor have I dwelt upon the weaknesses and sins of the early saints for the purpose of holding them up for contempt. My only purpose has been to dispel, first of all, the extravagant ideas that obtain in many minds concerning the absolute sanctity of the early Christians; and secondly, and mainly, to show that there were elements and tendencies existing in the early Church, even in the days of the Apostles, that would, when unrestrained by Apostolic authority and power, lead to its entire overthrow.

We have no good reason to believe that there occurred any change for the better in the affairs of the Church after the demise of the Apostles, no reason to believe that there were fewer heresies or fewer false teachers, or false prophets to lead away the people with their vain philosophies, their foolish babblings, and opposition of science falsely so called. On the contrary, one is forced to believe the prediction of Paul, viz., that evil men and seducers would wax worse and worse, deceiving and being deceived;† for who, after the Apostles were fallen asleep, would stand up and correct the heresies, that were brought into the Church, rebuke the schismatics, the false teachers and false prophets that arose to draw away disciples after them? If false teachers insinuated themselves into the Church, brought in damnable heresies by reason of which the way of truth was evil spoken of, and the pure religion of Jesus Christ corrupted even while inspired Apostles were still in the Church, it is not unreasonable to conclude that all these evils would increase and revel unchecked after the death of the Apostles.

The Rise of False Teachers.

I cannot, of course, in this introduction, enter into even a brief history of false teachers in the early Christian centuries. That of itself would be matter for a volume. I shall therefore content myself with making quotations from reliable authorities that will directly establish the fact of the rapid increase in the number of false teachers, and the

* Jude 3, 4.

† II Tim. iii: 13.

Pernicious effects of their doctrines upon the Christian religion. It should be said before making these quotations, however, that Protestant writers are interested in maintaining that the Christian religion was perpetuated, even through the ages of apostasy, and given back to mankind by the agency of the so-called "Reformation" of the sixteenth century. Hence in their writings, when stating the corruptions of the early Church, they are especially guarded, lest too strong a statement would lead to the belief that the Christian religion had been utterly subverted. Indeed, it is well known that Milner wrote his *Church History*—which should be regarded not so much as the history of the Church as the history of piety—to counteract the influence of Mosheim's *Institutes of Ecclesiastical History*, which work Milner considered too frank in its statements of perversions and abuses of religion. The Protestant writers must need set forth the theory that the Christian religion survived all the abuses and corruptions of it through ages of apostasy, else they would have no logical ground for the sixteenth century "Reformation" to stand upon. They seem not oblivious to the fact, though never mentioning it, that if the Christian religion was displaced by a paganized religion—a false religion—as is fully predicted, as we shall see later, in the New Testament prophecies, and of which the works of Protestant writers go far towards proving—then the only possible way in which the true Christian religion and the Church of Christ could be restored would be by re-opening of the heavens, and the giving forth of a new dispensation of the Gospel, together with a renewal of divine authority to preach it, and administer its ordinances of salvation. Catholics hold that there has been no great apostasy in the Church. Their theory is, that there has been a constant, unbroken, perpetuation of the Christian Church from the days of the Messiah and His Apostles until now; and that the Roman Catholic church is that very Church so perpetuated through the ages. Catholic writers admit that there have been very corrupt periods in the church and many wicked prelates, and some vile popes; yet they hold that the church has persisted, that the Christian religion has been preserved in the earth.

With these remarks on the position of the Protestant and Catholic churches respecting their attitude on the subject of the perpetuation of the Christian religion, I proceed with the quotations promised; and, first, a passage from Neander's *History of the Christian Religion and Church*, on the very great difference between the writings of the Apostles and the writings of the so-called Apostolic Fathers; and the suddenness of that transition, to the disparagement of the productions of the Fathers:

A phenomenon, singular in its kind, is the striking difference

between the writings of the apostles and the writings of the Apostolic Fathers, who were so nearly their contemporaries. In other cases, transitions are wont to be gradual; but in this instance we observe a sudden change. There are here no gentle gradations, but all at once an abrupt transition from one style of language to another; a phenomenon which should lead us to acknowledge the fact of a special agency of the Divine Spirit in the souls of the Apostles. After the time of the first extraordinary operations of the Holy Ghost followed the period of the free development of human nature in Christianity; and here, as in all other cases, the beginning must be small and feeble before the effects of Christianity could penetrate more widely, and bring fully under their influence the great powers of the human mind. It was to be shown first, what the divine power could effect by the foolishness of preaching. The writings of the so-called Apostolic Fathers have unhappily, for the most part, come down to us in a condition very little worthy of confidence, partly because under the name of these men, so highly venerated in the Church, writings were early forged for the purpose of giving authority to particular opinions or principles; and partly because their own writings which were extant became interpolated in subservience to a Jewish hierarchical interest which aimed to crush the free spirit of the Gospel.*

There is no authority of scripture for the supposition made here by Dr. Neander that the extraordinary operations of the Holy Ghost were to be confined to the Apostles; the whole tenor of scripture authority is to the contrary. It is the theory of the Gospel itself, that all who receive it, and particularly its ministers, shall have the divine Spirit as a special agency working in their souls, through all time, and there is no warrant for the belief that its operations were to be confined to those who first received it and became its first ministers. Therefore, this sudden transition in the matter of excellence and trustworthiness between the writings of the Apostles and the writings of the Apostolic Fathers indicates not only a deterioration in the character of the teachers in the Church and what is taught, but more especially indicates the progress of the "mystery of iniquity" which was at work subverting the Christian religion and destroying the Church of Christ.

On the question of forged books and writings mentioned in the passage from Neander, Dr. Nathaniel Lardner refers to a dissertation written by Dr. Mosheim, which shows the reasons and causes for the many forged writings produced in the first and second centuries, and then adds: "All own that Christians of all sorts were guilty of this fraud. Indeed we may say it was one great fault of the times; for truth needs no such defenses, and would blush at the sight of them."†

Eusebius, quoting Hegesippus on the subject of false teachers and referring to the condition of the Church about the close of the first century, says:

* Vol. i. pp. 656, 657.

† Lardner's *Works*, vol. viii, p. 330.

4 Vol. I.

The Church continued until then [close of the first century] as a pure and uncorrupt virgin, whilst if there were any at all that attempted to pervert the sound doctrine of the saving Gospel, they were yet skulking in dark retreats: but when the sacred choir of Apostles became extinct, and the generation of those that had been privileged to hear their inspired wisdom had passed away, then also the combinations of impious errors arose by the fraud and delusions of false teachers. These also, as there were none of the Apostles left, henceforth attempted without shame, to preach their false doctrine against the gospel of truth.*

Dr. Mosheim has the following on the same subject:

Not long after the Savior's ascension, various histories of his life and doctrines, full of impositions and fables, were composed by persons of no bad intentions, perhaps, but who were superstitious, simple, and piously fraudulent; and afterwards various other spurious writings were palmed upon the world, falsely inscribed with the names of the holy Apostles.†

This condition of things with reference to the writers in the centuries under consideration, naturally leads one to the reflection, that if there were so much of fraud, and so many forged writings, what must have been the state of the Church at this time with reference to oral teaching? We are justified in believing, I think, that bad as was the state of things with reference to the writings of these early teachers of the Church, the discourses of such as preached may be depended upon as being much worse. In this view of the case, one can readily understand that the "authority of antiquity" so generally urged as a reason for accepting the testimonies of the Fathers, that "handmaid to scripture," as "antiquity" is sometimes called, the whole body of it, written and oral, may indeed "be regarded," as Dr. Jortin remarks, "as Briarcan, for she has a hundred hands, and these hands often clash and beat one another."‡

Moreover, it often happens that those who are condemned by some of these Fathers as heretics were not only censured for their heresies, but sometimes for the truths which they held. For example: Papias, a Bishop and Christian Father in the second century, is condemned by Eusebius for saying that he received from Apostolic men—meaning thereby men who were associated with the Apostles—the fact that there would be a corporeal reign of Christ on earth with the saints, after the resurrection, which would continue through a thousand years.§

* Eus. Ec. Hist., bk. iii, ch. 32.

† *Institutes*, bk. i cent. 1, part ii, ch. ii.

‡ Jortin's *Remarks on Ecclesiastical History*, vol. i, p. 248.

§ Eusebius, bk. iii, ch. 39.

Prodicus is censured by Clement of Alexandria for holding that men are by nature the children of Deity.*

Marcion, besides being condemned for his many errors, is also censured by Irenaeus for believing in salvation for the dead, concerning which, it must be acknowledged, Marcion did hold peculiar views; but that is no reason why the general principle should be condemned.† He taught that Jesus Christ went to Hades and preached there, and brought hence all that believed on him. "The ancients," continue Irenaeus, as quoted by Lardner, "being of opinion that eternal life is not to be obtained but through faith in Jesus Christ, and that God is too merciful to let men perish for not hearing the Gospel, supposed that the Lord preached also to the dead, that they might have the same advantage with the living." He further adds, "In the language of Marcion and the fathers, hell does not necessarily mean the place of the damned; in that place is Tartarus, the place of torment, and Paradise, or the bosom of Abraham, a place of rest and refreshment. In that part of Hades Jesus found the just men of the Old Testament. They were not miserable, but were in a place of comfort and pleasure." "For Christ," he continues, "promiseth the Jews after this life, rest in Hades, even in the bosom of Abraham." This far the doctrine of Marcion is in strict agreement with the New Testament, though denounced as blasphemy by his opponent. The unfortunate part of Marcion's doctrine on this head is that he taught that Cain and the wicked of Sodom and the Egyptians, and in fact all the nations in general, though they had lived in all manner of wickedness, were saved by the Lord, but that Abel, Enoch, Noah, and the patriarchs and prophets and other righteous men who walked with God and pleased Him in their earth life, did not obtain salvation because they suspected that in the preaching of Christ in the spirit world there was some scheme of deception to lead them away from their present qualified acceptance with God, and therefore they would not come to Christ nor believe in him, for which reason, as he says, "their souls remained in hell."‡

Marcion is also condemned for believing in the eternity of matter,§ So, too, Hermogenes is censured by Tertullian for the same cause, and for arguing that God made the world out of matter and could not have made it out of nothing.¶

And so throughout there is censure and counter censure between the orthodox and the heretics, and it is difficult at times to determine which are the orthodox and which heretics, so frequently do they

* Lardner Works, vol. viii, p. 418.

† Lardner Works, vol. viii, 449:470; also I Peter iii: 18-21; Ibid, iv: 6; I Cor. xv: 29.

‡ Lardner, vol. viii, p. 460.

§ Ibid. p. 581-2.

¶ Lardner, vol. viii, p. 345.

change places. Nor was there any improvement in the ages that succeeded these that have been briefly considered. The editor of Dr. Jortin's learned work on ecclesiastical history, William Trollope, on a passage of Jortin's on the early fathers, says of the fathers of the fourth century:

After the council of Nice,* a class of writers sprang up, greatly inferior to their predecessors, in whatever light their pretensions are viewed. Sadly deficient in learning, prejudiced in opinion, and inelegant in style, they cannot be admitted for a moment into competition with those who were contemporary with the Apostles and their immediate successors.†

The whole tenor of his remarks is to the effect that while the fathers of the second and third centuries, are not to be relied upon in their interpretations of scripture, were frequently deceived in opinions, and not always to be depended upon in matters of tradition, yet they were greatly to be preferred in all respects to the fathers of succeeding centuries.

The Development of False Doctrines After the Death of the Apostles.

Here, too, I shall rely very largely upon the conclusions of the learned. Dr. Lardner, referring to the development of the heresies, the seeds of which were sown in the days of the Apostles, says:

Eusebius relates that Ignatius, on his way from Antioch to Rome, exhorted the churches to beware of heresies which were then springing up, and which would increase; and that he afterwards wrote his epistles in order to guard them against these corruptions, and to confirm them in the faith. This opinion that the seeds of these heresies were sown in the time of the Apostles, and sprang up immediately after is an opinion probable in itself and is embraced by several learned moderns; particularly by Vitringa, and by the late Rev. Mr. Brekel of Liverpool.‡

A certain Mr. Deacon attempted to refute the Mr. Brekel referred to by Dr. Lardner, and to maintain the purity of the Church of the first three centuries. On this Mr. Brekel observed that "If this point were thoroughly examined, it would appear that the Christian Church preserved her virgin purity no longer than the Apostolic age, at least if we may give credit to Hegesippus." Relying upon

* Held in 325 A. D.

† Jortin, vol. i. p. 166, note.

‡ Lardner, vol. viii. p. 344.

the support of the ecclesiastical history of Socrates, a writer of the first half of the fifth century, Mr. Brekel also says: "To mention the corruptions and innovations in religion of the four first centuries, is wholly superfluous; when it is so very notorious, that, even before the reign of Constantine, there sprang up a sort of heathenish Christianity which mingled itself with the true Christian religion."*

Of the impending departure from the Christian religion immediately succeeding the days of the apostles, Dr. Neander says:

Already, in the latter part of the age of St. Paul, we shall see many things different from what they had been originally; and so it cannot appear strange if other changes come to be introduced into the constitution of the (Christian) communities, by the altered circumstances of the times immediately succeeding those of St. Paul or St. John. Then ensued those strongly marked oppositions and schisms, those dangers with which the corruptions engendered by manifold foreign elements threatened primitive Christianity.†

Dr. Philip Smith, the author of the *Students' Ecclesiastical History*, in speaking of the early corruptions of the Christian religion, says:

The sad truth is that as soon as Christianity was generally diffused, it began to absorb corruption from all the lands in which it was planted, and to reflect the complexion of all their systems of religion and philosophy.‡

Dean Milman, in his preface to his annotated edition of Edward Gibbon's great work, *The Decline and Fall of the Roman Empire*, and commenting upon that great author's attitude respecting the Christian religion, says:

If, after all, the view of the early progress of Christianity be melancholy and humiliating, we must beware lest we charge the whole of this on the infidelity of the historian. It is idle, it is disingenuous to deny or to dissemble the early depravations of Christianity, its gradual but rapid reparture from its primitive simplicity and purity, still more from its spirit of universal love. It may be no unsalutary lesson to the Christian world, that this silent, this unavoidable perhaps, yet fatal change shall have been drawn by an impartial, or even an hostile hand.§

Dr. Mosheim, in his *Institutes*, deals at length with the abuses which arose in the Church in the second and third centuries, which I abridge to the following, and first as to the second century: Many rites were added without necessity to both public and private reli-

* Lardner, vol. viii, p. 345.

† Neander's *History of the Christian Religion and Church*, vol. i, p. 191.

‡ Student's *Eccles. Hist.*, vol. i, p. 49.

§ Gibbon's *Roman Empire*, Preface by Dean Milman, p. 15.

gious worship, to the great offense of good men; and principally because of the perversity of mankind who are more delighted with the pomp and splendor of external forms and pageantry than with the true devotion of the heart. There is good reason to believe that the Christian bishops purposely multiplied sacred rites for the sake of rendering the Jews and pagans more friendly to them. For both these classes had always been accustomed to numerous and splendid ceremonies, and believed them an essential part of religion. In pursuance of this policy, and to silence the calumnies of the pagans and the Jews against them—to the effect that the Christians were pronounced atheists, because destitute of temples, altars, victims, priests, and all that pomp in which the vulgar suppose the essence of religion to consist—the Christian leaders introduced many rites, that they might be able to maintain that they really had those things which the pagans had, only they subsisted under different forms. Some of these rites—justified, as was supposed, by a comparison of the Christian oblations with Jewish victims and sacrifices—in time corrupted essentially the doctrine of the Lord's supper, and converted it into a sacrifice. To add further to the dignity of the Christian Religion, the churches of the east feigned mysteries similar to those of the pagan religions; and, as with the pagans, the holy rites of the mysteries were concealed from the vulgar: "And they not only applied the terms used in the pagan mysteries to the Christian institutions, particularly baptism and the Lord's supper, but they gradually introduced also the rites which were designated by those terms." This practice originated in the eastern provinces of the empire, and thence, after the times of Adrian (who first introduced the Grecian mysteries among the Latins), it spread among the Christians of the west. "A large part, therefore, of Christian observances and institutions, even in this century, had the aspect of the pagan mysteries." In like manner many ceremonies and customs of the Egyptians were adopted.*

Speaking of the third century the Doctor says that all the monuments of this century show that there was a great increase of ceremonies in the Church owing to the prevailing passion for the Platonic philosophy. Hence arose the public exorcisms, the multiplication of fasts, the aversion to matrimony, and the painful austerities and penances which were enjoined upon offenders.†

The Revolution of the Fourth Century: Constantine.

It will be observed that I have so far confined my quotations concerning the corruptions which arose in the Church to the first three

* *Institutes*, vol. i, cent. ii, ch. iv.

† *Ibid.* cent. iii, part ii, ch. iv.

centuries of the Christian Era. I have done so purposely; and chiefly that I might show by such quotations that the forces which were to bring about the destruction of the Christian Church were active during those ages; and also because an event took place in the first part of the fourth century that culminated in the triumph of those forces. This event was the establishment of Christianity as the state religion of Rome. Constantine the Great was the emperor under whose reign this unlooked for revolution took place. He was the son of Constantine Chlorus, emperor of the West in the preceding reign, which reign he had shared with Galerius Maximinus, who ruled the East. Constantine was an "emperor born of an emperor, the pious son of a most pious and virtuous father," is the flattering announcement of his parentage on the paternal side, by his contemporary, Eusebius, the church historian; though he neglects to mention the obscure origin and humble vocation (that of inn keeper) of his mother, Helena, 'whom her husband repudiated when raised to the dignity of "Caesar" in the reign of Diocletian.

Constantine was proclaimed emperor by the army in Britain on the death of his father at York, 306 A. D.; but civil strife raged through the empire for eighteen years, occasioned by the contending aspirants for the imperial dignity. The future patron of Christianity, however, overcame all his rivals and reigned sole monarch of Rome from 323 A. D., to the time of his death, fourteen years later.

The policy of Constantine's father towards the Christians in his division of the empire, the West, had been one not only of toleration but also of friendship; and this policy the son followed from the commencement of his career as emperor. The fact of both his own and his father's friendliness toward the Church, on the one hand, and the hostility of his rivals against the Church on the other, brought to him the united support of the Christians throughout the empire; and though they were not so numerous as they are frequently represented to be, yet it cannot be denied that the Christians were important factors in determining the course of events in the empire at this time, and truly they were faithful allies to Constantine, and he, on his part, neglected not to meet their anticipations of reward.

A careful study of his life and character will force the conviction upon the mind that Constantine was a most suitable head for the revolution which ended by establishing a pseudo-Christianity as the state religion of the decaying empire. A professed Christian for many years, if we may believe Lactantius and Eusebius he postponed his baptism, after the fashion of his times, until the very last year of his life, in order that, purified at once from all the stains of sin by means of it, he might be sure of entering into bliss. Such the explanation of those who would defend this delay of the emperor's; but one cannot fail to

remember that it was quite customary at this time among many professing the Christian religion to put off baptism as long as they dared that they might enjoy a life of sin, and then through the means of baptism, just before death, as by magic, obtain forgiveness.* On the motives that prompted Constantine's acceptance of Christianity, our historians are not agreed. According to Eusebius his conversion was brought about through seeing in the heavens a luminous cross at mid-day, and above it the inscription: "*By this Conquer.*" This miraculous sign was supplemented on the night following by the appearance of Jesus Christ to the emperor in a dream, with the same symbol, the cross, and directed him to make it the ensign of his banners and his protection against the power of the enemy.† According to Theodoret the emperor was converted through the arguments of his Christian mother.‡ According to Zosimus, it was through the arguments of an Egyptian Christian bishop—supposed to be Hosius, Bishop of Corduba—who promised him absolution for his crimes, which included a number of murders, if he would but accept Christianity.§

It is as difficult to settle upon the time of Constantine's conversion as it is the means and nature of it. Neander inclines to the opinion that he was early influenced in favor of Christianity through the example if not the teachings of his parents, who, if not fully converted to the Christian faith, were at least tolerant of it; and may be reasonably counted among that number who at least admitted Christ to be the pantheon of the gods. But an act of his in 308 A. D., after the death of his father, and he himself had been proclaimed emperor of the West, shows that he was at that time still attached to the pagan forms of worship; for hearing that the Franks who had been inclined to rebellion against his government had, on his preparations to make war upon them, laid down their arms, he offered public thanks in a celebrated temple of Apollo and gave a magnificent offering to the god.||

The story of his conversion as related by Eusebius would fix that event in the year 312 A. D.; and surely if the open vision of the luminous cross and the subsequent appearing of Christ in his dream, were realities, Constantine had sufficient grounds for a prompt and unequivocal conversion to the Christian faith. But after that, if we consider the conduct of the emperor, we shall find him, however, astonishing it may seem, still attached to pagan ceremonies of worship. As late as 321, A. D., nine years after the visitation of Christ to him, we find him accused of artfully balancing the hopes and fears of both his pagan and

*Neander *Ch. Hist.*, vol. i, p. 253. *Decline and Fall*, vol. ii, chap. xx.

† Eusebius' *Life of Constantine*, bk. i, 27.

‡ *Hist. Eccles.*, vol. I, bk. i, ch. 17.

§ Zosimus, bk. ii, p. 104.

|| Neander's *Ch. Hist.*, vol. ii, p. 8.

Christian subjects by publishing in the same year two edicts; the first of which enjoined the solemn observance of Sunday; and the second directed the consultation of the Haruspices*—the soothsayers of the old pagan religion. Of this circumstance, Neander, who is disposed to palliate the conduct of Constantine as far as possible, after intimating that this lapse might be accounted for on the grounds of state policy, says, "Yet the other hypothesis, viz., that Constantine had actually fallen back into heathen superstitions may indeed be regarded as the more natural."† Five years after his supposed miraculous conversion "we find marks of the pagan state religion upon the imperial coins."‡ "A medal was struck," says Dr. John W. Draper, doubtless referring to the same thing, "on which was impressed his [Constantine's] title of 'God,' together with the monogram of Christ." "Another," he continues, "represented him as raised by a hand from the sky while seated in the chariot of the Sun. But more particularly the great prophyry pillar, a column one hundred and twenty feet in height, exhibited the true religious condition of the founder of Constantinople. The statue on its summit mingled together the Sun, the Savior, and the Emperor. Its body was a colossal image of Apollo, whose features were replaced by those of Constantine, and around the head, like rays, were fixed the nails of the cross of Christ recently discovered in Jerusalem."§ While on the day Constantinople was formally made the capital of the empire, he honored the statue of Fortune with his gifts. In view of all these acts, ranging as they do over the greater part of the first Christian emperor's life, and through many years after his supposed conversion, I think Gibbon is justified in his remarks upon this part of Constantine's conduct: "It was an arduous task to eradicate the habits and prejudices of his education, to acknowledge the divine power of Christ, and to understand that the truth of *his* revelation was incompatible with the worship of the gods."||

Turning from the consideration of the equivocal conduct of the emperor to his character, we have a subject about which there is less disagreement among authorities; for even Christian apologists are compelled to admit the wickedness of this first Christian emperor. "Relying, with presumptuous confidence," says Neander, "on the great things which God had done, through him, for the advancement of the Christian Church, he found it easy to excuse or extenuate to his conscience many a wrong deed, into which he had suffered himself to be betrayed

* Gibbon, *Decline and Fall*, vol. iii, ch. xx.

† Neander *Ch. Hist.*, vol. ii, p. 23.

‡ Neander *Ch. Hist.*, vol. ii, p. 21.

§ *Intellectual Development of Europe*, vol. i, p. 280

|| Gibbon, *Decline and Fall*, ch. xx.

by ambition, the love of rule, the arbitrary exercise of power, or the jealousy of depotism."*

"It is indeed true that Constantine's life was not such as the precepts of Christianity required," Dr. Mosheim remarks, but softens the statement against the emperor by saying that, "It is but too notorious that many persons who look upon the Christian religion as indubitably true and of divine origin, yet do not conform their lives to all its holy precepts."†

Dr. Lardner, after drawing a most favorable outline of Constantine's person and character, and citing the flattery of contemporary panegyrists as a description of the man, says: "Having observed these virtues of Constantine, and other things, which are to his advantage; a just respect to truth obligeth us to take notice of some other things, which seem to cast a reflection upon him. ‡ And then in the most naïve manner he adds: "Among these, one of the chief is putting to death so many of his relatives!" He enumerates the victims of the first Christian emperor as follows: "Maximilian Herculus, his wife's father; Bassianus, husband of his sister Anastasia; Crispus, his own son; Fausta, his wife; Licinius, husband of his sister Contantia; and Licinianus, or Licinius, the younger, his nephew, and son of the forementioned Licinius."§ The last named victim was a mere lad when put to death, "not more than a little above eleven years of age, if so much," is Dr. Lardner's own description of him. Fausta was suffocated in a steam bath, though she had been his wife for twenty years and mother of three of his sons. It should be remembered that this is the list of victims admitted by a most learned and pious Christian writer, not a catalogue drawn up by pagan historians, whom we might suspect of malice against one who had deserted the shrines of the ancient gods for the faith of the Christians. But this rather formidable list of murdered victims, admitted by Dr. Lardner, shakes not his faith in the goodness of the first Christian emperor. Some of these "executions" he palliates, if not justifies, on the ground of political necessity; and others on the ground of domestic perfidy; though he almost stumbles in his efforts at excusing the taking off of Crispus, the emperor's own son; Fausta, his wife; and the lad Licinius. "These are the executions," he says, "which above all others cast a reflection upon the reign of Constantine; though there are also hints of the death of some others about the same time, with whom Constantine had till then lived

* Neander *Ch. Hist.*, vol. ii, p. 24.

† Mosheim's *Institutes*, vol. i, p. 214.

‡ Lardner, vol. iv, p. 39.

§ Lardner, vol. iv, p. 39.

in friendship."* After which the Doctor immediately adds—in the very face of all the facts he adduces, and after reciting the condemnation of both heathen and Christian writers of some of these murders—the following: "I do by no means think that Constantine was a man of a cruel disposition; and therefore I am unwilling to touch upon any other actions of a like nature: as his making some German princes taken captive, fight in the theatre; and sending the head of Maxentius to Africa, after it had been made a part of Constantine's triumphal entry at Rome." When one finds a sober Christian writer of the eighteenth century who can thus speak of Constantine; and further remembers that to this day a priest of the Greek church seldom mentions the name of the "imperial saint," without adding the title, "*Equal to the Apostles*;" one is not surprised that while he lived, and at his court a Christian bishop could be found who "congratulated him as constituted by God to rule over all, in the present world, and destined to reign with the son of God in the world to come."† Or that Eusebius, who is spoken of as one of the best bishops of the imperial court, "did not scruple for a moment to ascribe to the purest motives of a true servant of God all those transactions into which the emperor, without evincing the slightest regard to truth or to humanity, had suffered himself to be drawn by an ambition which could not abide a rival, in the struggle with Licinius; when he represents the emperor, in a war which, beyond a doubt, had been undertaken from motives of a purely selfish policy, as marshalling the order of the battle, and giving out the words of command by divine inspiration bestowed in answer to his prayer."‡

Enough of this. Let us look no longer at this first of the Christian emperors through the eyes of churchmen seeking to extol his virtues and hide his crimes, all for the honor of the Church. So odious had he become in Rome for his many murders that a pasquinade which compared his reign to that of the detested Nero was nailed to the palace gates. "The guilty emperor," says one, "in the first burst of anger, was on the point of darkening the tragedy, if such a thing had been possible, by a massacre of the Roman populace who had thus insulted him." His brothers were consulted on this measure of vengeance, however, and the result of their counsel was a resolution to degrade Rome to a subordinate rank, and build a metropolis elsewhere, and hence the new capital of the empire rose on the shores of the Bosphorus.

Reflecting upon the career of Constantine from the days of his young manhood, which had in it something of the quality that makes the successful leader of men, to the time when he fell under the influence of the false priests of a corrupted religion, Draper says:

* Lardner, vol. iv, p. 44.

† Neander, *Ch. Hist.*, vol. ii, p. 25.

‡ Neander, *Ch. Hist.*, vol. ii, p. 25.

From the rough soldier who accepted the purple at York, how great the change to the effeminate emperor of the Bosphorus, in silken robes stiffened with threads of gold, a diadem of sapphires and pearls, and false hair, stained of various tints; his steps stealthily guarded by mysterious eunuchs flitting through the palace, the streets full of spies, and an ever watchful police! The same man who approaches us as the Roman emperor retires from us as the Asiatic despot. In the last days of his life he put aside the imperial purple, and, assuming the customary white garments, prepared for baptism, that the sins of his long and evil life might all be washed away. Since complete purification can thus be only once obtained, he was desirous to procrastinate that ceremony to the last moment. Profoundly politic, even in his relations with heaven, he thenceforth reclined on a white bed, took no further part in worldly affairs, and, having thus insured a right to the continuance of that prosperity in a future life which he had enjoyed in this, expired.*

And so Gibbon:

The sublime theory of the gospel had made a much fainter impression on the heart, than on the understanding, of Constantine himself. He pursued the great objects of his ambition through the dark and bloody paths of war and policy; and, after the victory, he abandoned himself, without moderation, to the abuse of his fortune. Instead of asserting his just superiority above the imperfect heroism and profane philosophy of Trajan and the Antonines, the mature age of Constantine forfeited the reputation which he had acquired in his youth. As he gradually advanced in the knowledge of truth, he proportionately declined in the practice of virtue; and the same year of his reign in which he convened the council of Nice, was polluted by the execution, or rather murder of his eldest son (Crispus). * * * * At the time of the death of Crispus, the emperor could no longer hesitate in the choice of religion; he could no longer be ignorant that the church was possessed of an infallible remedy, (baptism) though he chose to defer the application of it till the approach of death had removed the temptation and danger of a relapse. * * * * The example and reputation of Constantine seemed to countenance the delay of baptism. Future tyrants were encouraged to believe that the innocent blood which they might shed in a long reign would instantly be washed away in the waters of regeneration; and the abuse of religion dangerously undermined the foundations of moral virtue.†

Such then, was the first Christian emperor. He uplifted "Christianity" from the condition of a persecuted religion, and made it the state religion of Rome; and also provided means for its wider acceptance. If for this it shall be claimed, as it is, that much in his evil life should be overlooked, it would still be pertinent to ask whether his acts in connection with Christianity did not debase rather than exalt it; and if his provisions for its wider acceptance did not tend rather to the corruption of what remained true in the Christianity then extant, than to the establishment of true religion.

* Draper, *Intellectual Development*, vol. 1, p. 283.

† *Decline and Fall*. ch. xx.

Christianity Made a Persecuting Religion

The edict of Milan, by which was intended no more than the establishment of religious liberty in the empire, and which was issued in 313 A. D., by Constantine and his colleague, Licinius, was well enough. Freedom to teach and practice the truth is all the Christian church could ask or expect. Had he stopped here, his action in this particular would have met with universal applause. But he went beyond this. He not only protected the Christians by his laws, but prohibited by express edicts the free exercise of religion to the pagans. His proscriptions were mild at first, going no further than to prohibit soothsaying and divination in private houses or anywhere in secret. Later, however, if we may believe the words of Eusebius, he placed the pagan religion under the ban of the laws. Eusebius says:

The emperor proceeded to act with great vigor, gave the government of the provinces chiefly to Christians, and when any Gentiles were made governors they were prohibited to sacrifice. Which law comprehended not only presidents of provinces but also higher officers, and even the prætorian præfects. If they were Christians, they were required to act according to their principles. If they were otherwise disposed, still the practice of idolatrous rites were forbidden. * * * * And soon after that were two laws published, at one and the same time, one prohibiting the detestable rites of idolatry hitherto practiced in cities and country places; and that for the future none should erect statues to the gods, nor perform the vain arts of divination, nor offer up any sacrifices. The other law was for enlarging Christian oratories and churches, or for rebuilding them more grand and splendid.*

When contrasting the course of the first Christian emperor with the pagan emperors, Eusebius says, "They commanded the temples to be magnificently adorned; he demolished them to the foundation, especially such as were most respected by superstitious people."† Later he expressly says that throughout the whole Roman empire, the doors of idolatry were shut to the commonalty and to the soldiery; and that "every kind of sacrifice was prohibited." Again he says, that there were several laws, published for these purposes, forbidding sacrifices, divinations, raising statues, and the secret mysteries or rites of initiation. And he says further, that "in Egypt a sort of priesthood, consecrated to the honor of the Nile, was entirely suppressed."‡ I am not unmindful that some respectable authorities question if Constantine really departed from the policy of toleration announced in his edict of Milan; and that even Gibbon is inclined to believe in his toleration of

* *Life of Constantine* (Eusebius) I, ch. ii: 44.

† *Ibid.*, ch. 45.

‡ *Life of Constantine*, (Eusebius) ch. iv: 23, 25.

paganism. The statement here made by Eusebius, the contemporary and biographer of Constantine, however, together with reference to the edicts of suppression quoted by his son Constans in the succeeding reign, and which is quoted by Lardner,* establishes beyond question the policy of intolerance of Constantine toward paganism. Especially when what Eusebius has said is supplemented by the fact that the emperor destroyed a number of heathen temples, and peremptorily ordered the closing of the others. Among the heathen temples destroyed was one at Aegae, in Cilicia, erected to Aesculapius, celebrated for the number of sick that had been healed there, and held in high esteem by men of the better class among the pagans and philosophers. It is said that by its destruction and the public exhibition of certain images of the gods, many tricks of the priests were exposed and, became objects of sport to the populace.† But while this may have been the conduct of some insincere pagans, those who remained heathens, as LeClerc has well said, "were no doubt extremely shocked at the manner in which the statues of their gods were treated; and could not consider the Christians as men of moderation. For, in short, those statues were as dear to them, as anything, the most sacred, could be to the Christians."‡ Eusebius taunted the philosophers about the destruction of the temple, without any interference on the part of the god to whom it had been erected, apparently all unmindful of the fact that just such taunts had been hurled at the Christian martyrs in the days that the "kingdom of God suffered violence, and the violent took it by force." "Had not Eusebius," remarked Lardner, "often heard with his own ears, and read in the history of ancient martyrs, the insults and triumphs of the heathens over the Christians, that they professed themselves the worshipers of the great and only true God, and yet everybody, that pleased, was able to molest and destroy them, as he saw good?"§

The zeal of Christian writers has done all in its power to excuse or palliate the conduct of Constantine in his acts for the suppression of the pagan religion and worship; but after all is said by his apologists that can be said; after every allowance is conceded for the times in which he lived, and the previous conduct of the pagans through two centuries of violence towards the Christians, the fact remains that the first Christian emperor did by his edicts put the ancient religion of the empire under the ban of the law, and by acts of violence destroyed some of its temples and closed the rest by imperial decree, that the pagan gods might not be worshiped; and this, doubtless, with the approval—and it would not

* Lardner, vol. viii, p. 169.

† Neander, *Ch. Hist.*, vol. ii, p. 26, 27.

‡ Lardner, *Works*, vol. iv, p. 49.

§ Lardner, *Works*, vol. iv, p. 50.

be difficult to believe, under all the circumstances, at the suggestion—of Christian bishops who thronged his court. On the foundation of intolerance thus laid by him, others hastened to build. In the succeeding reign, among the first laws enacted was this one against pagan sacrifices:

Let superstition cease; let the madness of sacrificing be abolished. For whoever shall presume contrary to the constitution of our father, a prince of blessed memory, and contrary to this command of our clemency, to offer sacrifices, let a proper and convenient punishment be inflicted, and execution presently done upon him.*

This edict was supplemented a few years later† by the following edict:

It is our pleasure that in all places and in all cities, the temples be immediately shut, and carefully guarded that none may have the power of offending. It is likewise our pleasure, that all our subjects should abstain from sacrifices. If any one should be guilty of such an act, let him feel the sword of vengeance; and after his execution, let his property be confiscated to the public use. We denounce the same penalties against the governors of the provinces, if they neglect to punish the criminals.‡

It is not necessary to pursue the subject much further. It will be sufficient to say that during the fourth century, by following the policy of suppression inaugurated by this first Christian emperor, Christianity was changed from a persecuted to a persecuting religion. Without restraint from the ecclesiastical authorities, the Christian emperors issued edicts against the pagan religion, proscribed its followers, destroyed its temples, and confiscated its property to the uses of the rival religion. Even Neander, speaking of this revolution, and constrained as he is to say all that he can for the honor of the Christian Church, is compelled to admit that "the relation of things had become reversed. As in former times the observance of the pagan ceremonies, the religion of the state, had appeared in the light of a civil duty, and the profession of Christianity in that of a crime against the state; so now it was the case, not indeed that the outward profession of Christianity was commanded as a universal civil duty, for against this the spirit of Christianity too earnestly remonstrated; but that the exercise of the pagan religion was made politically dangerous."§ In the pages of this eminent Christian historian one may read that before the close of the century which witnessed the elevation of Christianity to the dignity of the state religion of the empire, wild troops of Christian monks were undertaking campaigns, especially in the country, for the destruction of

* Lardner, *Works*, vol. viii, p. 169.

† In 353 A. D., according to Gothford.

‡ The law is extant in the Theodosian Code

§ Neander, vol. ii, p. 34.

the heathen temples in which sacrifices were alleged to have been performed; of bishops who not only superintended the destruction of heathen temples at the head of bands of soliders and gladiators, but paraded through the streets of the cities the symbols of the heathen faith, provoking civil conflicts which Christian emperors did not hesitate to take advantage of for the more complete suppression of paganism.* Meantime a pagan apologist, Libanius, arises to plead the cause of religious toleration, and in the course of his address to the Christian emperor, Theodosius, he puts to shame the Christianity then in vogue, by showing the emperor how far the Church had departed from the spirit of the Christian religion, by saying: "Force is said not to be permitted, even according to the laws of your own religion: persuasion is said to be praised, but force condemned by them. Why then, do you wreak your fury against the temples, when this surely is not to persuade, but to use force? Thus, then, it is plain you would transgress even the laws of your own religion."† Lardner calls attention to the fact that as under pagan emperors previous to Constantine Christianity had been in a state of persecution, so now, after Constantine, he proceeds to show that paganism under Christian emperors was all along in a state of persecution—"However, I would hope, not so severe and vigorous as that of the Christians in the foregoing period of near three hundred years."‡ And so LeClerc, as quoted by Lardner:

Thus it was that the Christians continued to return to the pagans what they had suffered from them during the first three centuries, instead of gaining them by patience and mildness, which they had so much recommended when they were the weakest. This conduct was proper to make the pagans more obstinate, by teaching them that the Christians affected to speak of humanity and moderation from interest only, and not from a principle of religion as they pretended. At least it is certain, that thereby they lost the right to complain of the manner in which the pagans had treated them in times past, or to boast of the mildness of their religion, which they effectually disparaged by those persecutions. * * * Nor ought we to imagine that the penalties laid by Christians upon the pagans were light. If a sacrifice was offered in a private place, with the knowledge of the proprietor, the place was confiscated; if not, they were to pay a fine of twenty pounds of gold, as much as if it had been done in a temple; and in some cases the penalty of death was appointed. We may look into the oration of Libanius for the temples, where that orator sustains the same character before Theodosius as the Christians had formerly done before pagan emperors. I must acknowledge that this phenomenon, if I may so call it, gives me pain: for I could wish that they who defended the truth had preserved

* Neander, *Ch. Hist.*, vol. ii, pp| 88-110.

† Ibid. p. 67.

‡ Lardner, *Works*, vol. viii, p. 164.

to themselves the honor of being the only persons that were persecuted for religion.*

Persecution of "Heretics."

Once started upon the policy of suppressing by force those of a different religion, Christianity did not stop with the persecution of the pagans; bad and un-Christian as that was, still more serious results occurred from the persecutions inflicted upon so-called heretics in the Church, by those who were considered orthodox. It is true that there were heretics in the Church before the days of Constantine; much progress had been made in the matter of paganizing Christianity, and more or less of intolerance was manifested by Christian sects towards one another; but it was the policy and example of this first Christian emperor that laid the real foundation for that monument of shame and disgrace to the Christian name which rises upon the plains of Christian discord and strife and war waged against heretics in the name and for the glory of Christ. It is this which constitutes the most melancholy page of ecclesiastical history.

In his office of supreme pontiff in the old pagan religion, which he held by virtue of being emperor of Rome, Constantine may naturally have supposed that the supreme headship of the religion he had protected and the Church he had elevated fell to him for the same reason; and with it the right to reconcile differences, compose factions, and determine what should be the orthodox faith. At any rate we find him acting somewhat in this capacity. When contending church parties appealed to him, he at first was indifferent to their disputes, and tried to shame them into harmony by referring to the conduct of the Greek philosophers, who never discussed difficult questions before ignorant multitudes; who could "maintain their arguments without losing their temper; and assert their freedom without violating any friendship."† His efforts at reconciling the differences that arose among Christians over what is known as the Arian controversy were of no avail; and after six years of bitter strife, the emperor summoned the bishops of the Church to Nicea in Bithynia. After long deliberation Arianism was condemned, and orthodox Christianity was established by decree of the council, ratified by the emperor, to which all Christians must conform. Those who resisted the divine judgment of the synod must prepare themselves for immediate exile.‡ How effectual the argument, "belief or banishment," even among the bishops at the council, was, may be determined from the fact that "the opposition to the decision of the

* Lardner. *Works*, vol. viii, p. 276.

† *Decline and Fall*, ch. xxi.

‡ *Decline and Fall*, ch. xxi.

council was almost instantly reduced from seventeen to two."* In his zeal to enforce orthodoxy the emperor forgot his former moderation, and in 326 A. D.—the year following the council of Nicea—he issued a general edict against heretics, in which, after condemning his own past forbearance as occasioning men's being seduced, he says to the various heretical parties:

Wherefore, since this your pernicious wickedness is no longer to be endured, we by this present law command you, that you no more presume to meet together. And we have given orders that all those places where you are wont to hold assemblies should be taken away. Yea, our concern for this matter is such, that we not only forbid you to assemble in any public place; but we likewise forbid all assemblies of your foolish superstition in private houses, and in all private places whatever. All of you, therefore, who have any sincere love of truth, come to the Catholic church. And that this remedy may have its full effect, we ordain that all your superstitious conventicles, I mean oratories of all heretics, if it be fit to call such houses oratories, be forthwith taken away, and without any opposition delivered to the Catholic church: and that the rest of your places be adjudged to the public.†

"Thus the dens of heretics were laid open by the imperial edict," exultantly exclaims Eusebius, the Christian bishop, "and the wild beasts, the ring leaders of their impiety, were scattered."‡ And thus was the paganized Christian church launched upon that career of persecution of heretics within the church, as well as upon the policy of persecuting those of a different religion; a policy that has filled the world with religious wars, and deeds of cruelty which would better become the reign of a Nero than Christian rulers of Christian nations. It is a terrible arraignment which Gibbon draws against apostate Christendom in the concluding paragraph of his review of the persecutions which had been endured by the followers of Christ in the Christian centuries preceding Constantine. He says:

We shall conclude this chapter by a melancholy truth, which obtrudes itself on the reluctant mind; that, even admitting, without hesitation or inquiry, all that history has recorded, or devotion has feigned, on the subject of martyrdoms, it must still be acknowledged that the Christians, in the course of their intestine dissensions, have inflicted far greater severities on each other than they have experienced from the zeal of infidels. During the ages of ignorance which followed the subversion of the Roman empire in the west,§ the bishops of the imperial city extended their dominion over the laity as well as clergy of the Latin church. The fabric of superstition

* *Decline and Fall*, ch. xxi.

† Lardner, *Works*, vol. iv, p. 36.

‡ *Life of Constantine*, Eusebius, p. 66.

§ This event occurred about 476 A. D.

which they had erected, and which might long have defied the feeble efforts of reason, was at length assaulted by a crowd of daring fanatics, who, from the twelfth to the sixteenth century, assumed the popular character of reformers. The church of Rome defended by violence the empire which she had acquired by fraud; a system of peace and benevolence was soon disgraced by proscriptions, wars, massacres, and the institution of the holy office; and as the reformers were animated by the love of civil as well as religious freedom, the Catholic princes connected their own interest with that of the clergy, and enforced by fire and sword the terror of spiritual censures. In the Netherlands alone more than one hundred thousand of the subjects of Charles the Fifth are said to have suffered by the hand of the executioner; and this extraordinary number is attested by Grotius, a man of genius and learning, who preserved his moderation amidst the fury of contending sects, and who composed the annals of his own age and century, at the time when the invention of printing had facilitated the means of intelligence and increased the danger of detection. If we are obliged to submit our belief to the authority of Grotius, it must be allowed that the number of protestants who were executed in a single province and a single reign far exceeded that of the primitive martyrs in the space of three centuries, and of the Roman empire!*

Both Guizot and Milman, eminent Christian scholars, annotated the work of Edward Gibbon, the former in French, the latter in an English edition; and at every point where they could modify a statement or soften a passage apparently unjust to Christianity, they did so; but in the presence of the important and terrible passages just quoted, they remained absolutely silent! Nor has any other Christian writer since their day, so far as I know, attempted to contradict the statement of Mr. Gibbon. It is proper to say, however, that in a note Mr. Gibbon himself cites the fact that Fra Paola, an Italian writer, places the number of Belgic martyrs at fifty thousand, but even that computation would still leave the conclusion of Mr. Gibbon's reflections unimpaired.

The circumstance of the Church elevated by Constantine becoming a persecuting Church is a strong evidence of its paganized state; for the true Christian religion is not a persecuting religion; the true Church of Christ is not a persecuting Church. When the Samaritans would not receive the Messiah, some of the Apostles would have them consumed by fire from heaven; but the Master turned and rebuked them, saying, "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them."† It is true that Messiah said: "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be

* *Decline and Fall*, ch. xvi.

† Luke ix: 54-56.

they of his own household."* This, however, is but a prediction of the effect of the proclamation of the Gospel, not an authorization to force the acceptance of Christianity by the sword; nor does it authorize the Church to invoke the arm of the civil authority to execute by force her doctrinal decrees. The Gospel of Jesus Christ, it is true, did not bring peace, but a sword; the sword, however, was found in the hands of those who rejected the Gospel, not in the hands of those who accepted and preached it. And when the Church departed so far from the spirit of Christ that she grasped the sword in her own hands, or dictated the civil authority to wield it in her behalf, and that became the policy of the Church, the adoption of that policy proclaimed her apostate condition to the world, in a manner to be known and read of all men.

Christianity Before and After Constantine.

I think sufficient has been said to justify the belief that the reign of Constantine marks the period when the paganization of Christianity had become complete. I do not mean by this that there is any particular date which one may set down to show that here true Christianity ceases, and there apostate Christianity begins; which is a point frequently insisted upon by those who contend for the unbroken perpetuity of Christianity from the days of Messiah. They demand to know on what night it was that the whole collection of Christians, of different nationalities and languages, went to bed sound in the Christian faith, to awake the next morning all pagans.† I claim no such sudden revolution brought about the apostasy which I am sure took place. We have seen by what has already been said, that even in the time of the Apostles there was a tendency on the part of the Christians to depart from the religion of Jesus Christ; that after the days of the Apostles there was a steady increase in the number and influence of false teachers; an insidious introduction of heresies; a multiplication of rites and ceremonies well known in the pagan celebration of religious mysteries, but entirely foreign to the Gospel; and an amalgamation of pagan doctrines with Christian principles. It remains to be shown that there was a steady increase of immorality among the professing Christians; a marked loss of spirituality; a rapid growth of pride and worldliness on the part of Christian bishops and other church leaders; and at last, an utter departure from the true and living God and Jesus Christ whom He had sent, and the establishment of a system in its place, as debasing to men as it was dishonorable to God.

Taking then the reign of Constantine as the period beyond which the

* Matt. x: 34-36.

† *End of Religious Controversy*, Milner, Letter 26.

true religion of Christ did not extend, nor the true Church of Christ exist, let us consider Christianity before his reign and after it. Here I shall ask the reader to take into account as part of the consideration of Christianity previous to Constantine what I have already set before him in this introduction concerning the tendency to division and heresies which existed in the Church in the days of the Apostles; and also those quotations I have made from eminent Christian authorities, which give evidence of the early corruption of Christianity, and which too plainly testify that it was in a state of steady decline through the second and third centuries, until it was fit only for such enthronement as a Constantine could give it, when he made it the state religion of a corrupt empire hastening to its decay. If the reader will do this, it will obviate the necessity of my referring to these matters again.

Decline in Moral and Spiritual Living Among Christians.

It will be conceded that the Gospel of Jesus Christ commands a very high order of moral and spiritual living, and that the Apostles enjoined this moral law upon the early saints as essential to the favor of God. Others also after the days of the Apostles, followed in the same admonition, and indeed the sharp contrast that existed between the lives of converts before and after their acceptance of Christianity was a matter of pride not only to St. Paul,* but to Justin Martyr of the second century, who, in reference to the change produced in the lives of Christian converts, said:

We, who were once slaves of lust, now have delight only in purity of morals; we, who once practiced arts of magic, have consecrated ourselves to the Eternal and Good God; we, who once prized gain above all things, give even what we have to the common use, and share it with such as are in need; we, who once hated and murdered one another, who on account of differences of customs would have no common hearth with strangers, do now, since the appearance of Christ, live together with them; we pray for our enemies; we seek to convince those that hate us without cause, so that they may order their lives according to Christ's glorious doctrine and attain to the joyful hope of receiving like blessings with us from God, the Lord of all.†

It was not long, however, before there was a marked departure from this high moral level among the Christians. In tracing that decline I shall use chiefly the *History of the Church* by Joseph Milner, published in 1794. My reason for doing so is as follows: I have already stated in this writing, that Milner wrote what some regard as his "great history of the Church," to counteract the influence of Dr. Mosheim's splendid *Institutes of Ecclesiastical History*, which is evidently by

* I Cor. vi: 9-11.

† Neander, *Ch. Hist.*, vol. i, p. 250.

some regarded as too much a history of the perversions and abuses of religion. Milner plainly informs his readers that he intends to write the history of those only who have been real, not nominal, Christians, irrespective of the external Church to which they belonged, proceeding upon the theory that these good men constitute the Church of Christ. His history, in other words, is a history of piety, not of the Church. It will be his purpose therefore to exalt the morality of the Christians in all ages; and I quote his work respecting the moral deteriorations of the Christians that I may not be charged with quoting authorities who some think have made too much of Christian shortcomings. Milner says that a gloomy cloud, concerning moral conditions, hung over the close of the first century, and proceeds to argue that the first impressions made by the effusions of the spirit are the strongest; that human depravity overborne for a time arose afresh, particularly in the next generation, and hence the disorders of schisms and heresies in the Church. Neander does not agree with the philosophy of Milner. He says, "Christianity, since it first entered human nature, has operated, wherever it has struck root, with the same divine power for sanctification; and this divine power cannot be weakened by the lapse of ages. In this respect, therefore, the period of the first appearance of Christianity could have no advantage over any of the following ages of the Christian Church."* And he follows this declaration with a statement, that the change which Christianity produced in the lives of those who accepted it appeared so strongly marked by the contrast it presented with what they had previously been when pagans. The correctness of the philosophy I shall leave these two great Christian authorities to settle between themselves. I am concerned more particularly with the facts in the case.

In consequence of the prominence that has been given to the persecutions of the Christians during the first three centuries, the impression very extensively prevails that the early Christian Church was constantly under the hard pressure of continuous and relentless persecutions. This, however, is not the case. There were many periods of peace granted to the Christians. Indeed their periods of persecution were only occasional, and it is a question if these periods of peace were not more detrimental to Christianity than the seasons of persecution. Milner, under the authority of Origen, says that the long peace granted the Church in the third century, during the reign of the several emperors, from about 260 A. D., to the opening of the fourth century, produced a great degree of luke-warmness and religious indecorum. "Let the reader," he says, "only notice the indifference which Origen here describes and the conduct of Christians both in the first and second centuries, and

* Neander, *Ch. Hist.*, vol. i, p. 259.

he will be affected with the greatness of the declension." Then he quotes Origen: "Several come to church only on solemn festivals, and then not so much for instruction as diversion. Some go out again as soon as they have heard the lecture, without conferring or asking the pastors questions. Others stay not till the lecture is ended, and others hear not so much as a single word, but entertain themselves in a corner of the church."*

Coming to the middle of the third century, just previous to that severe persecution inaugurated by the emperor Decius, and speaking of Cyprian, Bishop of Carthage, Milner exclaims: "A star of the first magnitude, when we consider the time in which he lived! Let us recreate ourselves with the contemplation of it. We are fatigued with hunting for Christian goodness, and we have discovered but little and that little with much difficulty. We shall find Cyprian to be a character who partook indeed of the declensions which we have noticed and lamented, but who was still far superior, I apprehend, in real simplicity and piety, to the Christians of the East."† This same Cyprian, in whom Milner delights, speaking of the effects of the long peace upon the Church which preceded the Decian persecution, says:

Each had been bent on improving his own patrimony, and had forgotten what believers had done under the Apostles, and what they ought always to do. They were brooding over the arts of amassing wealth; the pastors and the deacons each forgot his duty; works of mercy were neglected, and discipline was at the lowest ebb; luxury and effeminacy prevailed; meretricious arts in dress were cultivated; fraud and deception practiced among brethren. Christians would unite themselves in matrimony with unbelievers; could swear, not only without reverence but without veracity. With haughty asperity they despised their ecclesiastical superiors; they railed against one another with outrageous acrimony, and conducted quarrels with determined malice. Even many bishops, who ought to be guides and patterns to the rest, neglected the peculiar duties of their stations, gave themselves up to secular pursuits. They deserted their places of residence and their flocks; they traveled through distant provinces in quest of pleasure and gain; gave no assistance to their needy brethren, but were insatiable in their thirst of money. They possessed estates by fraud and multiplied usury. What have we not deserved to suffer for such conduct? Even the divine word hath foretold us what we might expect: "If his children forsake my law and walk not in my judgments, I will visit their offenses with the rod and their sins with scourges." These things had been denounced and foretold but in vain. Our sins had brought our affairs to that pass, that because we had despised the Lord's directions, we were obliged to undergo a correction of our multiplied evils and a trial of our faith by severe remedies.‡

* Milner's *Ch. Hist.*, vol. i, cent. iii, ch. vi.

† Milner's *Ch. Hist.*, vol. i, cent. iii, ch. vi.

‡ Milner's *Ch. Hist.*, vol. i, cent. iii, ch. viii.

Referring to the long reign of peace in the closing decade of the third century, Milner says:

This new scene [the toleration of Christianity by a pagan government] did not prove favorable to the growth of grace and holiness. In no period since the Apostles was there ever so great a general decay as in this. Not even in particular instances can we discover during this interval much of lively Christianity.*

Here I drop Milner to take up Eusebius, who was an eye witness of the moral declension among the Christians previous to the last great pagan persecution under the emperor Diocletian. Referring to the long period of peace which the Church had enjoyed—a period of forty years—he says:

But when, by reason of excessive liberty, we sunk into negligence and sloth, one envying and reviling another in different ways, and we were almost, as it were, upon the point of taking up arms against each other with words as with darts and spears, prelates inveighing against prelates, and people rising up against people, and hypocrisy and dissimulation had arisen to the greatest height of malignity, then the divine judgment, which usually proceeds with a lenient hand, whilst the multitudes were yet crowding into the Church, with gentle and mild visitations began to afflict the episcopacy; the persecution having begun with those brethren in the army. But as if destitute of all sensibility, we were not prompt in measures to appease and propitiate the Deity; some indeed like atheists, regarding our situation as unheeded and unobserved by a Providence, we added one wickedness and misery to another. But some that appeared to be our pastors deserting the law of piety, were inflamed against each other with mutual strifes, only accumulating quarrels and threats, rivalry, hostility and hatred to each other, only anxious to assert the government as a kind of sovereignty for themselves.†

Here I shall avail myself of some reflections upon this condition which I have elsewhere expressed.‡ Let it be remembered that what is said in the foregoing quotation is from a writer contemporary with the events, and who says, in the very chapter following the one from which I have just quoted, that it was not for him to record the dissensions and follies which the shepherds of the people exercised against each other before the persecution. He also adds: "We shall not make mention of those that were shaken by the persecution, nor of those that suffered shipwreck in their salvation, and of their own accord were sunk in the depths of the watery gulf."§ Then in his *Book of Martyrs*, referring to events that occurred between the edicts ordering the persecution, he says: "But the events that occurred in the intermediate times, besides

* Milner's *Ch. Hist.*, vol. i. cent. iii. ch. xvii.

† Eusebius' *Eccl. Hist.*, bk. viii. ch. i.

‡ *New Witnesses for God*, pp. 75, 76.

§ Eusebius' *Eccl. Hist.*, bk. viii. ch. ii.

those already related, I have thought proper to pass by; I mean more particularly the circumstances of the different heads of the churches, who from being shepherds of the reasonable flocks of Christ, that did not govern in a lawful and becoming manner, were condemned by divine justice, as unworthy of such a charge, to be the keepers of the unreasonable camel, an animal deformed in the structure of his body; and condemned further to be the keepers of the imperial horses. * * * Moreover, the ambitious aspirings of many to office, and the injudicious and unlawful ordinations that took place, the divisions among the confessors themselves, the great schisms and difficulties industriously fomented by the factions among the new members, against the relics of the Church, devising one innovation after another, and unmercifully thrusting them into the midst of all these calamities, heaping up affliction upon affliction; all this, I say, I have resolved to pass by, judging it foreign to my purpose, wishing, as I said in the beginning, to shun and avoid giving an account of them." * Hence, however bad the condition of the Church is represented to be by ecclesiastical writers, we must know that it was still worse than that; however numerous the schisms; however unholy the ambition of aspiring prelates; however frequent and serious the innovations upon the primitive ordinances of the Gospel; however great the confusion and apostasy in the Church is represented to be; we must know that it is still worse than that, since the Church historians contemporaneous with the events refused to record these things in their fulness, lest it should prove disastrous to the Church; just as some of our modern scholars professing to write Church history express their determination to close their eyes to the corruption and abuses which form the greater part of the melancholy story of ecclesiastical history, for fear that relating these things would make it appear that real religion scarcely had any existence. †

I shall say no more upon the matter of moral declensions among Christians, except this: If there was such moral declensions among Christians as is represented by the foregoing high authorities on Christian affairs in the centuries preceding Constantine, what moral declension must have prevailed when from a proscribed religion Christianity was exalted to the dignity of the state religion of the empire; and her prelates and clergy were recalled from exile and suffering, poverty and disgrace, and loaded with the wealth and honors that the lord of the Roman world could bestow? Consider, in this connection, the propositions of Constantine at the council of Nicea for the propaganda of Christianity, and pass a candid judgment upon the moral or rather immoral effect they would produce upon the Church. Neander thus states them:

* *Book of Martyrs*, ch. 12.

† See Milner's *Introduction to his Church Hist.*, vol. 1.

"The heathen would be most easily led to salvation, if the condition of the Christians were made to appear to them in all respects enviable.

"They [the bishops] should consider, that the advantage to be derived from preaching could not belong to all.

"Some, he said, might be drawn to the faith by being seasonably supplied with the means of subsistence.

"Others were accustomed to repair to that quarter where they found protection and intercession (alluding to the intercessions of the bishops).

"Others would be won by an an affable reception.

"Others by being honored with presents.

"There were but few who honestly loved the exhibitions of religious doctrine; but few were the friends of truth (therefore but few sincere converts).

*"For this reason they should accommodate themselves to the characters of all, and like skillful physicians, give to each man that which might contribute to his cure, so that in every way the saving doctrine might be glorified in all."**

The effect of adopting such methods for the more rapid propagation of Christianity, as is here proposed by the emperor to the bishops assembled at the council of Nicea, must be apparent to all, and is quite universally lamented by Christian writers of later ages. "A course of proceeding upon such principles," remarks Neander himself, "must entirely have thrown open a wide door for all manner of hypocrisy. Even Eusebius, the panegyrist of Constantine, blinded as he was by the splendor which the latter had cast over the outward Church—even he is obliged to reckon among the grievous evils of this period, of which he was an eye witness, the indescribable hypocrisy of those who gave themselves out as Christians merely for temporal advantage, and who, by their outward show of zeal for the faith, contrived to win the confidence of the emperor, which he suffered them to abuse."† "The piercing eye of ambition and avarice," says Gibbon, "soon discovered that the profession of Christianity might contribute to the interest of the present as well as of a future life. The hopes of wealth and honors, the example of an emperor, his exhortations, his irresistible smiles, diffused conviction among the venal and obsequious crowds which usually fill the apartments of a palace. The cities which signalized a forward zeal by the voluntary destruction of their temples, were distinguished by municipal privileges and rewarded with popular donatives. * * * As the lower ranks of society are governed by imitation, the conversion of those who possessed any eminence of birth, of power, or of riches, was soon followed by dependent multitudes. The salvation of the common people was purchased at an easy rate, if it be true that in one year

* Neander's *Church Hist.*, vol ii, pp. 29-30.

† Neander's *Church Hist.*, vol. ii, p. 30.

twelve thousand men were baptized at Rome, besides a proportionable number of women and children; and that a white garment, with twenty pieces of gold, had been promised by the emperor to every convert.*

Under all these circumstances it is small wonder if men exclaimed as Augustine did somewhat later in his commentary on St. John—"How many seek Jesus only that He may benefit them in earthly matters! One man has a law suit, so he seeks the intercession of the clergy; another is oppressed by his superior, so he takes refuge in the Church. Others are seeking, one in this way and another in that, to be interceded for in some quarter where they have but little influence themselves. The Church is daily full of such persons. Seldom is Jesus sought for Jesus' sake!"† After nicely balancing the possibility and probability of those who came into the Church for present worldly advantage being converted in time to a true faith in the Christian religion, Neander says: "Beyond all doubt the number was far greater of those who grew hardened in that worldly sense by which from the first they had profaned a holy profession, and who were thus the means of introducing into the Church a great mass of corruption."

"Unhappily," he adds, "there were bishops whose only wish was to make the conversion to Christianity a right easy thing for the pagans. * * * Hence they baptized even those who lived in open sin, and who plainly enough manifested that it was not their purpose to forsake it. They imagined that when these were only baptized and introduced into the fellowship of the Church, it was then time enough to admonish them against sin."‡ Surely it was not difficult among such a mass of unconverted members thus brought into the Church to find elements that would foster the errors, both in ethics and in doctrine, which about this time arose in the Church. It is small wonder that it was well nigh publicly adopted in this age—as we are informed by Mosheim—"That to deceive and lie is a virtue when religion can be promoted by it, and that error in religion ought to be visited with penalties and punishments." The first of these evils resulted in the accumulation of that mass of myth and fable that burdens the annals of the dark ages; the second established the "holy inquisition," alike the shame of the Roman Catholic church and the so-called Christian civilization she has influenced. "It is almost incredible," continues Mosheim, speaking of the first evil referred to, "what a mass of the most insipid fables, and what a host of pious falsehoods have, through all the centuries, grown out of it, to the great detriment of true religion. If some inquisitive person were to examine the conduct and the writings

* *Decline and Fall*, ch. xx.

† Augustine on St. John, tract 25, ch. 10.

‡ Neander's *Ch. Hist.*, vol. ii, p. 120.

of the great and most pious teachers of this century, I fear he would find about all of them infected with this leprosy." "Those idle fictions," he adds, "which a regard for the Platonic philosophy, and for the prevailing opinions of the day had induced most theologians to embrace, even before the time of Constantine, were now in various ways confirmed, extended and embellished. Hence it is that we see, on every side, evident traces of excessive veneration for departed saints; of a purifying fire for the soul when separated from the body; of the celibacy of the clergy; of the worship of images and relics; and of many other opinions, which in process of time almost banished the true religion, or"—and here the Doctor perhaps remembered that he was a Protestant and that his position as such would not admit of conceding the utter subversion of the Christian religion, and hence added—"or at least very much obscured and corrupted it." "Genuine piety" he continues, "was supplanted by a long train of superstitious observances which originated partly from opinions inconsiderately embraced partly from a preposterous disposition to adopt profane rites and combine them with Christian worship, and partly from the natural predilections of mankind in general for a splendid and ostentatious religion."*

The Loss of Spiritual Gifts.

Not only did the moral declensions in the Church, which started soon after the demise of the Apostles, proceed with accelerated pace after Constantine became the patron of the Church, and with such resulting evils as I have pointed out, but there was a like declension in the enjoyment of spiritual gifts in the Church. It is well known that the Apostles promised the Holy Ghost to those who received the Gospel, and the enjoyment of those supernatural gifts which go with it. Indeed Jesus Himself said in His last commission to His disciples:

Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.†

Paul, in speaking of the spiritual gifts promised in the Gospel says:

Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities

* *Mosheim*, book ii, cent, iv, part ii, chap. iii.

† Mark, xvi: 15-18.

of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another diverse kinds of tongues; to another the interpretation of tongues; but all these worketh that one and the self-same Spirit, dividing to every man severally as he will.*

It is well known that the spiritual gifts here enumerated were enjoyed by the saints in the early Christian centuries; and especially in Apostolic times. The New Testament books are replete with reference to the enjoyment of these gifts of the Spirit among the saints. Nor is there any intimation of the discontinuance of them. On the contrary it is reasonable to conclude that so long as the saints shall continue in the enjoyment of the Holy Ghost, that long also will they enjoy the spiritual gifts which proceed from a possession of Him. Moreover, "the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts."† Such are the effects of the operations of the Holy Ghost upon the nature of man. These fruits of the Spirit indicate the change that the Spirit of God may effect in human nature; by which that which is corrupted through sin may be conformed to that which is pure and holy, according to the working whereby the Spirit is able to subdue all things unto Himself, in them that give place for His indwelling in their souls. This effectual working of the Spirit in the souls of men, by which they were transformed from vileness to holiness, was the boast of the early saints. And, upon reflection, all will concede that the victories of the Spirit in reforming the lives of men and making them in their very nature conform to the likeness of Christ in righteousness, are more to be desired and more to be celebrated than those victories which are physical or intellectual merely in their nature. Indeed these latter fruits of the Spirit derive their chief value from the extent to which they contribute to the production of the former—that is, to the extent that they establish men in the faith, enable them to crucify the flesh with the lusts thereof, and help them to live in harmony with the sweet influence of the Spirit of God. When men live in harmony with that Spirit there will righteousness obtain; there will love abound; there will the Gospel of Christ appear triumphant. Where these fruits do not appear, there the Gospel of Christ is not; there the powers of darkness, for the time being, are triumphant. Yet notwithstanding this promise,

* I Cor., xii: 4-11.

† Gal. v: 22-24.

concerning the enjoyment of the spiritual gifts of the Gospel, the evidence is abundant and conclusive that when all the Apostles were deceased, then there was a marked declension in the manifestation of the spiritual powers of the Gospel. "With the close of the New Testament records," says Dr. Phillip Smith, author of *The Students' Ecclesiastical History*, "and the death of the last surviving Apostle, the history of the Church passes from its sacred to its purely human phase. The miraculous gifts which attested the divine mission of the Apostles ceased; not indeed by any formal record of their withdrawal, but by the clear evidence that they were possessed no longer.*

Dr Jortin bears witness to the same fact. He says:

The words of Eusebius intimate that he thought those extraordinary powers to be, at least, not very common afterwards—[i. e., the beginning of the second century]. "They went about," says he, "with God's co-operative grace, for even then the divine Spirit performed many miracles by them."

* * * This brings the probability of miracles down to the beginning of the second century, in the middle of which Justin Martyr says: "There are prophetic gifts among us even until now:" and amongst these gifts he reckons up miraculous powers, as healing the sick, casting out evil spirits, etc. His words imply an opinion that such gifts were not only exercised in his time, but had been continued down to his time, and he may be justly supposed to speak the sense of his contemporary Christians; and that is all that I cite him for. It seems probable that if we had a full and authentic history of the propagation of the Gospel, from the time of the Apostles to the middle of the second century, composed by eye witnesses and by the preachers of Christianity, we should find miracles wrought for the conversion of the pagans. But from A. D. 70 to 150 is a dark interval, and we have very short accounts of the transactions of those days, unless we should accept of groundless rumors and frivolous tales.†

So, also, Dr. Mosheim, speaking of the second century, and after commenting on the extent to which the extraordinary divine gifts contributed to the extension of the limits of the Church, says: "The gift of foreign tongues appears to have gradually ceased, as soon as many nations became enlightened with the truth; * * * but the other gifts with which God favored the rising Church of Christ, were, as we learn from numerous testimonies of the ancients, still conferred upon particular persons here and there." And when writing of the fourth and succeeding centuries, he, too, bears witness of the declension, and final cessation of these spiritual powers among the Christians; and, indeed, the most of our ecclesiastical writers form the same conclusion.

Thus the Christians lost the enjoyment of the spiritual gifts of the

* *Student's Ecclesiastical History*, vol. i, p. 62.

† Jortin's *Eccl. Hist.*, vol. i, pp. 134-6.

Gospel, such as inspired dreams, prophecies, healings, speaking in new tongues, ministering of angels, and, most to be lamented of all, direct revelation from God, by which the will of God might be made known to His people and His Church preserved from error, from decadence, and from destruction: and by the absence of these spiritual gifts and powers among the Christians of the third and fourth centuries, we may know that a mere man-made religion, having indeed a form of godliness but denying the power thereof, had succeeded to the spiritually gifted religion, of Jesus Christ, wherein the power of God is ever present and outwardly as well as inwardly manifested.

Departure of "Christendom" from the True Doctrine of Deity.

In nothing perhaps was there a wider departure from the real truth of Christianity than in the doctrine concerning God defined by the general council of the Church held within the lifetime of Constantine, and which, in fact, he assembled upon his own authority. This was the celebrated Council of Nicea, in Bithynia, Asia Minor, held in 325 A. D. The main purpose for which the first general Council of the Church was assembled was to settle a dispute between one Arius, a presbyter of Alexandria, and his bishop, Alexander, of the same city, respecting the doctrine of the Godhead. The dispute proved to be far-reaching in its effects, and for three hundred years the rivalry of the contending factions disturbed the peace of Christendom. We shall have clearer conceptions of the subject, however, and be better able to judge of the extent to which there was a departure from the true doctrine respecting the Godhead, by the definitions formulated and enforced upon the Church by the council of Nicea, if we first consider the doctrine of the Godhead as found in the Testament.

The Christian Doctrine of God.

The existence of God both Jesus and the Apostles accepted as a fact. In all the teachings of the former He nowhere seeks to prove God's existence. He assumes that, and proceeds from that basis with His doctrine. He declares the fact that God was His Father, and frequently calls Himself the Son of God.* After His resurrection and departure into heaven, the Apostle taught that He, the Son of God, was with God the Father in the beginning; that He, as well as the Father, was God; that under the direction of the Father He was the Creator of

* John x; Matt. xxvii; Mark xiv: 61, 62.

worlds; that without Him was not anything made that was made.* That in him dwelt all the fulness of the Godhead bodily;† and that He was the express image of the Father's person.‡ Jesus Himself taught that He and the Father were one;§ that whosoever had seen Him had seen the Father also;|| that it was part of His mission to reveal God, the Father, through His own personality; for as was the Son, so too was the Father.** Hence Jesus was God manifested in flesh—a revelation of God to the world.†† That is, a revelation, not only of the *being* of God, but of the *kind* of being God is.

Jesus also taught (and in doing so showed in what the "oneness" of Himself and His Father consisted) that the disciples might be one with Him, and also one with each other, as He and the Father were one.‡‡ Not one in person—not all merged into one individual, and all distinctions of personality lost; but one in mind, in knowledge, in love, in will—one by reason of the indwelling in all of the one spirit, even as the mind and will of God the Father was also in Jesus Christ.§§

The Holy Ghost, too, was upheld by the Christian religion to be God.||| Jesus ascribed to Him a distinct personality; as proceeding from the Father; as sent forth in the name of the Son, as feeling love; experiencing grief; as forbidding; as abiding; as teaching; as bearing witness; as appointing to work; and as interceding for men. All of which clearly establishes for Him a personality.

The distinct personality of these three individual Gods (united however into one Godhead, or Divine Council), was made apparent at the baptism of Jesus; for as He, God the Son, came up out of the water from His baptism at the hands of John, a manifestation of the presence of the Holy Ghost was given in the sign of the dove which rested upon Jesus, while out of the glory of heaven the voice of God the Father was heard saying, "This," referring to Jesus, "is my beloved Son, in whom I am well pleased." The distinctness of the personality of each member of the Godhead is also shown by the commandment to baptize those who believe the Gospel equally in the name of each person of the Holy Trinity. That is, in the name of the Father, and of the Son, and of the

* For all of which see John i: 1-4, 14; Heb. i: 1-3; Matt. xxviii: 18.

† Col. i: 15-19, and ii: 9.

‡ Heb. i: 2, 3.

§ John x: 30; xvii: 11-22.

|| John xiv: 9.

** John xiv: 1-9; John i: 18.

†† I Tim. iii: 16.

‡‡ John xiv: 10, 11, 19, 20; also John xvii.

§§ Eph. iii: 14-19.

||| Acts v: 1-14. To lie to the Holy Ghost is to lie to God, because the Holy Ghost is God.

Holy Ghost.* And again, also, in the Apostolic benediction, viz., "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all."†

These three personages constitute the Christian Godhead, the Holy Trinity. In early Christian theology they were regarded as the Supreme Governing and Creating Power in heaven and in earth. Of which Trinity the Father was worshiped in the name of the Son, while the Holy Ghost bore record of both the Father and the Son. And though the Holy Trinity was made up of three distinct persons, yet did they constitute but one Godhead, or Supreme Governing Power.

This outline of the doctrine of God derived from the New Testament represents Him as anthropomorphic; that is, like a man in form; or, rather, it re-affirms the old doctrine found in the book of Genesis, viz., that man is created in the image of God, and after His likeness. The outline of New Testament doctrine of God also ascribes to Him what are called human attributes and feelings; but as in the foregoing we first say that God is represented as being in human form, and then to get the exact truth say: "Or, rather, man was created in the image and likeness of God," so in this latter case, when we have said that the doctrine of the New Testament ascribes human attributes and feelings to God, to get the exact truth we should say: "Or, rather, man possesses the attributes of God"—the attributes of knowing, willing, judging, loving, etc.—though it should be stated, of course, that man does not possess these attributes in their perfection, as God does. The same may also be said of the physical perfections. While man has been created in the image and likeness of God, yet our bodies in their present state of imperfection—sometimes stunted in growth, diseased, subject to sickness, wasting, decay, and death—cannot be said to be like God's glorious, perfect physical body, yet we have the Divine word that our bodies shall be like His:

"For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby he is able even to subdue all things unto himself."‡

So also the attributes of the spirit of man—the attributes of the mind—now imperfect, impure, unholy, and limited in the range of vision and apprehension of things, owing largely to the conditions in which man finds himself placed in this earth-life (and all for a wise purpose in God's economy); yet the time will come that it will be with the spirit as with the body; for God shall change our vile spirit that it may

* Matt. xxviii: 19, 20.

† II Cor. xiii: 14.

‡ Phil. iii: 20, 21.

be fashioned like unto His own glorious spirit, "according to the working whereby He is able even to subdue all things unto Himself." That whereas now we see only as through a glass, darkly, then we shall see as we are seen; that whereas now we know but in part, then we shall know even as we are known.*

The foregoing doctrine of God, taught to the Christians in Apostolic times, awakened their pious reverence without exciting their curiosity. They dealt with no metaphysical abstractions, but were contented to accept the teachings of the Apostles in humble faith, and believed that Jesus Christ was the complete manifestation of Deity, and the express image of God His Father; and hence a revelation to them of God; while the Holy Ghost they accepted as God's witness and messenger to them.

Paganization of the Christian Doctrine of God.

But Christianity, as is well known, came in contact with other doctrines concerning Deity. It was almost immediately brought in touch with the mysticism of the Orient and also with the philosophy of the Greeks, who took so much delight in intellectual subtleties. In the Oriental philosophies, and in the Greek, there was conceived the idea of a trinity in Deity; an idea which possibly may have come down from the doctrines revealed to the patriarchs concerning the Godhead, but which had been corrupted and rendered unintelligible by the vain philosophizings of men. In some of the Oriental systems the trinity or Trimurti consisted of Brahma, the Creator; Vishnu, the Preserver; and Siva, the Destroyer. It will be seen, however, that this trinity is not necessarily one of persons, or individuals, but may be one of attributes, qualities, or even a trinity of functions in *one being*; and in this way it is usually understood.†

Plato's trinity is sometimes stated in the terms, "First Cause; Reason, or Logos; and Soul of the Universe;" but more commonly in these: "Goodness, Intellect, and Will." The nature of the Greek trinity has long been a matter of contention among the learned, and one indeed that is not settled to this day. Is there indicated in his system "a true and proper tri-personality, or merely a personification of three impersonalities," a trinity of attributes or functions? The answers to these questions are varied, and would require too much space for consideration here. Christians having been taught to accept the New Testament doctrine of the Father, Son and Holy Spirit as constituting one Godhead, Christianity no sooner came in contact with the philosophies of the Greeks and Egyptians than there was an effort made to

* I Cor. xiv.

† See Shedd's *History of Christian Doctrine*, vol. i. p. 342, *et seq.* and note.

identify the Christian trinity with that of the Greek and other philosophies. The temptation to do this was very great. Christianity was a proscribed religion and its followers detested. Whenever it could be shown, therefore, that under new symbols the Church really taught the same doctrines that the old philosophers, which were held in esteem, did, it was regarded as a distinct gain to Christianity. The mere fact of Christianity teaching a trinity of any kind was a sufficient basis of comparison, under the temptation offered, and hence in a short time we have the alleged followers of Christ involved in all the metaphysical disputations of the age. The chief difficulty in those speculations was to define the nature of the Logos, or Word of God; a title that is given to our Savior by the Apostle St. John,* be it remembered. Adopting absolute "being" as the postulate of their conception of God, absolute oneness, and therefore absolute singleness, their difficulties arose in trying to reconcile the existence of three persons in the Godhead to the postulate of unity. The disputations were carried on chiefly concerning Christ, the "Word," in His relationship to the Godhead; and the disputants concerned themselves with such questions as these: "Is Jesus the Word?" "If He be the Word, did He emanate from God in time or before time?" "If He emanated from God, is He co-eternal and of the *same*, that is *identical*, substance with Him, or merely of a *similar* substance?" "Is He distinct from the Father, that is, separate from Him, or is He not?" "Is He made or begotten?" "Can He beget in return?" "Has He paternity, or productive virtue without paternity?" Similar questions were asked as to the other Person of the Godhead, the Holy Spirit. These questions were violently agitated at Alexandria by the bishop of that city, Alexander, and one of the presbyters, Arius, 318-321 A. D.; thence spread throughout Christendom, and culminated finally in the Council at Nicea, 325 A. D. Arius held the doctrine that Logos or Word was a dependent or spontaneous production created out of nothing by the will of the Father, hence the Son of God, by whom all things were made, begotten before all worlds; but there had been a time when the Logos *was not*; and also He was of a substance, however similar it might be, different from the Father. This doctrine, in the minds of the opponents of Arius, detracted from the divine nature of Christ, in fact, denied Him true Deity and relegated Him to the position of a creature, against which the piety of a large number of Christians rebelled. After six years of hot disputation and frequent appeals by the contestants to the emperor, the council of Nicea was assembled and the mysteries of the Christian faith submitted to public debate, a portion of the time, at least, in the presence of the emperor, who,

* John i: 1-5, 14.

to some extent, seemed to exercise the functions of president over the assembly. The doctrine of Arius was condemned, and after "long deliberations, among struggles, and scrupulous examinations," the following creed was adopted:

We believe in one God, the Father Almighty, creator of all things visible and invisible; and in one Lord Jesus Christ, the Son of God, only begotten of the Father, that is, of the substance of the Father, God of God, Light of Light, very God of very God, begotten, not made, being of the same substance with the Father, by whom all things were made in heaven and in earth, who for us men and for our salvation came down from heaven, was incarnate, was made man, suffered, rose again the third day, ascended into the heavens, and He will come to judge the living and the dead; and in the Holy Ghost. Those who say there was a time when He was not, and He was not before He was begotten, and He was made of nothing (he was created), or who say that He is of another hypostasis, or of another substance (than the Father), or that the Son of God is created, that he is mutable, or subject to change, the Catholic church anathematizes.*

Arius himself was condemned as a heretic and banished into one of the remote provinces, Ilyricum, his friends and disciples branded by law, with the odious name of "Porphyrrians," because it is supposed that Arius, like Porphyry, had sought to injure Christianity. His writings were condemned to the flames and a capital punishment was pronounced against those in whose possession they should be found. Three years later, however, through the influence of the women at the imperial court, Constantine softened in his demeanor towards Arius and his followers. The exiles were recalled and Arius himself was received at court and his faith approved by a synod of prelates and presbyters at Jerusalem; but on the day that he was to be publicly received in the cathedral church at Constantinople, by the order of the emperor, who, by the way, received the sacrament at the hands of Arius, he expired under circumstances which have led many to believe that other means than the prayers of the orthodox against him were the cause of his death. The leaders of the orthodox party, Athanasius of Alexandria, Eustathius of Antioch, and Paul of Constantinople, were now to feel the wrath of the first Christian emperor. They were deposed on various occasions and by the sentence of numerous councils, and banished into distant provinces. In fact, so far from the adoption of the Nicene creed ending the conflict which had arisen, it was more like the opening of that controversy which agitated Christendom for so long, and resulted in so many shameful conflicts. Councils were arrayed against councils, and though they never could convince one another of error, they never failed, in the spirit of such Christian charity as was then ex-

* *Hist. Christian Councils* (Hefele), p. 294.

tant, to close their decrees with curses. Votes were bartered for and purchased in those councils, and facts justify the latent sarcasm in Gibbon's remark, that "the cause of truth and justice was promoted by the influence of gold." There were persecutions and counter-persecutions, as now one party and then the other prevailed; there were assassinations and bloody battles over this doctrine of Deity, the accounts of which fill, as they also disgrace, our Christian annals. The creed which was adopted at Nicea, however, became the settled doctrine of orthodox Christendom, and remains so to this day.

It is difficult to determine which is really the worst, the creed itself or the explanations of it. At any rate, we do not clearly see the impiety of its doctrines until we listen to the explanations that have been made of it. Athanasius himself has left on record a creed explanatory of the one adopted at Nicea. True, among the learned, many doubt Athanasius being the author of the creed which bears his name; but, however much doubt may be thrown upon that question, no one hesitates to accept it as the orthodox explanation of the doctrine of Deity, and, in fact, it is accepted as one of the important symbols of the Christian faith, and is as follows:

We worship one God in Trinity, and Trinity in Unity, neither confounding the persons nor dividing the substance. For there is one person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, Son and Holy Ghost is all one; the glory equal, the majesty co-eternal. Such as the Father is, such is the Son, and such is the Holy Ghost. The father uncreate, the Son uncreate, and the Holy Ghost uncreate. The Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible. The Father eternal, the Son eternal, and the Holy Ghost eternal. And yet there are not three eternals, but one eternal. As also there are not three incomprehensibles, nor three uncreate, but one uncreate and one incomprehensible. So likewise the Father is almighty, the Son almighty, and the Holy Ghost almighty; and yet they are not three almighties, but one almighty. So the Father is God, the Son is God, and the Holy Ghost is God; and yet there are not three Gods, but one God.

As already stated, this creed of St. Athanasius is accepted as one of the symbols of the orthodox Christian faith. It is understood that these two creeds teach that God is incorporeal, that is to say, an immaterial being. The Catholic church says: "There is but one God, the creator of heaven and earth, the supreme *incorporeal*, uncreated being who exists of Himself and is infinite in all his attributes."* While the Church of England teaches in her articles of faith "that there is but one living and true God everlasting, *without body*,† parts, or passions, of infinite

* *Catholic Belief* (Bruno), p. 1.

† i. e. without materiality.

power, wisdom and goodness." This view of God as an incorporeal, immaterial, bodiless, partless, passionless being is now and has been from the days of the great apostasy from God and Christ, in the second and third centuries, the doctrine of Deity generally accepted by apostate Christendom. The simple doctrine of the Christian Godhead, set forth in the New Testament is corrupted by the meaningless jargon of these creeds, and their explanations; and the learned who profess a belief in them are wandering in the darkness of the mysticisms of the old pagan philosophies. No wonder that Athanasius himself, whom Gibbon with a quiet sarcasm calls the most sagacious of the Christian theologians, candidly confessed that whenever he forced his understanding to mediate on the divinity of the Logos (and which, of course, involved the whole doctrine of the Godhead), his "toilsome and unavailing efforts recoiled on themselves; and the more he thought, the less he comprehended: and the more he wrote, the less capable was he of expressing his thoughts!" It is a fine passage with which Gibbon closes his reflections upon this subject, and hence I shall give it place here:

In every step of the inquiry, we are compelled to feel and acknowledge the immeasurable disproportion between the size of the object and the capacity of the human mind. We may try to abstract the notions of time, of space, and of matter, which so closely adhere to all the perceptions of our experimental knowledge; but as soon as we presume to reason of infinite substance, or spiritual generation; as often as we deduce any *positive* conclusions from a *negative* idea, we are involved in darkness, perplexity, and inevitable contradiction.*

Recurrence to the New Testament doctrine of God, and a comparison of it with the doctrine of Deity set forth in the Nicean and Athanasian creeds, will exhibit the wide departure—the absolute apostasy—that has taken place in respect of this most fundamental of all doctrines of religion—the doctrine of God. Truly "Christians" have denied the Lord that bought them,† and turned literally to fables. They have enthroned a conception of a negative idea of "being," which can stand in no possible relationship to man, nor man to it; and to this they ascribe divine attributes and give it title, knee and adoration which belong to God alone. Small wonder that the angel whom John saw flying in the midst of heaven having the everlasting Gospel to commit to the earth in the hour of God's judgment, in the last days, should cry aloud to the inhabitants of the earth, saying, "Fear God, and give glory to Him; * * * and worship him that made

* *Decline and Fall*, xxi.

† II Peter, ii:1.

heaven, and earth, and the sea, and the fountains of waters''*—small wonder, I repeat, that such should be part of this great message, for truly the whole world had departed from the worship of the true and living God.

The Church of Christ Displaced by the Churches of Men.

The departure from the form and spirit of church government was no less marked than the moral and spiritual declension among the Christians of the early centuries of the era, or the departure from the true doctrine of Deity. Beyond filling the vacancy in the council of the Twelve Apostles, occasioned by the fall of Judas, there is no clear and satisfactory evidence that other successors of the Apostles were ever chosen, though the fair implication is that the organization of the Church with Apostles, Prophets, Evangelists, Seventies, Bishops, Teachers, etc., was to be perpetuated as at first established. At least this organization was given for the perfecting of the saints, for the work of the ministry, until the saints should come to a unity of the faith and the knowledge of the Son of God;† so that the plain inference is that so long as there are saints to be perfected, or edified, or united, or brought to the knowledge of God; so long as there is work for a ministry, or the necessity of a Church through the agency of which the truth is to be taught to the world so long it will be necessary to perpetuate the organization given of God for the achievement of those high purposes. To say that man could devise a better organization for the accomplishment of these several objects would be to challenge the wisdom of God. To say that any of these means provided in the Church organization could be dispensed with, would be to contradict the plain teaching of scripture, which, in this very connection forbids the eye to say to the hand, I have no need of thee; or the head to the feet, I have no need of you; that is, one officer of the Church may not say to another officer, I have no need of thee.‡ The doctrine of scripture is that all the officers of the Church together with their several gifts are essential to the Church of Christ; essential to its perfection; essential to the performance of the sacred functions assigned to it. Yet it must be conceded that the organization described in the New Testament did not survive the last of the Apostles; or preserve much beyond that time, the spirit which the Master had impressed upon it.§

The Apostles, while they lived, exercised a general jurisdiction over the Church, to which all submitted without question. In the exercise

* Rev. xiv. 6. 7.

† I Cor. xii; Eph. iv.

‡ I Cor. xii.

§ Matt. xx.

of their general authority they organized branches of the Church, appointed Elders or Bishops to take the oversight of them, and instructed them in Church government, and discipline, and doctrine. After the demise of the Apostles, there seems to have been left no central authority to exercise the functions of general supervision or presidency over the entire Church, such as the Twelve had exercised. That center of unity, together with the power thereof, seems to have vanished from the Church with the Apostles. The bishops and some subordinate officers remained, it is true, but these were local, not general authorities. The Church in each city or district of country after the Apostolic age, seems to have been regarded as a sort of independent republic of itself, without any bond of consociation with any other church beyond that which was the result of possessing a common faith in Christianity, which bond was one of sympathy merely, not of hierarchal association. The rise of the hierarchy with the centralization of its powers in the bishop of Rome, and which ultimately dominated the whole Church, and not only the Church but, directly or indirectly, the western civilized world, came later, and was of gradual development; and when it was finally established, it was not the organization described in the New Testament, the Church with an inspired Priesthood of Apostles, and Prophets, Evangelists, Seventies, and Pastors, etc., but a hierarchy fashioned by man out of such remnants of Church organization as survived Apostolic times. As the number of Christians increased, the bishops of large cities organized new branches of the Church in the suburbs of their cities, and in the towns and villages adjacent, and ordained for them a ministry. It was but natural perhaps that the officers of these new branches of the Church, both the bishops and the subordinate clergy, should look to the one who had brought them into existence as a sort of general presiding authority over them. And hence, in time arose what were called metropolitan bishops, bishops who had under their direction the bishops of neighboring towns and villages—bishops of the "suburbs and the fields," they were sometimes called—and perhaps of the entire province of which the metropolitan city was recognized as the center. As the bishops of the metropolis of a province, in the manner described, became the center of ecclesiastical unity for that province, so, too, in time, the bishops of cities which were the capitals of the three great divisions of the empire—Antioch, Alexandria and Rome—asserted a superior dignity over metropolitan bishops. It was in these cities that the exarchs of the empire resided, and if we may trust the authority of Neander, the bishops of these cities also, at first, took that title, but later made choice of the more ecclesiastical name of Patriarch.* In addition to the importance attached to these cities as

* Neander, *Ch. Hist.*, vol. ii, p. 196.

the capitals of the great divisions of the empire, a superior dignity in the minds of Christians attached to the Churches founded by the Apostles as the surest depositories of the Apostolic teaching and doctrine; and as Apostolic origin could be claimed for the churches in the three cities named, it is not surprising, when their political importance is added, that the bishops of those cities claimed superior dignity for their office, and united under their jurisdiction the metropolitan bishops of the respective three great divisions of the empire. Subsequently the same title was granted to the bishop of Jerusalem, and to the bishop of Constantinople; to the former it was granted in virtue of the peculiar sanctity which attaches to Jerusalem, and the fact that the first Christian Church was planted there; to the latter, because it was made the capital of the empire, "New Rome;" and because also it was peculiarly the city of the first imperial patron of Christianity. Thus five patriarchates were established.

Through circumstances too numerous and intricate to detail here, the bishops of Rome changed the primacy of mere precedence which had been accorded them among associated brethren, to a primacy of power and jurisdiction, which resulted in the bishops of Rome becoming recognized as the supreme head of the Christian Church; and the papacy entered upon that marvelous career which by the impartial can but be regarded as the shame of the Christian name.

Attention has already been called to the corruptions which prevailed in that period of peace in the closing decades of the third century, where bishops are represented as being full of pride and ostentation; as deserting the law of piety and being inflamed against each other with mutual strifes, only accumulating quarrels, threats, rivalships, hostilities, hatred towards each other, and only anxious to assert the Church government as a kind of sovereignty for themselves.* And all this when Christianity was a proscribed religion; and when the Church, and especially its leaders, the bishops, were liable to severest persecution. Reason and a due consideration of human nature both combined to fix upon us the conviction that the bitterness of rivalry, of hatred, of ambition, must have greatly increased when metropolitan and patriarchal bishops, formerly proscribed and hunted like wild beasts, rose to the dignity of civil princes, and took upon them more and ever more of the spirit of worldliness as wealth and honor and popular applause were made the accompaniments of their ecclesiastical offices. History confirms what reason and a knowledge of human nature suggests; for the history of the Church after the elevation of proscribed Christianity to the dignity of the state religion of the Roman empire, is but the melancholy history of unholy ambitions, jealousies, strifes, contentions, murders, and wars between rival bishops and their adherents, on the one

* See pp. lxxiii-lxxv.

hand; and equally unholy struggles for worldly advantages with kings and rulers of this world, on the other. The spirit that actuated the bishops of the Church after their elevation through the policy of Constantine is admirably illustrated by a remark of Gregory of Nazianzus, made in Constantinople, 380 A. D., when deploring the evils of the Church. He says:

Would to heaven there were no primacy, no eminence of place, and no tyrannical precedence of rank; that we might be known by eminence of virtue alone! But, as the case now stands, the distinction of a seat at the right hand or the left, or in the middle; at a higher or a lower place; of going before or aside of each other, has given rise to many disorders among us, to no salutary purpose whatever, and plunged multitudes in ruin.*

Matters in Church government did not mend with time, but grew worse and worse. Pride increased; rivalry between contending prelates grew more embittered; ambition mounted higher and ever higher in the breasts of the shepherds of the flock of Christ. In his association with his Apostles—to whom he committed the keys of His kingdom—the Master had discouraged ambition and had said that he who would be great among his followers must be their minister; and who-soever would be chief among them, was to be their servant; and the government of His Church was to be distinct in these particulars from the governments of this world.† But all in vain were the instructions of Messiah to the worldly, ambitious prelates of an apostate Christianity which had gradually supplanted the religion of Jesus Christ; and henceforth we may see in that hierarchy which usurped the place of the Church of Christ from the time of Constantine, all the spirit of pride envy, jealousy, contention, strife, selfishness, bitterness, and unholy ambition which characterized the princes and rulers of this world; attended, too, with all the evils that wait upon these passions of rulers when once let loose, viz., secret plottings, usurpations of authority, corrupt elections, cruel imprisonments, banishments, secret and public murders, and wars; all undertaken, of course, in the interest of the gentle religion of Jesus Christ, and the maintenance of that authority which is based on love, and whose control over men is through the means of persuasion and the teaching of true knowledge. Is it not evident that the kingdom of peace, wherein was to dwell righteousness and truth, had become merely one of the kingdoms of this world? And were not the Fratricelli of the thirteenth century, though denounced as heretics, right when they loudly proclaimed their conviction that “the fatal gift of a Christian emperor had been the doom of the true Christian religion?”

* This remark is quoted by Neander, *Ch. Hist.*, vol. ii, p. 198.

† Matt. xx: 26, 27.

*The Testimony of Prophecy to the Universal
Apostasy.*

Clear as the fact is made in this historical review that there was a complete and universal apostasy from the religion established in the Dispensation of the Meridian of Time; and clear as is the proof from the same review that the Church of Christ then established was destroyed, there is yet another line of evidence pointing to the same solemn fact that I can not altogether omit, though often used in our literature, viz., the testimony of prophecy to the apostasy from the Christian religion, and the destruction of the Church of Christ.

The Apostles themselves through the inspiration of the Holy Ghost were fully aware that such an apostasy would take place, as the following several predictions bear witness: Paul passing through Ephesus admonished the Elders of that Church to take heed to the flock "over which the Holy Ghost hath made you overseers; * * * * * for I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."*

To Timothy Paul said: "The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry and commanding to abstain from meats."† And again: "I charge thee, * * * preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts they shall heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth; and shall be turned unto fables."‡

And still again he said to Timothy: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God; having a form of Godliness, but denying the power thereof: from such turn away."§

Peter's prophecy concerning the rise of false teachers among the saints, who privately would bring in damnable heresies, even denying the Lord who bought them, and by reason of whom the way of truth would be evil spoken of, we have already quoted. ||

* Acts xx: 28-30.

† I Tim. iv: 1, 2, 3.

‡ II Tim. iv: 1, 2, 3, 4.

§ II Tim. iii: 1-5.

|| See page xlviil. and II Peter i: 3.

Paul in his second epistle to the Thessalonians gives utterance to a prophecy which covers the whole ground of the absolute and universal apostasy of Christendom. A prophecy which, if the apostasy of so-called Christendom has not been complete and universal, proves beyond all question that the great Apostle of the Gentiles is a false prophet; or if fulfilled, then it proves that the Church of Christ, so far as it existed in the earth was to be destroyed; that another and different religion was to be substituted for the Christian religion; that another church, one founded by men, was to take the place of the Church of Christ, a worldly church dominated by the very spirit of Lucifer, who, under its rule, would oppose and exalt himself above all that is called God; and sit in the temple of God showing himself, so far as this world is concerned, that he is God. Moreover Paul declared in this very prophecy I am about to quote that the forces which would ultimately bring to pass this universal apostasy from the Christian religion—"the mystery of iniquity—" was already at work even in his day. With this introduction, which is also to be considered as my comment upon and interpretation of the passage, I quote Paul's great prediction on the universal Apostasy:

Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the Son of Perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth (hindereth) will let (hinder), until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they receive not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believe not the truth, but had pleasure in unrighteousness.*

A more ancient prophet than Paul also predicted a like condition of the world in the last days: "Behold," says Isaiah, "the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest, * * * The land shall be utterly emptied, and utterly spoiled; for the Lord hath spoken this word. The

* II Thes. ii: 1-12.

earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left."*

Clearly all this prophecy of Isaiah's has not yet been fulfilled; for the earth, however much it may have been defiled under the inhabitants thereof, has not yet been burned, and but few men left. That is a judgment that still hangs over the world; and will come upon it as sure as the Lord has spoken the word; and that, too, because men have transgressed the laws; because they have changed the ordinances, because they have broken—not the covenant made with Moses, or with Abraham—but because they have broken the everlasting covenant; of which covenant the blood of Christ is the sign and seal.† In other words, they have broken the Gospel covenant—departed from the Gospel faith—hence the predicted judgment.

If I did not think these two great prophecies foretold completely the universal apostasy of Christendom, I should be tempted to enter into the consideration of the great prophecies to be found in the book of Daniel and the book of Revelation, and show how to both of these prophets, as well as unto Paul and other New Testament writers, the Lord revealed the rise of an earth power that would not only open his mouth in blasphemy against God, to blaspheme His name and them who dwell in heaven;‡ who would speak great words against the Most High, and so magnify himself as to stand up against the Prince of princes§—but who would also make war with the saints and "prevail against them;"|| who would "wear out the saints of the Most High;"** "destroy the mighty and the holy people;"†† "make war with the saints and overcome them."‡‡ But believing that the two passages quoted at length entirely cover the subject prophetically, I shall not here enter into further prophetic proofs either as to the corruptions of the Christian religion or the destruction of the Christian Church, deeming that what has already been set forth sufficient on that head.

Conclusion

The sum of the whole matter is:—The purpose of man's creation, and the plan of his redemption, were known to God and the immense

* Isaiah xxiv: 1-6.

† Heb. xiii: 10.

‡ Rev. xiii: 6.

§ Dan. vii: 25; viii: 25.

|| Dan. vii: 21.

* * Dan. vii: 25.

†† Dan. viii: 24.

‡‡ Rev. xiii: 7.

host of the spirits of men before the creation of the earth. Adam came to the new creation, the earth, under the divine commandment to people it with his offspring. From Adam to Messiah numerous dispensations of the Gospel were given to men; but these dispensations were limited in their effectiveness, owing to the proneness of men to reject the truth, and to walk in darkness rather than light because their deeds were evil. Yet God left not Himself without witnesses in the earth; for there were a few in all dispensations who honored Him and His righteous laws. Finally, when the appointed time was come, Jesus of Nazareth, the Son of God, came and made the appointed Atonement for the sins of the world and brought men under the dominion of His mercy. He taught the Gospel; He brought life and immortality to light; He brought into existence His Church, and then ascended on high to His Father. For a time the Gospel in its purity was preached in the world by the chosen Apostles, though even in their day men began to mar it with their vain philosophies, their doctrines of science, falsely so called; and when the Apostles were all fallen asleep, then corruptions ran riot in the Church, doctrines of men were taught for the commandments of God! a church made by men was substituted for the Church of Christ; a church full of pride and worldliness; a church which while it clung to forms of godliness ran riot in excesses and abominations—until spiritual darkness fell like a pall over the nations; and thus they lay for ages. In vain men sought to establish reforms, and through them bring back the religion of Jesus Christ, and the Church of Christ. To do that, however, was beyond the power of these men, however good their intentions. The Gospel taken from the earth, divine authority lost, the Church of Christ destroyed, there was but one way in which all these could be restored, viz.: By re-opening the heavens and dispensing again a knowledge of the Gospel; by once more conferring divine authority upon men, together with a commission to teach all the world, and re-establish the Church of Christ on earth. In a word, it would require the incoming of the Dispensation of the Fulness of Times to restore all things, and gather together in one all things in Christ, both in heaven and in earth. Such Dispensation is promised of God, as we have seen; and now it only remains to add that the History of the Church of Jesus Christ of Latter-day Saints, as set forth in these volumes, is the history of that series of events which has resulted in the restoration of the Gospel in its fullness, and the re-establishment of the Church of Jesus Christ on earth.

HISTORY OF THE
CHURCH OF JESUS CHRIST OF
LATTER-DAY SAINTS

VOLUME I.

HISTORY
OF THE
CHURCH OF JESUS CHRIST
OF
LATTER-DAY SAINTS

PERIOD I.
HISTORY OF JOSEPH SMITH, THE PROPHET

CHAPTER I.

JOSEPH SMITH'S BIRTH AND LINEAGE—THE PROPHET'S
FIRST VISION—"THIS IS MY BELOVED SON."

OWING to the many reports which have been put in circulation by evil-disposed and designing persons, in relation to the rise and progress of the Church of Jesus Christ of Latter-day Saints, all of which have been designed by the authors thereof to militate against its character as a Church and its progress in the world—I have been induced to write this history, to disabuse the public mind, and put all inquirers after truth into possession of the facts, as they have transpired, in relation both to myself and the Church, so far as I have such facts in my possession. In this history I shall present the various events in relation to this Church, in truth and righteousness, as they have transpired, or as they at present exist,

The Prophet's
Introduction.

being now the eighth* year since the organization of said Church.

I was born in the year of our Lord one thousand ^{Birth and An-}eight hundred and five, on the twenty-^{cestry.}third day of December, in the town of Sharon, Windsor county, state of Vermont. My father, Joseph Smith, was born July 12th, 1771, in Topsfield, Essex county, Massachusetts; his father, Asael Smith, was born March 7th, 1744, in Topsfield, Massachusetts; his father, Samuel Smith, was born January 26th, 1714, in Topsfield, Massachusetts; his father, Samuel Smith, was born January 26th, 1666, in Topsfield, Massachusetts; his father, Robert Smith, came from England. My father, Joseph Smith, Senior, left the state of Vermont, and moved to Palmyra, Ontario (now Wayne) county, in the state of New York, when I was in my tenth year, or thereabouts. In about four years after my father's arrival in Palmyra he moved with his family into Manchester, in the same county of Ontario, his family consisting of eleven souls, namely—my father, Joseph Smith, my mother, Lucy Smith, (whose name, previous to her marriage, was Mack, daughter of Solomon Mack,) † my brothers, Alvin, (who died November 19th, 1824, in the 27th year of his age,) Hyrum, myself, Samuel Harrison, William, Don Carlos, and my sisters Sophronia, Catherine, and Lucy.

Some time in the second year after our removal to Manchester, there was in the place where we ^{Religious}lived an unusual excitement on the subject ^{Excitement}of religion. It commenced with the Meth- ^{Western}odists, but soon became general among all the sects in ^{New York.}that region of country. Indeed, the whole district of

* That is, 1838, since the Church was organized April 6th, 1830. The date at which the Prophet began the writing of this History is also indicated on a subsequent page, where reference is made to the final return of the plates to the angel, in whose charge they remained "until this day, the second day of May, 1838."

† The Mack family, at least back to Ebenezer Mack, grandfather of Lucy, was from the state of Connecticut (*Joseph Smith and his Progenitors*, by Lucy Smith, ch. ix.)

country seemed affected by it, and great multitudes united themselves to the different religious parties, which created no small stir and division amongst the people, some crying, "Lo here!" and others, "Lo, there!" Some were contending for the Methodist faith, some for the Presbyterian, and some for the Baptist. For notwithstanding the great love which the converts to these different faiths expressed at the time of their conversion, and the great zeal manifested by the respective clergy, who were active in getting up and promoting this extraordinary scene of religious feeling, in order to have everybody converted, as they were pleased to call it, let them join what sect they pleased—yet when the converts began to file off, some to one party and some to another, it was seen that the seemingly good feelings of both the priests and the converts were more pretended than real; for a scene of great confusion and bad feeling ensued; priest contending against priest, and convert against convert; so that all their good feelings one for another, if they ever had any, were entirely lost in a strife of words and a contest about opinions.

I was at this time in my fifteenth year. My father's family was proselyted to the Presbyterian faith, and four of them joined that church, namely—my mother Lucy; my brothers Hyrum and Samuel Harrison; and my sister Sophronia. During this time of great excitement, my mind was called up to serious reflection and great uneasiness; but, though my feelings were deep and often poignant, still I kept myself aloof from all these parties, though I attended their several meetings as often as occasion would permit. In process of time my mind became somewhat partial to the Methodist sect, and I felt some desire to be united with them; but so great were the confusion and strife among the different denominations, that it was impossible for a person young as I was, and so unacquainted with men and things, to come to any certain conclusion who was

Reflections
on Divided
Christendom.

right and who was wrong. My mind at times was greatly excited, the cry and tumult were so great and incessant. The Presbyterians were most decided against the Baptists and Methodists, and used all the powers of both reason and sophistry to prove their errors, or, at least, to make the people think they were in error. On the other hand, the Baptists and Methodists in their turn were equally zealous in endeavoring to establish their own tenets and disprove all others.

In the midst of this war of words and tumult of opinions, I often said to myself, what is to be done? Who of all these parties are right; or, are they all wrong together? If any one of them be right, which is it, and how shall I know it? While I was laboring under the extreme difficulties caused by the contests of these parties of religionists, I was one day reading the Epistle of James, first chapter and fifth verse, which reads:

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

Never did any passage of Scripture come with more power to the heart of man than this did at this time to mine. It seemed to enter with great force into every feeling of my heart. I reflected on it again and again, knowing that if any person needed wisdom from God, I did; for how to act I did not know and unless I could get more wisdom than I then had, I would never know; for the teachers of religion of the different sects understood the same passage of Scripture so differently as to destroy all confidence in settling the question by an appeal to the Bible. At length I came to the conclusion that I must either remain in darkness and confusion, or else I must do as James directs, that is, ask of God. I at length came to the determination to "ask of God," concluding that if He gave wisdom to them that lacked wisdom, and would give liberally, and not upbraid, I might venture. So, in accordance with this, my determination to Ask God, I retired to the woods to make

Perplexity of
the Prophet.

The Promise
of James
Tested.

the attempt. It was on the morning of a beautiful, clear day, early in the spring of eighteen hundred and twenty. It was the first time in my life that I had made such an attempt, for amidst all my anxieties I had never as yet made the attempt to pray vocally.

After I had retired to the place where I had previously designed to go, having looked around me, and finding myself alone, I kneeled down and began to offer up the desires of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such an astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction. But, exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction—not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such marvelous power as I had never before felt in any being—just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said—pointing to the other—

Effort of
Satan to De-
stroy the
Prophet.

The First
Vision

“THIS IS MY BELOVED SON, HEAR HIM.”

My object in going to inquire of the Lord was to know which of all the sects was right, that I might know which to join. No sooner, therefore, did I get

1820

possession of myself, so as to be able to speak, than I asked the personages who stood above me in the light, which of all the sects was right—and which

State of Chris-
tain World. I should join. I was answered that I must join none of them, for they were all wrong, and the personage who addressed me said that all their creeds were an abomination in His sight: that those professors were all corrupt; that “they draw near to me with their lips, but their hearts are far from me; they teach for doctrines the commandments of men: having a form of godliness, but they deny the power thereof.” He again forbade me to join with any of them: and many other things did he say unto me, which I cannot write at this time. When I came to myself again, I found myself lying on my back, looking up into heaven. When the light had departed, I had no strength; but soon recovering in some degree, I went home. And as I leaned up to the fireplace, mother inquired what the matter was. I replied, “Never mind, all is well—I am well enough off.” I then said to my mother, “I have learned for myself that Presbyterianism is not true.”

It seems as though the adversary was aware, at a

Sectarian
position. Op. very early period of my life, that I was destined to prove a disturber and an annoyer of his kingdom; else why should the powers of darkness combine against me? Why the opposition and persecution that arose against me, almost in my infancy? Some few days after I had this vision, I happened to be in company with one of the Methodist preachers, who was very active in the before-mentioned religious excitement, and, conversing with him on the subject of religion, I took occasion to give him an account of the vision which I had had. I was greatly surprised at his behavior; he treated my communication not only lightly, but with great contempt, saying, it was all of the devil, that there were no such things as visions or revelations in these days; that all such things had ceased with the Apostles, and that

there would never be any more of them. I soon found, however, that my telling the story had excited a great deal of prejudice against me among professors of religion, and was the cause of great persecution, which continued to increase; and though I was an obscure boy, only between fourteen and fifteen years of age, and my circumstances in life such as to make a boy of no consequence in the world, yet men of high standing would take notice sufficient to excite the public mind against me, and create a bitter persecution; and this was common among all the sects—all united to persecute me.

It caused me serious reflection then, and often has since, how very strange it was that an obscure boy, of a little over fourteen years of age, and one, too, who was doomed to the necessity of obtaining a scanty maintenance by his daily labor, should be thought a character of sufficient importance to attract the attention of the great ones of the most popular sects of the day, and in a manner to create in them a spirit of the most bitter persecution and reviling. But strange or not, so it was, and it was often the cause of great sorrow to myself. However, it was nevertheless a fact that I had beheld a vision. I have thought since, that I felt much like Paul, when he made his defense before King Agrippa, and related the account of the vision he had when he saw a light, and heard a voice; but still there were but few who believed him; some said he was dishonest, others said he was mad; and he was ridiculed and reviled. But all this did not destroy the reality of his vision. He had seen a vision, he knew he had, and all the persecution under heaven could not make it otherwise; and though they should persecute him unto death, yet he knew, and would know to the last breath, that he had both seen a light, and heard a voice speaking unto him, and all the world could not make him think or believe otherwise. So it was with me. I had actually seen a light, and in the midst

Reflections
upon Sectar-
ian Opposition.

of that light I saw two personages, and they did in reality speak to me; and though I was hated and persecuted for saying that I had seen a vision, yet it was true; and while they were persecuting me, reviling me, and speaking all manner of evil against me falsely for so saying, I was led to say in my heart, Why persecute me for telling the truth? I have actually seen a vision, and who am I that I can withstand God, or why does the world think to make me deny what I have actually seen? For I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dared I do it, at least I knew that by so doing I would offend God, and come under condemnation.

I had now got my mind satisfied so far as the
All Doubts
Settled. sectarian world was concerned; that it was
not my duty to join with any of them, but
to continue as I was until further directed. I had
found the testimony of James to be true, that a man
who lacked wisdom might ask of God, and obtain,
and not be upbraided.

CHAPTER II.

THE VISITATION OF MORONI—EXISTENCE OF THE BOOK
OF MORMON MADE KNOWN.

I CONTINUED to pursue my common vocation in life until the twenty-first of September, one thousand eight hundred and twenty-three, all the time suffering severe persecution at the hands of all classes of men, both religious and irreligious, because I continued to affirm that I had seen a vision.

Interval of
Three Years
1820-23.

During the space of time which intervened between the time I had the vision and the year eighteen hundred and twenty-three—having been forbidden to join any of the religious sects of the day, and being of very tender years, and persecuted by those who ought to have been my friends, and to have treated me kindly, and if they supposed me to be deluded to have endeavored in a proper and affectionate manner to have reclaimed me,—I was left to all kinds of temptations; and mingling with all kinds of society, I frequently fell into many foolish errors, and displayed the weakness of youth, and the foibles of human nature; which, I am sorry to say, led me into divers temptations, offensive in the sight of God. In making this confession, no one need suppose me guilty of any great or malignant sins. A disposition to commit such was never in my nature. But I was guilty of levity, and sometimes associated with jovial company, etc., not consistent with that character which ought to be maintained by one who was called of God as I had been. But this will not seem very

Confession of
Errors.

strange to any one who recollects my youth, and is acquainted with my native cheery temperament.*

In consequence of these things, I often felt condemned for my weakness and imperfections; when, on

*With this agrees a letter which the Prophet addressed to Oliver Cowdery upon hearing that it was the intention of the latter to publish a series of articles in the *Saints' Messenger and Advocate*, on "Early Scenes and Incidents in the Church." The letter referred to appeared in vol. 1. no. 3. of the *Messenger and Advocate*, 1834.

LETTER OF JOSEPH SMITH TO OLIVER COWDERY:

Dear Brother:

Having learned from the first number of the *Messenger and Advocate*, that you were not only about to "give a history of the rise and progress of the Church of the Latter-day Saints;" but that said history would necessarily embrace my life and character, I have been induced to give you the time and place of my birth; as I have learned that many of the opposers of those principles which I have held forth to the world, profess a personal acquaintance with me, though when in my presence, represent me to be another person, in age, education, and stature, from what I am.

I was born (according to the record of the same kept by my parents) in the town of Sharon, Windsor county, Vermont, on the 23rd of December, 1805. At the age of ten my father's family removed to Palmyra, New York, where, in the vicinity of which, I lived, or, made it my place of residence, until I was twenty-one; the latter part in the town of Manchester.

During this time, as is common to most, or all youths, I fell into many vices and follies; but as my accusers are, and have been forward to accuse me of being guilty of gross and outrageous violations of the peace and good order of the community, I take the occasion to remark that, though as I have said above, "as is common to most, or all youths, I fell into many vices and follies," I have not, neither can it be sustained, in truth, been guilty of wronging or injuring any man or society of men; and those imperfections to which I allude, and for which I have often had occasion to lament, were a light, and too often, vain mind, exhibiting a foolish and trifling conversation.

This being all, and the worst, that my accusers can substantiate against my moral character, I wish to add that it is not without a deep feeling of regret that I am thus called upon in answer to my own conscience, to fulfil a duty I owe to myself, as well as to the cause of truth, in making this public confession of my former un-circumspect walk, and trifling conversation and more particularly, as I often acted in violation of those holy precepts which I knew came from God. But as the "Articles and Covenants," of this Church are plain upon this particular point, I do not deem it important to proceed further. I only add, that I do not, nor never have, pretended to be any other than a man "subject to passion," and liable, without the assisting grace of the Savior, to deviate from that perfect path in which all men are commanded to walk.

By giving the above a place in your valuable paper, you will confer a lasting favor upon myself as an individual, and, as I humbly hope, subserve the cause of righteousness.

I am, with feelings of esteem, your fellow-laborer in the Gospel of our Lord,

[Signed]

JOSEPH SMITH.

the evening of the above-mentioned twenty-first of September, after I had retired to my bed for the night, I betook myself to prayer and supplication to Almighty God for forgiveness of all my sins and follies, and also for a manifestation to me, that I might know of my state and standing before Him; for I had full confidence in obtaining a divine manifestation, as I previously had done. While I was thus in the act of calling upon God, I discovered a light appearing in my room, which continued to increase until the room was lighter than at noonday, when immediately a personage appeared at my bedside, standing in the air, for his feet did not touch the floor. He had on a loose robe of most exquisite whiteness. It was a whiteness beyond anything earthly I had ever seen; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant. His hands were naked and his arms also, a little above the wrist, so, also were his feet naked, as were his legs, a little above the ankles. His head and neck were also bare. I could discover that he had no other clothing on but this robe, as it was open, so that I could see into his bosom. Not only was his robe exceedingly white, but his whole person was glorious beyond description, and his countenance truly like lightning. The room was exceedingly light, but not so very bright as immediately around his person.

Appearing of
Moroni.

When first I looked upon him, I was afraid; but the fear soon left me. He called me by name, and said unto me that he was a messenger sent from the presence of God to me and that his name was Moroni;* that God had a work for me to do; and that my name should be had for good and evil among all nations, kindreds, and tongues, or that it should

Moroni's
Message.

* In the original publication of the history in the *Times and Seasons* at Nauvoo, this name appears as "Nephi," and the *Millennial Star* perpetuated the error in its republication of the History. That it is an error is evident, and it is so noted in the manuscripts to which access has been had in the preparation of this work. See also *Book of Doctrine and Covenants*, section 27, par. 5, and section 128, par. 20.

be both good and evil spoken of among all people. He said there was a book deposited, written upon gold plates, giving an account of the former inhabitants of this continent, and the sources from whence they sprang. He also said that the fullness of the everlasting Gospel was contained in it, as delivered by the Savior to the ancient inhabitants; also that there were two stones in silver bows—and these stones, fastened to a breastplate, constituted what is called the Urim and Thummim—deposited with the plates; and the possession and use of these stones were what constituted “Seers” in ancient or former times; and that God had prepared them for the purpose of translating the book.

After telling me these things, he commenced quoting the prophecies of the Old Testament. Ancient
Prophecies
Quoted. He first quoted part of the third chapter of Malachi,* and he quoted also the fourth or last chapter of the same prophecy, though with a little variation from the way it reads in our Bibles. Instead of quoting the first verse as it reads in our books, he quoted it thus:

For behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall burn as stubble: for they that come shall burn them, saith the Lord of hosts, that it shall leave them neither root nor branch.

And again, he quoted the fifth verse thus:

Behold I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord.

He also quoted the next verse differently:

And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers; if it were not so, the whole earth would be utterly wasted at his coming.

In addition to these, he quoted the eleventh chapter of Isaiah, saying that it was about to be fulfilled. He

*Most likely the first part of the chapter: as that deals with the coming of a messenger to prepare the way for the glorious coming of Messiah.

quoted also the third chapter of Acts, twenty-second and twenty-third verses, precisely as they stand in our New Testament. He said that that Prophet was Christ; but the day had not yet come when "they who would not hear his voice should be cut off from among the people," but soon would come. He also quoted the second chapter of Joel, from the twenty-eighth verse to the last. He also said that this was not yet fulfilled, but was soon to be. And he further stated that the fullness of the Gentiles was soon to come in. He quoted many other passages of Scripture, and offered many explanations which cannot be mentioned here.

Again, he told me, that when I got those plates of which he had spoken—for the time that they should be obtained was not yet fulfilled—I should not show them to any person; neither the breast plate with the Urim and Thummim; only to those to whom I should be commanded to show them; if I did I should be destroyed. While he was conversing with me about the plates, the vision was opened to my mind that I could see the place where the plates were deposited, and that so clearly and distinctly that I knew the place again when I visited it.

After this communication, I saw the light in the room began to gather immediately around the person of him who had been speaking to me, and it continued to do so, until the room was again left dark, except just around me, when instantly I saw, as it were, a conduit open right up into heaven, and he ascended until he entirely disappeared, and the room was left as it had been before this heavenly light had made its appearance. I lay musing on the singularity of the scene and marveling greatly at what had been told to me by this extraordinary messenger; when, in the midst of my meditation, I suddenly discovered that my room was again beginning to get lighted, and in an instant, as it were, the same heavenly messenger was again by my bedside. He

Plates not to
be Shown.

Second Ap-
pearing of
Moroni.

commenced, and again related the very same things which he had done at the first visit, without the least variation; which having done, he informed me of great judgments which were coming upon the earth, with great desolations by famine, sword, and pestilence; and that these grievous judgments would come on the earth in this generation. Having related these things, he again ascended as he had done before.

By this time, so deep were the impressions made on my mind, that sleep had fled from my eyes, and I lay overwhelmed in astonishment at what I had both seen and heard. But what was my surprise when again I beheld the same messenger at my bedside, and heard him rehearse or repeat over again to me the same things as before; and added a caution to me, telling me that Satan would try to tempt me, (in consequence of the indigent circumstances of my father's family,) to get the plates for the purpose of getting rich. This he forbade me, saying that I must have no other object in view in getting the plates but to glorify God, and must not be influenced by any other motive than that of building His kingdom; otherwise I could not get them. After this third visit, he again ascended into heaven as before, and I was again left to ponder on the strangeness of what I had just experienced; when almost immediately after the heavenly messenger had ascended from me the third time, the cock crowed, and I found that day was approaching, so that our interviews must have occupied the whole of that night.

I shortly after arose from my bed, and, as usual, went to the necessary labors of the day; but in attempting to work as at other times, I found my strength so exhausted as to render me entirely unable. My father, who was laboring along with me, discovered something to be wrong with me, and told me to go home. I started with the intention of going to the house; but, in attempting to cross

The Third Ap-
pearing of
Moroni.

Fourth Ap-
pearing of
Moroni.

the fence out of the field where we were, my strength entirely failed me, and I fell helpless on the ground, and for a time was quite unconscious of anything. The first thing that I can recollect was a voice speaking unto me, calling me by name. I looked up, and beheld the same messenger standing over my head, surrounded by light as before. He then again related unto me all that he had related to me the previous night, and commanded me to go to my father and tell him of the vision and commandments which I had received. I obeyed; I returned to my father in the field, and rehearsed the whole matter to him. He replied to me that it was of God, and told me to go and do as commanded by the messenger. I left the field, and went to the place where the messenger had told me the plates were deposited; and owing to the distinctness of the vision which I had had concerning it, I knew the place the instant that I arrived there.

Convenient to the village of Manchester, Ontario county, New York, stands a hill of considerable size, and the most elevated of any in the neighborhood.* On the west side of this hill, not far from the top, under a stone of considerable size, lay the plates, deposited in a stone box. This stone was thick and rounding in the middle on the upper side, and thinner towards the edges, so that the middle part

The Hill Cumorah.

* The following description of Cumorah is from the pen of Oliver Cowdery:

You are acquainted with the mail road from Palmyra, Wayne county, to Canandaigua, Ontario county, New York, and also, as you pass from the former to the latter place, before arriving at the little village of Manchester, say from three to four, or about four miles from Palmyra, you pass a large hill on the east side of the road. Why I say large, is because it is as large perhaps, as any in that country. To a person acquainted with this road a description would be unnecessary, as it is the largest and rises the highest of any on that route. The north end rises quite sudden until it assumes a level with the more southerly extremity, and I think I may say an elevation higher than at the south a short distance, say half or three-fourths of a mile. As you pass toward Canandaigua it lessens gradually until the surface assumes its common level, or is broken by other smaller hills or ridges, water-courses and ravines. I think I am justified in saying that this is the highest hill for some distance round, and I am certain that its appearance, as it rises so suddenly from the plain on the north, must attract the notice of the traveler as he passes by.—*Messenger and Advocate*, 1834.

of it was visible above the ground, but the edge all around was covered with earth.

Having removed the earth, I obtained a lever, which I got fixed under the edge of the stone, and with a little exertion raised it up. I looked in, and there indeed did I behold the plates, the Urim and Thummim, and the breastplate, as stated by the messenger. The box in which they lay was formed by laying stones together in some kind of cement. In the bottom of the box were laid two stones crosswise of the box, and on these stones lay the plates and the other things with them.

I made an attempt to take them out, but was forbidden by the messenger, and was again informed that the time for bringing them forth had not yet arrived, neither would it, until four years from that time; but he told me that I should come to that place precisely in one year from that time, and that he would there meet with me, and that I should continue to do so until the time should come for obtaining the plates. Accordingly, as I had been commanded, I went at the end of each year, and at each time I found the same messenger there, and received instruction and intelligence from him at each of our interviews, respecting what the Lord was going to do, and how and in what manner His kingdom was to be conducted in the last days.

As my father's worldly circumstances were very limited, we were under the necessity of laboring with our hands, hiring out by day's work and otherwise, as we could get opportunity. Sometimes we were at home, and sometimes abroad, and by continued labor, were enabled to get a comfortable maintenance. In the year 1824* my father's family met with a great affliction by the death

The Nephite
Record.

Four Annual
Visits to Cu-
morah.

Story of Being
a Money
Digger.

* A genealogy of the Prophet's family in the Church records gives the date of Alvin's death, November 19, 1825. Lucy Smith's *History of the Prophet* agrees with the text above.—1824, November 19.

of my eldest brother, Alvin. In the month of October, 1825, I hired with an old gentleman by the name of Josiah Stoyal,* who lived in Chenango county, state of New York. He had heard something of a silver mine having been opened by the Spaniards in Harmony, Susquehanna county, state of Pennsylvania; and had, previous to my hiring to him, been digging, in order, if possible, to discover the mine. After I went to live with him, he took me, with the rest of his hands, to dig for the silver mine, at which I continued to work for nearly a month, without success in our undertaking, and finally I prevailed with the old gentleman to cease digging after it. Hence arose the very prevalent story of my having been a money-digger.

During the time that I was thus employed, I was put to board with a Mr. Isaac Hale, of that place; it was there I first saw my wife (his daughter), Emma Hale.† On the 18th of January, ^{The Prophet's Marriage.} 1827, we were married, while I was yet employed in the service of Mr. Stoyal. Owing to my continuing to assert that I had seen a vision, persecution still followed me, and my wife's father's family were very much opposed to our being married. I was, therefore, under the necessity of taking her elsewhere; so we went and were married at the house of Squire Tarbill, in South Bainbridge, Chenango county, New York. Immediately after my marriage, I left Mr. Stoyal's and went to my father's, and farmed with him that season.

* Also spelled "Stowel" in the original manuscript.

† Emma Hale was born in the town of Harmony, Susquehanna county, Pennsylvania, July 10, 1804. It will therefore be observed that Emma Hale was in her twenty-third year at the time of her marriage with the Prophet; hence of age; hence, under the law, mistress of her own actions. This is remarked because the Prophet, in works written against him, is charged with having abducted his wife.

CHAPTER III.

THE NEPHITE RECORD DELIVERED TO JOSEPH—THE
ANGEL'S WARNING—THE WORK OF TRANSLATION.

AT length the time arrived for obtaining the plates, the Urim and Thummim, and the Breastplate. On the twenty-second day of September, one thousand eight hundred and twenty-seven, The Prophet Receives the Plates. having gone as usual at the end of another year to the place where they were deposited, the same heavenly messenger delivered them up to me with this charge: that I should be responsible for them; that if I should let them go carelessly, or through any neglect of mine, I should be cut off; but that if I would use all my endeavors to preserve them, until he, the messenger, should call for them, they should be protected.

I soon found out the reason why I had received such strict charges to keep them safe, and why it was that the messenger had said that when I had Efforts of Enemies to Get the Plates. done what was required at my hand, he would call for them. For no sooner was it known that I had them, than the most strenuous exertions were used to get them from me. Every stratagem that could be invented was resorted to for that purpose. The persecution became more bitter and severe than before, and multitudes were on the alert continually to get them from me if possible. But by the wisdom of God, they remained safe in my hands, until I had accomplished by them what was required at my hand. When, according to arrangements, the messenger called for them, I delivered them up to him; and he has them in his charge until this day, being the sec-

ond day of May, one thousand eight hundred and thirty-eight.*

The excitement, however, still continued, and rumor with her thousand tongues was all the time employed in circulating falsehoods about my father's family, and about myself. If I were Misrepresentations. to relate a thousandth part of them, it would fill up volumes. The persecution, however, became so intolerable that I was under the necessity of leaving Manchester, and going with my wife to Susquehanna county, in the state of Pennsylvania.

While preparing to start,—being very poor, and the persecution so heavy upon us that there was no probability that we would ever be otherwise,—in the midst of our afflictions we found a Removal to Pennsylvania. friend in a gentleman by the name of Martin Harris,† who came to us and gave me fifty dollars to assist us on our journey. Mr. Harris was a resident of Palmyra township, Wayne county, in the state of New York, and a farmer of respectability. By this timely aid was I enabled to reach the place of my destination in Pennsylvania; and immediately after my arrival there I commenced copying the characters off the plates. I copied a considerable number of them, and by means of the Urim and Thummim I translated some of them, which I did between the time I arrived at the house of my wife's father, in the month of December, and the February following.

Some time in this month of February, the aforementioned Mr. Martin Harris came to our place, got the characters which I had drawn off the plates, and started with them to the city of New York. For what took place relative to him and the characters, I refer to his own account of Words of the Book Given to the Learned.

* See footnote page 2.

† Martin Harris, who subsequently became one of the Three Witnesses to the Book of Mormon, was born in East-town, Saratoga county, New York, on the 18th of May, 1783. When in his ninth year his father moved with his family into Palmyra, Wayne county, so that man and boy Martin Harris had lived in Palmyra some thirty-six years. He had amassed a considerable property in lands, and had established a reputation for business reliability.

the circumstances, as he related them to me after his return, which was as follows:

I went to the city of New York, and presented the characters which had been translated, with the translation thereof, to Professor Charles Anthon, a gentleman celebrated for his literary attainments. Professor Anthon stated that the translation was correct, more so than any he had before seen translated from the Egyptian. I then showed him those which were not yet translated, and he said that they were Egyptian, Chaldaic, Assyric, and Arabic; and he said they were true characters. He gave me a certificate, certifying to the people of Palmyra that they were true characters, and that the translation of such of them as had been translated was also correct. I took the certificate and put it into my pocket, and was just leaving the house, when Mr. Anthon called me back, and asked me how the young man found out that there were gold plates in the place where he found them. I answered that an angel of God had revealed it unto him.

He then said to me, "Let me see that certificate." I accordingly took it out of my pocket and gave it to him, when he took it and tore it to pieces, saying, that there was no such thing now as ministering of angels, and that if I would bring the plates to him, he would translate them. I informed him that part of the plates were sealed, and that I was forbidden to bring them. He replied, "I cannot read a sealed book." I left him and went to Dr. Mitchell, who sanctioned what Professor Anthon had said respecting both the characters and the translation.*

Mr. Harris, having returned from his tour, left me and went home to Palmyra, arranged his affairs, and returned again to my house about the 12th of April, 1828, and commenced writing for me while I translated from the plates, which we continued until the 14th of June following,

The Loss of
116 Pages of
Manuscript.

* In a letter to E. D. Howe, of Painesville, Ohio, who published a book against the Church in 1834, Professor Anthon acknowledged the visit of Martin Harris to him and the presentation of the characters in question. He states, however, that Harris, whom he describes as "a plain, apparently simple-hearted farmer," presented him with a note from Dr. Samuel L. Mitchell, of New York, requesting him (Anthon) to decipher, if possible, a paper which the "farmer" would hand to him. The call on Dr. Mitchell, alluded to in Martin Harris' statement above, must, therefore, have referred to a second visit to Dr. Mitchell, after his adventure with Professor Anthon. The latter's communication to Howe bears the date of February 17th, 1834, and is published in *extenso* in Smucker's *History of the Mormons*, pp. 37-39.

by which time he had written one hundred and sixteen pages of manuscript on foolscap paper. Some time after Mr. Harris had begun to write for me, he began to importune me to give him liberty to carry the writings home and show them; and desired of me that I would inquire of the Lord, through the Urim and Thummim, if he might not do so. I did inquire, and the answer was that he must not. However, he was not satisfied with this answer, and desired that I should inquire again. I did so, and the answer was as before. Still he could not be contented, but insisted that I should inquire once more. After much solicitation I again inquired of the Lord, and permission was granted him to have the writings on certain conditions; which were, that he show them only to his brother, Preserved Harris, his own wife, his father and his mother, and a Mrs. Cobb, a sister to his wife. In accordance with this last answer, I required of him that he should bind himself in a covenant to me in a most solemn manner that he would not do otherwise than had been directed. He did so. He bound himself as I required of him, took the writings, and went his way. Notwithstanding, however, the great restrictions which he had been laid under, and the solemnity of the covenant which he had made with me, he did show them to others, and by stratagem they got them away from him, and they never have been recovered unto this day.

In the meantime, while Martin Harris was gone with the writings, I went to visit my father's family at Manchester. I continued there for a short season, and then returned to my place in Pennsylvania. Immediately after my return home, I was walking out a little distance, when, behold, the former heavenly messenger appeared and handed to me the Urim and Thummim again—for it had been taken from me in consequence of my having wearied the Lord in asking for the privilege of letting Martin Harris take the writings, which he lost by

Three
unprinted
revelations.
Prophet's
Journey to
Manchester
and Return to
Pennsylvania.

transgression—and I inquired of the Lord through it, and obtained the following:

*Revelation to Joseph Smith, Jun., given July, 1828, concerning certain manuscripts of the first part of the Book of Mormon, which had been taken from the possession of Martin Harris.**

1. The works, and the designs, and the purposes of God cannot be frustrated, neither can they come to naught.

2. For God doth not walk in crooked paths, neither doth he turn to the right hand nor to the left, neither doth he vary from that which he hath said, therefore his paths are straight, and his course is one eternal round.

3. Remember, remember that it is not the work of God that is frustrated, but the work of men;

4. For although a man may have many revelations, and have power to do many mighty works, yet if he boasts in his own strength, and sets at naught the counsels of God, and follows after the dictates of his own will and carnal desires, he must fall and incur the vengeance of a just God upon him.

5. Behold, you have been entrusted with these things, but how strict were your commandments; and remember also the promises which were made to you, if you did not transgress them.

6. And behold, how oft you have transgressed the commandments and the laws of God, and have gone on in the persuasions of men.

7. For, behold, you should not have feared man more than God. Although men set at naught the counsels of God, and despise his words—

8. Yet you should have been faithful and he would have extended his arm and supported you against all the fiery darts of the adversary; and he would have been with you in every time of trouble.

9. Behold, thou art Joseph, and thou wast chosen to do the work of the Lord, but because of transgression, if thou art not aware thou wilt fall.

10. But remember, God is merciful; therefore, repent of that which thou hast done which is contrary to the commandment which I gave you, and thou art still chosen, and art again called to the work;

11. Except thou do this, thou shalt be delivered up and become as other men and have no more gift.

12. And when thou deliveredst up that which God had given thee sight and power to translate, thou deliveredst up that which was sacred into the hands of a wicked man,

13. Who has set at naught the counsels of God, and has broken the

* Doctrine and Covenants, sec. iii.

most sacred promises which were made before God, and has depended upon his own judgment and boasted in his own wisdom.

14. And this is the reason that thou hast lost thy privileges for a season—

15. For thou hast suffered the counsel of thy director to be trampled upon from the beginning.

16. Nevertheless, my work shall go forth, for inasmuch as the knowledge of a Savior has come into the world, through the testimony of the Jews, even so shall the knowledge of a Savior come unto my people—

17. And to the Nephites, and the Jacobites, and the Josephites, and the Zoramites, through the testimony of their fathers—

18. And this testimony shall come to the knowledge of the Lamanites, and the Lamuelites, and the Ishmaelites, who dwindled in unbelief because of the iniquity of their fathers, whom the Lord has suffered to destroy their brethren the Nephites, because of their iniquities and their abominations.

19. And for this very purpose are these plates preserved which contain these records—that the promises of the Lord might be fulfilled, which he made to his people;

20. And that the Lamanites might come to the knowledge of their fathers, and that they might know the promises of the Lord, and that they may believe the gospel and rely upon the merits of Jesus Christ, and be glorified through faith in his name, and that through their repentance they might be saved. Amen.

After I had obtained the above revelation, both the plates and the Urim and Thummim were taken from me again; but in a few days they were returned to me, when I inquired of the Lord, and the Lord said thus unto me:*

Interpreters
and Plates Re-
turned to the
Prophet.

Revelation, given to Joseph Smith, Jun., informing him of the alteration of the manuscript of the fore part of the Book of Mormon.†

1. Now, behold, I say unto you, that because you delivered up those writings which you had power given unto you to translate by the

* This revelation, which appears as section 10 in the Doctrine and Covenants was formerly dated 1829. This is clearly an error. The Prophet's words in the text above can lead to but one conclusion, namely, that this was the first revelation he received after the plates and the Urim and Thummim were finally restored to him and this, he says, was only "a few days" after he had received the previous revelation, which, indeed, refers to the same subject as this one. The latter was, therefore, in all probability, received in August or September, 1828.

† Doctrine and Covenants, sec. x.

means of the Urim and Thummim, into the hands of a wicked man, you have lost them.

2. And you also lost your gift at the same time, and your mind became darkened.

3. Nevertheless, it is now restored unto you again; therefore see that you are faithful and continue on unto the finishing of the remainder of the work of translation as you have begun.

4. Do not run faster or labor more than you have strength and means provided to enable you to translate; but be diligent unto the end:

5. Pray always, that you may come off conqueror: yea, that you may conquer Satan, and that you may escape the hands of the servants of Satan that do uphold his work.

6. Behold, they have sought to destroy you; yea, even the man in whom you have trusted has sought to destroy you.

7. And for this cause I said that he is a wicked man, for he has sought to take away the things wherewith you have been entrusted; and he has also sought to destroy your gift.

8. And because you have delivered the writings into his hands, behold, wicked men have taken them from you.

9. Therefore, you have delivered them up, yea, that which was sacred, unto wickedness.

10. And, behold, Satan hath put it into their hearts to alter the words which you have caused to be written, or which you have translated, which have gone out of your hands.

11. And behold, I say unto you, that because they have altered the words, they read contrary from that which you translated and caused to be written;

12. And, on this wise, the devil has sought to lay a cunning plan, that he may destroy this work;

13. For he hath put it into their hearts to do this, that by lying they may say they have caught you in the words which you have pretended to translate.

14. Verily, I say unto you, that I will not suffer that Satan shall accomplish his evil design in this thing.

15. For behold, he has put it into their hearts to get thee to tempt the Lord thy God, in asking to translate it over again.

16. And then, behold, they say and think in their hearts—We will see if God has given him power to translate; if so, he will also give him power again;

17. And if God giveth him power again, or if he translates again, or, in other words, if he bringeth forth the same words, behold, we have the same with us, and we have altered them;

18. Therefore they will not agree, and we will say that he has lied in his words, and that he has no gift, and that he has no power:

19. Therefore we will destroy him, and also the work; and we will do this that we may not be ashamed in the end, and that we may get glory of the world.

20. Verily, verily, I say unto you, that Satan has great hold upon their hearts; he stirreth them up to iniquity against that which is good;

21. And their hearts are corrupt, and full of wickedness and abominations; and they love darkness rather than light, because their deeds are evil: therefore they will not ask of me.

22. Satan stirreth them up, that he may lead their souls to destruction.

23. And thus he has laid a cunning plan, thinking to destroy the work of God; but I will require this at their hands, and it shall turn to their shame and condemnation in the day of judgment.

24. Yea, he stirreth up their hearts to anger against this work.

25. Yea, he saith unto them: Deceive and lie in wait to catch, that ye may destroy; behold, this is no harm. And thus he flattereth them, and telleth them that it is no sin to lie that they may catch a man in a lie, that they may destroy him.

26. And thus he flattereth them, and leadeth them along until he draggeth their souls down to hell; and thus he causeth them to catch themselves in their own snare.

27. And thus he goeth up and down, to and fro in the earth, seeking to destroy the souls of men.

28. Verily, verily, I say unto you, woe be unto him that lieth to deceive because he supposeth that another lieth to deceive, for such are not exempt from the justice of God.

29. Now, behold, they have altered these words, because Satan saith unto them: He hath deceived you—and thus he flattereth them away to do iniquity, to get thee to tempt the Lord thy God.

30. Behold, I say unto you, that you shall not translate again those words which have gone forth out of your hands;

31. For, behold, they shall not accomplish their evil designs in lying against those words. For, behold, if you should bring forth the same words they will say that you have lied and that you have pretended to translate, but that you have contradicted yourself.

32. And, behold, they will publish this, and Satan will harden the hearts of the people to stir them up to anger against you, that they will not believe my words.

33. Thus Satan thinketh to overpower your testimony in this generation, that the work may not come forth in this generation.

34. But behold, here is wisdom, and because I show unto you wisdom, and give you commandments concerning these things, what you shall do, show it not unto the world until you have accomplished the work of translation.

35. Marvel not that I said unto you: Here is wisdom, show it not

unto the world—for I said, show it not unto the world, that you may be preserved.

36. Behold, I do not say that you shall not show it unto the righteous;

37. But as you cannot always judge the righteous, or as you cannot always tell the wicked from the righteous, therefore I say unto you, hold your peace until I shall see fit to make all things known unto the world concerning the matter.

38. And now, verily I say unto you, that an account of those things that you have written, which have gone out of your hands, is engraven upon the plates of Nephi;

39. Yea, and you remember it was said in those writings that a more particular account was given of these things upon the plates of Nephi.

40. And now, because the account which is engraven upon the plates of Nephi is more particular concerning the things which, in my wisdom, I would bring to the knowledge of the people in this account—

41. Therefore, you shall translate the engravings which are on the plates of Nephi, down even till you come to the reign of King Benjamin, or until you come to that which you have translated, which you have retained;

42. And behold, you shall publish it as the record of Nephi; and thus I will confound those who have altered my words.

43. I will not suffer that they shall destroy my work; yea, I will show unto them that my wisdom is greater than the cunning of the devil.

44. Behold, they have only got a part, or an abridgment of the account of Nephi.

45. Behold, there are many things engraven upon the plates of Nephi which do throw greater views upon my gospel; therefore, it is wisdom in me that you should translate this first part of the engravings of Nephi, and send forth in this work.

46. And, behold, all the remainder of this work does contain all those parts of my gospel which my holy prophets, yea, and also my disciples, desired in their prayers should come forth unto this people.

47. And I said unto them, that it should be granted unto them according to their faith in their prayers;

48. Yea, and this was their faith—that my gospel, which I gave unto them that they might preach in their days, might come unto their brethren the Lamanites, and also all that had become Lamanites because of their dissensions.

49. Now, this is not all—their faith in their prayers was that this gospel should be made known also, if it were possible that other nations should possess this land;

50. And thus they did leave a blessing upon this land in their prayers, that whosoever should believe in this gospel in this land might have eternal life;

51. Yea, that it might be free unto all of whatsoever nation, kindred, tongue, or people they may be.

52. And now, behold, according to their faith in their prayers will I bring this part of my gospel to the knowledge of my people. Behold, I do not bring it to destroy that which they have received, but to build it up.

53. And for this cause have I said: If this generation harden not their hearts, I will establish my church among them.

54. Now I do not say this to destroy my church, but I say this to build up my church;

55. Therefore, whosoever belongeth to my church need not fear, for such shall inherit the kingdom of heaven.

56. But it is they who do not fear me, neither keep my commandments but build up churches unto themselves to get gain, yea, and all those that do wickedly and build up the kingdom of the devil—yea, verily, verily, I say unto you, that it is they that I will disturb, and cause to tremble and shake to the center.

57. Behold, I am Jesus Christ, the Son of God. I came unto mine own, and mine own received me not.

58. I am the light which shineth in darkness, and the darkness comprehendeth it not.

59. I am he who said—Other sheep have I which are not of this fold—unto my disciples, and many there were that understood me not.

60. And I will show unto this people that I had other sheep, and that they were a branch of the house of Jacob;

61. And I will bring to light their marvelous works, which they did in my name;

62. Yea, and I will also bring to light my gospel which was ministered unto them, and, behold, they shall not deny that which you have received, but they shall build it up, and shall bring to light the true points of my doctrine, yea, and the only doctrine which is in me.

63. And this I do that I may establish my gospel, that there may not be so much contention; yea, Satan doth stir up the hearts of the people to contention concerning the points of my doctrine; and in these things they do err, for they do wrest the scriptures and do not understand them.

64. Therefore, I will unfold unto them this great mystery;

65. For, behold, I will gather them as a hen gathereth her chickens under her wings, if they will not harden their hearts;

66. Yea, if they will come, they may, and partake of the waters of life freely.

(67. Behold, this is my doctrine —whosoever repenteth and cometh unto me, the same is my church.)

68. Whosoever declareth more or less than this, the same is not of me, but is against me; therefore he is not of my church.

69. And now, behold, whosoever is of my church, and endureth of my church to the end, him will I establish upon my rock, and the gates of hell shall not prevail against them.

70. And now, remember the words of him who is the life and light of the world, your Redeemer, your Lord and your God. Amen.

I did not, however, go immediately to translating, but went to laboring with my hands upon a small farm which I had purchased of my wife's father, in order to provide for my family.

In the month of February, 1829, my father came to visit us, at which time I received the following revelation for him:

Interval in
the Work of
Translation.

*Revelation to Joseph Smith, Sen., given February, 1829.**

1. Now behold, a marvelous work is about to come forth among the children of men.

2. Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day.

3. Therefore, if ye have desires to serve God ye are called to the work;

4. For behold the field is white already to harvest; and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perisheth not, but bringeth salvation to his soul;

5. And faith, hope, charity and love, with an eye single to the glory of God, qualify him for the work.

6. Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence.

7. Ask, and ye shall receive, knock, and it shall be opened unto you. Amen.

The following I applied for and obtained, at the request of the aforementioned Martin Harris:

Three Wit-
nesses Prom-
ised.

Revelation, given March, 1829.†

1. Behold, I say unto you, that as my servant Martin Harris has de-

* Doctrine and Covenants, sec. iv.

† Doctrine and Covenants, sec. v.

sired a witness at my hand, that you, my servant Joseph Smith, Jun., have got the plates of which you have testified and borne record that you have received of me;

2. And now, behold, this shall you say unto him,—He who spake unto you, said unto you: I, the Lord, am God, and have given these things unto you, my servant Joseph Smith, Jun., and have commanded you that you should stand as a witness of these things;

3. And I have caused you that you should enter into a covenant with me, that you should not show them except to those persons to whom I commanded you; and you have no power over them except I grant it unto you.

4. And you have a gift to translate the plates; and this is the first gift that I bestowed upon you; and I have commanded that you should pretend to no other gift until my purpose is fulfilled in this; for I will grant unto you no other gift until it is finished.

5. Verily, I say unto you, that woe shall come unto the inhabitants of the earth if they will not hearken unto my words;

6. For hereafter you shall be ordained and go forth and deliver my words unto the children of men.

7. Behold, if they will not believe my words, they would not believe you, my servant Joseph, if it were possible that you should show them all these things which I have committed unto you.

8. Oh, this unbelieving and stiffnecked generation—mine anger is kindled against them.

9. Behold, verily I say unto you, I have reserved those things which I have entrusted unto you, my servant Joseph, for a wise purpose in me, and it shall be made known unto future generations;

10. But this generation shall have my word through you;

11. And in addition to your testimony, the testimony of three of my servants, whom I shall call and ordain, unto whom I will show these things, and they shall go forth with my words that are given through you.

12. Yea, they shall know of a surety that these things are true, for from heaven will I declare it unto them.

13. I will give them power that they may behold and view these things as they are;

14. And to none else will I grant this power, to receive this same testimony among this generation, in this the beginning of the rising up and the coming forth of my Church out of the wilderness—clear as the moon, and fair as the sun, and terrible as an army with banners.

15. And the testimony of three witnesses will I send forth of my word.

16. And behold, whosoever believeth on my words, them will I visit with the manifestation of my Spirit; and they shall be born of me, even of water and of the Spirit—

17. And you must wait yet a little while, for ye are not yet ordained—

18. And their testimony shall also go forth unto the condemnation of this generation if they harden their hearts against them;

19. For a desolating scourge shall go forth among the inhabitants of the earth, and shall continue to be poured out from time to time, if they repent not, until the earth is empty, and the inhabitants thereof are consumed away and utterly destroyed by the brightness of my coming.

20. Behold, I tell you these things, even as I also told the people of the destruction of Jerusalem; and my word shall be verified at this time as it hath hitherto been verified.

21. And now I command you, my servant Joseph, to repent and walk more uprightly before me, and to yield to the persuasions of men no more;

22. And that you be firm in keeping the commandments wherewith I have commanded you; and if you do this, behold I grant unto you eternal life, even if you should be slain.

23. And now, again, I speak unto you, my servant Joseph, concerning the man that desires the witness—

24. Behold, I say unto him, he exalts himself and does not humble himself sufficiently before me; but if he will bow down before me, and humble himself in mighty prayer and faith, in the sincerity of his heart, then will I grant unto him a view of the things which he desires to see.

25. And then he shall say unto the people of this generation: Behold, I have seen the things which the Lord hath shown unto Joseph Smith, Jun., and I know of a surety that they are true, for I have seen them, for they have been shown unto me by the power of God and not of man.

26. And I the Lord commanded him, my servant Martin Harris, that he shall say no more unto them concerning these things, except he shall say: I have seen them, and they have been shown unto me by the power of God; and these are the words which he shall say.

27. But if he deny this he will break the covenant which he has before covenanted with me, and behold, he is condemned.

28. And now, except he humble himself and acknowledge unto me the things that he has done which are wrong, and covenant with me that he will keep my commandments, and exercise faith in me, behold, I say unto him, he shall have no such views, for I will grant unto him no views of the things of which I have spoken.

29. And if this be the case, I command you, my servant Joseph, that you shall say unto him, that he shall do no more, nor trouble me any more concerning this matter.

30. And if this be the case, behold, I say unto thee Joseph, when

thou hast translated a few more pages thou shalt stop for a season, even until I command thee again; then thou mayest translate again.

31. And except thou do this, behold, thou shalt have no more gift, and I will take away the things which I have entrusted with thee.

32. And now, because I forsee the lying in wait to destroy thee, yea, I forsee that if my servant Martin Harris humbleth not himself and receive a witness from my hand, that he will fall into transgression;

33. And there are many that lie in wait to destroy thee from off the face of the earth; and for this cause, that thy days may be prolonged, I have given unto thee these commandments.

34. Yea, for this cause I have said: Stop and stand still until I command thee, and I will provide means whereby thou mayest accomplish the thing which I have commanded thee.

35. And if thou art faithful in keeping my commandments, thou shalt be lifted up at the last day. Amen.

CHAPTER IV.

OLIVER COWDERY BECOMES THE PROPHET'S SCRIBE—
THE TRANSLATION OF THE PLATES CONTINUED.

ON the 5th day of April, 1829, Oliver Cowdery* came to my house, until which time I had never seen him. He stated to me that having been teaching school in the neighborhood where my father resided, and my father being one of those who sent to the school, he went to board for a season at his house, and while there the family related to him the circumstance of my having received the plates, and accordingly he had come to make inquiries of me.† Two days after the arrival of Mr. Cowdery (being the 7th of April)‡ I commenced to translate the Book of Mor-

Oliver Cow-
dery.

* Oliver Cowdery was born in the town of Wells, Rutland county, Vermont, Oct. 3, 1806. He married Elizabeth Ann Whitmer, in Kaw township, Jackson county, Missouri, Dec. 18, 1832. She was born in Fayette, Seneca county, New York, January 22, 1815.

† Previous to joining the Prophet Joseph Smith, Oliver Cowdery had met David Whitmer at Palmyra, and conversed with him concerning the rumors rife in that vicinity about the finding of the Book of Mormon plates. This chance meeting resulted in a friendship between the young men, and finally when Cowdery determined to visit the Prophet in Harmony, he went *via* the Whitmer residence, at Fayette, which was near the town of Waterloo, at the head of Seneca lake, Seneca county, New York; and promised his friend David Whitmer that after visiting the Prophet he would write him his impressions as to the truth or untruth of Joseph Smith's having an ancient record. (See statement of David Whitmer in *Kansas City Journal*, June 5th, 1886; also statement of the same to Orson Pratt and Joseph F. Smith, in 1878. *Millennial Star*, vol. xl, pp. 769-774.

‡ This date, 7th of April, and the one above, 5th of April, 1829, in the History of Joseph Smith, published in the *Millennial Star*, are given as the 15th and 17th of April, respectively. The dates in the *Star*, however, are typographical errors, as in the original MS of the History the dates are as given in the text. See also Cowdery's letters to W. W. Phelps, published in *Messenger and Advocate*, 1834, where the dates are also given as in the text above—5th and 7th of April.

mon, and he began to write for me, which having continued for some time, I inquired of the Lord through the Urim and Thummim, and obtained the following:

*Revelation given April, 1829, to Oliver Cowdery and Joseph Smith, Jun.**

1. A great and marvelous work is about to come forth unto the children of men.

2. Behold, I am God; give heed unto my word, which is quick and powerful, sharper than a two-edged sword, to the dividing asunder of both joints and marrow; therefore give heed unto my words.

3. Behold, the field is white already to harvest; therefore, who so desireth to reap, let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God.

4. Yea, whosoever will thrust in his sickle and reap, the same is called of God.

5. Therefore, if you will ask of me you shall receive; if you will knock it shall be opened unto you.

6. Now, as you have asked, behold, I say unto you, keep my commandments, and seek to bring forth and establish the cause of Zion;

7. Seek not for riches but for wisdom, and behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold, he that hath eternal life is rich.

8. Verily, verily, I say unto you, even as you desire of me so it shall be unto you; and if you desire, you shall be the means of doing much good in this generation.

9. Say nothing but repentance unto this generation; keep my commandments, and assist to bring forth my work, according to my commandments, and you shall be blessed.

10. Behold thou hast a gift, and blessed art thou because of thy gift. Remember it is sacred and cometh from above—

11. And if thou wilt inquire, thou shalt know mysteries which are great and marvelous: therefore thou shalt exercise thy gift, that thou mayest find out mysteries, that thou mayest bring many to the knowledge of the truth, yea, convince them of the error of their ways.

12. Make not thy gift known unto any save it be those who are of thy faith. Trifle not with sacred things.

13. If thou wilt do good, yea, and hold out faithful to the end, thou shalt be saved in the kingdom of God, which is the greatest of all the gifts of God; for there is no gift greater than the gift of salvation.

* Doctrine and Covenants, section vi.

14. Verily, verily, I say unto thee, blessed art thou for what thou hast done; for thou hast inquired of me, and behold, as often as thou hast inquired, thou hast received instruction of my Spirit. If it had not been so, thou wouldst not have come to the place where thou art at this time.

15. Behold, thou knowest that thou hast inquired of me and I did enlighten thy mind; and now I tell thee these things that thou mayest know that thou hast been enlightened by the spirit of truth;

16. Yea, I tell thee, that thou mayest know that there is none else save God that knowest thy thoughts and the intents of thy heart.

17. I tell thee these things as a witness unto thee—that the words or the work which thou hast been writing are true.

18. Therefore be diligent; stand by my servant Joseph, faithfully, in whatsoever difficult circumstances he may be for the words' sake.

19. Admonish him in his faults and also receive admonition of him. Be patient; be sober; be temperate; have patience, faith, hope and charity.

20. Behold, thou art Oliver, and I have spoken unto thee because of thy desire; therefore treasure up these words in thy heart. Be faithful and diligent in keeping the commandments of God, and I will encircle thee in the arms of my love.

21. Behold, I am Jesus Christ, the Son of God. I am the same that came unto mine own, and mine own received me not. I am the light which shineth in darkness, and the darkness comprehendeth it not.

22. Verily, verily, I say unto you, if you desire a further witness, cast your mind upon the night that you cried unto me in your heart, that you might know concerning the truth of these things.

23. Did I not speak peace to your mind concerning the matter? What greater witness can you have than from God?

24. And now, behold, you have received a witness; for if I have told you things which no man knoweth, have you not received a witness?

25. And, behold, I grant unto you a gift, if you desire of me, to translate, even as my servant Joseph.

26. Verily, verily, I say unto you, that there are records which contain much of my gospel, which have been kept back because of the wickedness of the people;

27. And now I command you, that if you have good desires—a desire to lay up treasures for yourself in heaven—then shall you assist in bringing to light, with your gift, those parts of my scriptures which have been hidden because of iniquity.

28. And now, behold, I give unto you, and also unto my servant Joseph, the keys of this gift, which shall bring to light this ministry; and in the mouth of two or three witnesses shall every word be established.

29. Verily, verily, I say unto you, if they reject my words, and this part of my gospel and ministry, blessed are ye, for they can do no more unto you than unto me;

30. And even if they do unto you even as they have done unto me, blessed are ye, for you shall dwell with me in glory.

31. But if they reject not my words, which shall be established by the testimony which shall be given, blessed are they, and then shall ye have joy in the fruit of your labors.

32. Verily, verily, I say unto you, as I said unto my disciples, where two or three are gathered together in my name, as touching one thing, behold, there will I be in the midst of them—even so am I in the midst of you.

33. Fear not to do good, my sons, for whatsoever ye sow, that shall ye also reap; therefore, if ye sow good ye shall also reap good for your reward.

34. Therefore, fear not, little flock; do good; let earth and hell combine against you, for if ye are built upon my rock, they cannot prevail.

35. Behold, I do not condemn you; go your ways and sin no more; perform with soberness the work which I have commanded you.

36. Look unto me in every thought; doubt not, fear not.

37. Behold the wounds which pierced my side, and also the prints of the nails in my hands and feet; be faithful, keep my commandments, and ye shall inherit the kingdom of heaven. Amen.

After we had received this revelation, Oliver Cowdery stated to me that after he had gone to my father's to board, and after the family had communicated to him concerning my having obtained the plates, that one night after he had retired to bed he called upon the Lord to know if these things were so, and the Lord manifested to him that they were true, but he had kept the circumstance entirely secret, and had mentioned it to no one; so that after this revelation was given, he knew that the work was true, because no being living knew of the thing alluded to in the revelation, but God and himself.

During the month of April I continued to translate, and he to write, with little cessation, during which time we received several revelations. A difference of opinion arising between us about the account of John the Apostle, mentioned in the New Testament,* as to whether he died or con-

Witness of
the Spirit to
Cowdery.

The Mission
of John the
Apostle.

*St. John, chap. xxi, verse 22.

tinued to live, we mutually agreed to settle it by the Urim and Thummim and the following is the word which we received:

Revelation, given to Joseph Smith, Jun., and Oliver Cowdery, in Harmony, Pennsylvania, April, 1829, when they desired to know whether John, the beloved disciple, tarried on earth or died. Translated from parchment, written and hid up by himself.†

1. And the Lord said unto me: John, my beloved, what desirest thou? For if you shall ask what you will, it shall be granted unto you.

2. And I said unto him: Lord, give unto me power over death, that I may live and bring souls unto thee.

3. And the Lord said unto me: Verily, verily, I say unto thee, because thou desirest this thou shalt tarry until I come in my glory, and shall prophesy before nations, kindreds, tongues and people.

4. And for this cause the Lord said unto Peter: If I will that he tarry till I come, what is that to thee? For he desired of me that he might bring souls unto me, but thou desiredst that thou mightest speedily come unto me in my kingdom.

5. I say unto thee, Peter, this was a good desire; but my beloved has desired that he might do more, or a greater work yet among men than what he has before done.

6. Yea, he has undertaken a greater work; therefore, I will make him as flaming fire and a ministering angel; he shall minister for those who shall be heirs of salvation who dwell on the earth.

7. And I will make thee to minister for him and for thy brother James; and unto you three I will give this power and the keys of this ministry until I come.

8. Verily I say unto you, ye shall both have according to your desires, for ye both joy in that which ye have desired.

Whilst continuing the work of translation, during the month of April, Oliver Cowdery became exceedingly anxious to have the power to translate bestowed upon him, and in relation to this desire the following revelations were obtained:

Oliver
Desires to
Translate.

Revelation, given April, 1829.‡

1. Oliver Cowdery, verily, verily, I say unto you, that assuredly as the Lord liveth, who is your God and your Redeemer, even so surely

† Doctrine and Covenants, sec. vii.

‡ Doctrine and Covenants, sec. viii.

shall you receive a knowledge of whatsoever things you shall ask in faith, with an honest heart, believing that you shall receive a knowledge concerning the engravings of old records, which are ancient, which contain those parts of my scripture of which has been spoken by the manifestation of my Spirit.

2. Yea, behold, I will tell you in your mind and in your heart, by the Holy Ghost, which shall come upon you and which shall dwell in your heart.

3. Now, behold, this is the spirit of revelation; behold, this is the spirit by which Moses brought the children of Israel through the Red Sea on dry ground.

4. Therefore this is thy gift; apply unto it, and blessed art thou, for it shall deliver you out of the hands of your enemies, when, if it were not so, they would slay you and bring your soul to destruction.

5. Oh, remember these words, and keep my commandments. Remember, this is your gift.

6. Now this is not all thy gift; for you have another gift, which is the gift of Aaron; behold, it has told you many things;

7. Behold, there is no other power, save the power of God, that can cause this gift of Aaron to be with you.

8. Therefore, doubt not, for it is the gift of God; and you shall hold it in your hands, and do marvelous works; and no power shall be able to take it away out of your hands, for it is the work of God.

9. And, therefore, whatsoever you shall ask me to tell you by that means, that will I grant unto you, and you shall have knowledge concerning it.

10. Remember that without faith you can do nothing; therefore ask in faith. Trifle not with these things; do not ask for that which you ought not.

11. Ask that you may know the mysteries of God, and that you may translate and receive knowledge from all those ancient records which have been hid up, that are sacred; and according to your faith shall it be done unto you.

12. Behold, it is I that have spoken it; and I am the same that spake unto you from the beginning. Amen.

*Revelation, given to Oliver Cowdery, April, 1829.**

1. Behold, I say unto you, my son, that because you did not translate according to that which you desired of me, and did commence again to write for my servant, Joseph Smith, Jun., even so I would

* Doctrine and Covenants, sec. ix.

that ye should continue until you have finished this record, which I have entrusted unto him.

2. And then, behold, other records have I, that I will give unto you power that you may assist to translate.

3. Be patient, my son, for it is wisdom in me, and it is not expedient that you should translate at this present time.

4. Behold, the work which you are called to do is to write for my servant Joseph.

5. And, behold, it is because that you did not continue as you commenced, when you began to translate, that I have taken away this privilege from you.

6. Do not murmur, my son, for it is wisdom in me that I have dealt with you after this manner.

7. Behold, you have not understood; you have supposed that I would give it unto you, when you took no thought save it was to ask me.

8. But, behold, I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you; therefore, you shall feel that it is right.

9. But if it be not right, you shall have no such feelings, but you shall have a stupor of thought that shall cause you to forget the thing which is wrong; therefore, you cannot write that which is sacred save it be given you from me.

10. Now, if you had known this you could have translated; nevertheless, it is not expedient that you should translate now.

11. Behold, it was expedient when you commenced; but you feared, and the time is past, and it is not expedient now;

12. For, do you not behold that I have given unto my servant Joseph sufficient strength, whereby it is made up? and neither of you have I condemned.

13. Do this thing which I have commanded you, and you shall prosper. Be faithful, and yield to no temptation.

14. Stand fast in the work wherewith I have called you, and a hair of your head shall not be lost, and you shall be lifted up at the last day. Amen.

CHAPTER V.

RESTORATION OF THE AARONIC PRIESTHOOD—FIRST BAPTISMIS.

WE still continued the work of translation, when in the ensuing month (May, 1829), we on a certain day went into the woods to pray and inquire of the Lord respecting baptism for the remission of sins, that we found mentioned in the translation of the plates. While we were thus employed, praying and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying:

The Aaronic Priesthood Restored.

Upon you my fellow servants, in the name of Messiah I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the Gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.*

He said this Aaronic Priesthood had not the power of laying on hands for the gift of the Holy Ghost, but that this should be conferred on us hereafter; and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and afterwards that he should baptize me. Accordingly we went and were baptized. I baptized him first, and afterwards he baptized me, after which I laid my hands upon his head and ordained him to the Aaronic Priesthood, and

Limitations of the Aaronic Priesthood.

* Doctrine and Covenants, sec. xiii.

afterwards he laid his hands on me and ordained me to the same Priesthood—for so we were commanded.

The messenger who visited us on this occasion, and conferred this Priesthood upon us, said that his name was John, the same that is called John the Baptist in the New Testament, and that he acted under the direction of Peter, James and John who held the keys of the Priesthood of Melchizedek, which Priesthood he said would in due time be conferred on us,* and that I should be called

John the Baptist,
May 15,
1829.

* RESTORATION OF THE MELCHIZEDEK PRIESTHOOD.—The promise to confer upon Joseph and Oliver the Melchizedek Priesthood was fulfilled; but as there is no definite account of the event in the history of the Prophet Joseph, or, for matter of that, in any of our annals, the evidences of the fact of their ordination to the higher or Melchizedek Priesthood promised them by John the Baptist are presented now, together with a consideration of the place where, and the time when the great event occurred.

The Prophet Joseph, in a communication to the Church, under date of September 6, 1842, makes undoubted allusion to the restoration of the Melchizedek Priesthood in the course of an ecstatic review of the great things God had revealed to him. He said: "And again, what do we hear? Glad tidings from Cumorah. Moroni, an angel from heaven, declaring the fulfilment of the prophecies—the book to be revealed. A voice of the Lord in the wilderness of Fayette, Seneca county, declaring the three witnesses to bear record of the book. The voice of Michael on the banks of the Susquehanna, detecting the devil when he appeared as an angel of light. *The voice of Peter, James and John in the wilderness between Harmony, Susquehanna county, and Colesville, Broome county, on the Susquehanna river, declaring themselves as possessing the keys of the kingdom, and of the Dispensation of the Fulness of Times.*" (Doctrine and Covenants, sec. cxxviii: 20.)

In one of the early revelations given to the Prophet Joseph, the Lord makes most direct reference to the restoration of the higher Priesthood through the ministration of Peter, James and John. The subject matter of the revelation is the Sacrament of the Lord's Supper; and in the course of it the Lord promises to "drink of the fruit of the vine" with his servants on earth to whom the revelation is addressed: "and with Moroni, * * * and also Michael, or Adam, the father of all, * * * and also with Peter, and James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be Apostles, and special witnesses of my name, and bear the keys of your ministry, and of the same things which I revealed unto them; unto whom I have committed the keys of my kingdom, and a dispensation of the gospel for the last times; and for the fulness of times." (Doctrine and Covenants, sec. xxvii). This revelation was given some time early in August, 1830, but only the first four verses were written at that time. The rest of it was written in September of that year. (See chapter xi of this volume). These two allusions—the one by the Prophet and the other by the Lord—to the restoration of the Melchizedek Priesthood not only make clear the fact that the Melchizedek Priesthood was restored in accordance with the promise of John the Baptist when conferring the Aaronic Priesthood, but they make it possible to fix

the first Elder of the Church, and he (Oliver Cowdery) the second. It was on the 15th day of May, 1829, that we were ordained under the hand of this messenger and baptized.

upon the place where, and approximately the time when, the event occurred. Undoubtedly the place where the ordination was performed was on the banks of the Susquehanna river, in the wilderness between Colesville, in Broome county, New York, and Harmony, in Susquehanna county, Pennsylvania; for it is there the Prophet says the voice of Peter, James and John was heard declaring themselves as "possessing the keys of the kingdom, and of the Dispensation of the Fulness of Times;" for which appearing and declaration there could be no other occasion than the ordination of Oliver and Joseph to the Melchizedek Priesthood in fulfilment of the promises made by John the Baptist. The time at which the ordination took place was evidently between the 15th of May, 1829, and August, 1830. The last named date is the one under which the Lord so definitely referred to the circumstance of having sent Peter, James and John to ordain Joseph and others to be Apostles, even special witnesses of His name, and unto whom He had committed the keys of the kingdom. Hence the time of the ordination must have been between those two dates.

From information contained in other revelations, however, this period within which the Melchizedek Priesthood was restored may be considerably reduced. In April, 1830, a revelation was given concerning the organization and government of the Church, and in that revelation the Lord said: "Which commandments [i. e. to organize the Church] were given to Joseph Smith, Jr., who was called of God and ordained an apostle of Jesus Christ to be the first Elder of this Church; and to Oliver Cowdery, who was also called of God, an Apostle of Jesus Christ, to be the second Elder of this Church, and ordained under his hand." (Doctrine and Covenants, sec. xx: 2, 3.) This allusion to the ordination of these men to the apostleship reduces the time of their ordination to the period between the 15th of May, 1829, and April 6, 1830.

But the time within which the ordination took place may be still further reduced. In a revelation bearing the date of June, 1829, making known the calling of the Twelve Apostles in these last days, and addressed to Oliver Cowdery and David Whitmer, the Lord said: "I speak unto you, even as unto Paul mine Apostle, for you are called even with that same calling with which he was called." As this could scarcely be said of men who had not been ordained to the same holy apostleship as that held by Paul, and consequently to the Melchizedek Priesthood, the conclusion is reasonable that the ordination promised by John the Baptist, doubtless occurred some time between May 15, 1829, and the expiration of the month of June of that same year.

That there was a distinct administration of angels in the restoration of the Melchizedek Priesthood is sustained by the testimony of Oliver Cowdery. On the occasion of his returning to the Church at Kanesville, Iowa, in the fall of 1848, after an absence of eleven years from the body of the Saints, in the course of the public address which he then delivered, he said: "I was present with Joseph when an holy angel from God came down from heaven and conferred on us, or restored, the lesser or Aaronic Priesthood, and said to us, at the same time, that it should remain upon the earth while the earth stands. *I was also present with Joseph when the higher or Melchizedek Priesthood was conferred by the holy angel from on high.* This Priesthood, we then conferred on each other by the will and commandment of God." The authority for the foregoing statement is the report of Bishop Reuben Miller, who was present on the occasion of Oliver Cowdery's delivering the address

Immediately on our coming up out of the water after we had been baptized, we experienced great and glorious blessings from our Heavenly Father. No sooner had I baptized Oliver Cowdery, than the Holy Ghost fell upon him, and he stood up and prophesied many things which should shortly come to pass. And again, so soon as I had been baptized by him, I also had the spirit of prophecy, when standing up, I prophesied concerning the rise of this church, and many other things connected with the Church, and this generation of the children of men. We were filled with the Holy Ghost, and rejoiced in the God of our salvation.*

Outpourings
of the Spirit.

from which the above is quoted. Bishop Miller's notes of Cowdery's remarks were published in the *Deseret News* of the 13th of April, 1859. It is to be observed that Oliver Cowdery, in this quotation, is represented as saying with reference to the restoration of the Melchizedek Priesthood, that it was by the "holy angel," whereas, according to the statement of the Prophet, that Priesthood was restored by three angels—Peter, James and John. The discrepancy may arise from imperfect recording of Oliver's language. In a signed statement which Oliver Cowdery gave to Samuel W. Richards, under date of January 13, 1849—the statement has been published a number of times in our Church periodicals—being about two months and a half after delivering the address reported by Bishop Miller, he said: "John the Baptist, holding the keys of the Aaronic Priesthood; Peter, James and John, holding the keys of the Melchizedek Priesthood, have also ministered for those who shall be heirs of salvation, and with these administrations ordained men to the same Priesthood. These Priesthoods, with their authority, are now, and must continue to be in the body of the Church of Jesus Christ of Latter-day Saints. * * * Accept assurances, dear brother, of the unfeigned prayer of him who, in connection with Joseph, the Seer, was blessed with the above administrations."

[Signed]

OLIVER COWDERY.

* It may be well at this point to call attention to the singular and important fact that the Prophet, neither in his narrative of the above really great and dramatic event, nor in any of those great visions and revelations which precede or follow it, stops to comment or grow eloquent over the importance of an administration or the grandeur of an occasion. He may never have heard the maxim, "A true tale speeds best being plainly told," but had he heard of it and adopted it as his motto, he could not have followed it more closely than unconsciously he has done in his narrative. He seems to have but one object in view, and that is to get on record the plain truth pertaining to the coming forth of the work of God. Oliver Cowdery, however, who shared in this ministration of the angel, John the Baptist, has left upon record a description of the scene and the impressions it left upon his mind, and which, withal is of such singular beauty and power that I think the history of the event should not go to the world without it. After speaking of his own and the Prophet's desire to hear the commandment given, "Arise and be baptized," he says:

"This was not long desired before it was realized. The Lord, who is rich in

Our minds being now enlightened, we began to have the Scriptures laid open to our understandings, and the true meaning and intention of their more mysterious passages revealed unto us in a manner which we never could attain to previously, nor ever before had thought of. In the meantime we were forced to keep secret the circumstances of having received the Priesthood and our having been baptized, owing to a spirit of persecution

Ordination
and Baptism
Kept Secret.

mercy, and ever willing to answer the consistent prayer of the humble, after we had called upon him in a fervent manner, aside from the abodes of men, condescended to manifest to us His will. On a sudden, as from the midst of eternity, the voice of the Redeemer spake peace to us, while the veil was parted and the angel of God came down clothed with glory and delivered the anxiously looked for message, and the keys of the Gospel of repentance. What joy! what wonder! what amazement! While the world was racked and distracted—while millions were groping as the blind for the wall, and while all men were resting upon uncertainty, as a general mass, our eyes beheld—our ears heard. As in the 'blaze of day;' yes, more—above the glitter of the May sunbeam, which then shed its brilliancy over the face of nature! Then his voice, though mild, pierced to the center, and his words, 'I am thy fellow-servant,' dispelled every fear. We listened, we gazed, we admired! 'Twas the voice of an angel from glory—'twas a message from the Most High, and as we heard we rejoiced, while His love enkindled upon our souls, and we were rapt in the vision of the Almighty! Where was room for doubt? Nowhere; uncertainty had fled, doubt had sunk, no more to rise, while fiction and deception had fled forever. But, dear brother, think further, think for a moment what joy filled our hearts and with what surprise we must have bowed, (for who would not have bowed the knee for such a blessing?) when we received under his hands the Holy Priesthood, as he said, 'Upon you my fellow servants, in the name of Messiah, I confer this Priesthood and this authority, which remain upon earth, that the sons of Levi may yet offer an offering unto the Lord in righteousness!'

"I shall not attempt to paint to you the feelings of this heart, nor the majestic beauty and glory which surrounded us on this occasion; but you will believe me when I say, that earth, nor men, with the eloquence of time, cannot begin to clothe language in as interesting and sublime a manner as this holy personage. No; nor has this earth power to give the joy, to bestow the peace, or comprehend the wisdom which was contained in each sentence as it was delivered by the power of the Holy Spirit! Man may deceive his fellow man; deception may follow deception, and the children of the wicked one may have power to seduce the foolish and untaught, till naught but fiction feeds the many, and the fruit of falsehood carries in its current the giddy to the grave, but one touch with the finger of his love, yes, one ray of glory from the upper world, or one word from the mouth of the Savior, from the bosom of eternity, strikes it all into insignificance, and blots it forever from the mind! The assurance that we were in the presence of an angel; the certainty that we heard the voice of Jesus, and the truth unsullied as it flowed from a pure personage, dictated by the will of God, is to me, past description, and I shall ever look upon this expression of the Savior's goodness with wonder and thanksgiving while I am permitted to tarry, and in those mansions where perfection dwells and sin never comes, I hope to adore in that day which shall never cease."—*(Messenger and Advocate, 1834.)*

which had already manifested itself in the neighborhood. We had been threatened with being mobbed from time to time, and this, too, by professors of religion. And their intentions of mobbing us were only counteracted by the influence of my wife's father's family (under Divine providence), who had become very friendly to me, and who were opposed to mobs, and were willing that I should be allowed to continue the work of translation without interruption; and therefore offered and promised us protection from all unlawful proceedings as far as in them lay.

After a few days, however, feeling it to be our duty, we commenced to reason out of the Scriptures with our acquaintances and friends, as we happened to meet with them. About this time my brother Samuel H. Smith* came to visit us. We informed him of what the Lord was about to do for the children of men, and began to reason with him out of the Bible. We also showed him that part of the work which we had translated, and labored to persuade him concerning the Gospel of Jesus Christ, which was now about to be revealed in its fulness. He was not, however, very easily persuaded of these things, but after much inquiry and explanation he retired to the woods, in order that by secret and fervent prayer he might obtain of a merciful God, wisdom to enable him to judge for himself. The result was that he obtained revelation for himself sufficient to convince him of the truth of our assertions to him; and on the twenty-fifth day of that same month in which we had been baptized and ordained, Oliver Cowdery baptized him; and he returned to his father's house, greatly glorifying and praising God, being filled with the Holy Spirit.

Not many days afterwards, my brother Hyrum

* Samuel H. Smith was born in Tunbridge, Vt., March 13, 1808. He was the fourth son of Joseph and Lucy Smith.

Smith† came to us to inquire concerning these things, when at his earnest request, I inquired of the Lord through the Urim and Thummim, ^{Hyrum Smith's Inquiry.} and received for him the following:

*Revelation, given to Hyrum Smith, Harmony, Susquehanna County, Pennsylvania, May, 1829.**

1. A great and marvelous work is about to come forth among the children of men.

2. Behold, I am God; give heed to my word, which is quick and powerful, sharper than a two-edged sword, to the dividing asunder of both joints and marrow; therefore give heed unto my word.

3. Behold, the field is white already to harvest; therefore, whoso desireth to reap let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God.

4. Yea, whosoever will thrust in his sickle and reap, the same is called of God.

5. Therefore, if you will ask me, you shall receive; if you will knock it shall be opened unto you.

6. Now, as you have asked, behold, I say unto you, keep my commandments, and seek to bring forth and establish the cause of Zion.

7. Seek not for riches but for wisdom; and, behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold, he that hath eternal life is rich.

8. Verily, verily, I say unto you, even as you desire of me so it shall be done unto you; and, if you desire, you shall be the means of doing much good in this generation.

9. Say nothing but repentance unto this generation. Keep my commandments, and assist to bring forth my work, according to my commandments, and you shall be blessed.

10. Behold, thou hast a gift, or thou shalt have a gift if thou wilt desire of me in faith, with an honest heart, believing in the power of Jesus Christ, or in my power which speaketh unto thee;

11. For, behold, it is I that speak; behold. I am the light which shineth in darkness, and by my power I give these words unto thee.

12. And now, verily, verily, I say unto thee, put your trust in that Spirit which leadeth to do good—yea, to do justly, to walk humbly, to judge righteously; and this is my Spirit.

13. Verily, verily, I say unto you, I will impart unto you of my Spirit, which shall enlighten your mind, which shall fill your soul with joy;

† Hyrum Smith was born in Tunbridge, Vt., February 9, 1800. He was the second son of Joseph and Lucy Smith, and at this time the oldest son living.

* Doctrine and Covenants, sec. xi.

14. And then shall ye know, or by this shall you know, all things whatsoever you desire of me, which are pertaining unto things of righteousness, in faith believing in me that you shall receive.

15. Behold, I command you that you need not suppose that you are called to preach until you are called.

16. Wait a little longer, until you shall have my word, my rock, my Church, and my gospel, that you may know of a surety my doctrine.

17. And then, behold, according to your desires, yea, even according to your faith shall it be done unto you.

18. Keep my commandments; hold your peace; appeal unto my Spirit;

19. Yea, cleave unto me with all your heart, that you may assist in bringing to light those things of which have been spoken—yea, the translation of my work; be patient until you shall accomplish it.

20. Behold, this is your work, to keep my commandments, yea, with all your might, mind and strength.

21. Seek not to declare my word, but first seek to obtain my word, and then shall your tongue be loosed; then, if you desire, you shall have my Spirit and my word, yea, the power of God unto the convincing of men.

22. But now hold your peace; study my word which hath gone forth among the children of men, and also study my word which shall come forth among the children of men, or that which is now translating, yea, until you have obtained all which I shall grant unto the children of men in this generation, and then shall all things be added thereto.

23. Behold thou art Hyrum, my son; seek the kingdom of God, and all things shall be added according to that which is just.

24. Build upon my rock, which is my gospel;

25. Deny not the spirit of revelation, nor the spirit of prophecy, for woe unto him that denieth these things;

26. Therefore, treasure up in your heart until the time which is in my wisdom that you shall go forth.

27. Behold, I speak unto all who have good desires, and have thrust in their sickle to reap.

28. Behold, I am Jesus Christ, the Son of God. I am the life and the light of the world.

29. I am the same who came unto mine own and mine own received me not;

30. But verily, verily, I say unto you, that as many as receive me, to them will I give power to become the sons of God, even to them that believe on my name. Amen.

About the same time an old gentleman came to visit us of whose name I wish to make honorable mention—Mr. Joseph Knight, Sen.,* of Colesville, Broome county, New York, who, having heard of the manner in which we were occupying our time, very kindly and considerately brought us a quantity of provisions, in order that we might not be interrupted in the work of translation by the want of such necessities of life; and I would just mention here, as in duty bound, that he several times brought us supplies, a distance of at least thirty miles, which enabled us to continue the work when otherwise we must have relinquished it for a season.

Assistance
from Joseph
Knight, Sen.

* There is no record in the Church annals of the time and place of the birth of Joseph Knight, Sen. He was well advanced in life, however, when the work of God in these last days began to come forth. From the journal of his son, Newel Knight, it is learned that Joseph Knight, Sen., married Polly Peck; that he moved into the state of New York and settled on the Susquehanna river, near the great bend, in Chenango county, in 1809. Two years later he removed to Colesville, Broome county, New York, where he remained nineteen years. "My father," says Newel Knight in his journal, "owned a farm, a grist mill and carding machine. He was not rich, yet he possessed enough of this world's goods to secure to himself and family, not only the necessities, but also the comforts of life. His family, consisting of my mother, three sons and four daughters, he reared in a genteel and respectable manner, and gave his children a good, common school education. My father was a sober, honest man, generally respected and beloved by his neighbors and acquaintances. He did not belong to any religious sect, but was a believer in the Universalian doctrine." The business in which Joseph Knight, Sen., engaged, made it necessary at times for him to hire men, and the Prophet Joseph was occasionally employed by him. To the Knight family, who were greatly attached to him, the young Prophet related many of the things God had revealed respecting the Book of Mormon, then as yet, to come forth. So far at least was the elder Knight taken into the Prophet's confidence that he purposely so arranged his affairs as to be at the Smith family residence, near Manchester, at the time the plates of the Book of Mormon were given into Joseph's possession. Mr. Knight had driven to the Smith residence with a horse and carriage, and in this conveyance, according to the statement of both Lucy Smith, mother of the Prophet, (See Lucy Smith's *History of the Prophet*, ch. xxiii), and Joseph Knight, Sen., Joseph, in company with his wife Emma, drove away very early—before daylight—on the morning of September the 22nd. It is presumed, of course, the Prophet drove to Cumorah, and there received, from Moroni the plates of the Book of Mormon, the Urim and Thummim and Breastplate, which were, for some time—excepting the Urim and Thummim—concealed in the woods. Mr. Knight remained at the Smith residence several days, and was there the day Joseph brought home the plates; and in company with Joseph Smith, Sen., and Mr. Staal—who was also present at the Smith residence in company with Mr. Knight—went in search of those men who had assailed the Prophet while on his way home with the plates, but they did not find them. From Joseph's narrative in the text it will be seen that the senior Joseph Knight's interest in the work continued.

Being very anxious to know his duty as to this work, I inquired of the Lord for him, and obtained the following:

*Revelation, given to Joseph Knight, Sen., at Harmony, Susquehanna County, Pennsylvania, May, 1829.**

1. A great and marvelous work is about to come forth among the children of men.

2. Behold, I am God; give heed to my word, which is quick and powerful, sharper than a two-edged sword, to the dividing asunder of both joints and marrow; therefore, give heed unto my word.

3. Behold, the field is white already to harvest; therefore, whoso desireth to reap let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God.

4. Yea, whosoever will thrust in his sickle and reap, the same is called of God.

5. Therefore, if you will ask of me you shall receive; if you will knock it shall be opened unto you.

6. Now, as you have asked, behold, I say unto you, keep my commandments, and seek to bring forth and establish the cause of Zion.

7. Behold, I speak unto you, and also to all those who have desires to bring forth and establish this work;

8. And no one can assist in this work except he shall be humble and full of love, having faith, hope, and charity, being temperate in all things, whatsoever shall be entrusted to his care.

9. Behold, I am the light and the life of the world, that speak these words, therefore give heed with your might, and then you are called. Amen.

Shortly after commencing to translate, I became acquainted with Mr. Peter Whitmer,[†] of Fayette, Seneca county, New York, and also with some of his family. In the beginning of the month of June, his son, David Whitmer,[‡] came

The Prophet's
Removal to
Fayette.

* Doctrine and Covenants, sec. xii.

[†] Peter Whitmer, Sen., was born April 14, 1773. Of the place of his birth there is no record in the Church annals, but it was doubtless in the state of Pennsylvania. He married Mary Musselman, who was born 27th of August, 1778; and to them were born eight children. The elder Whitmer was a strict Presbyterian, and trained his children in that faith. In the early years of the 19th century he moved from the state of Pennsylvania to New York, and settled in Fayette township, about three miles south of Waterloo, where the Prophet made his acquaintance.

[‡] David Whitmer was born near Harrisburg, Pennsylvania, January 7th, 1805, and was the fourth son of Peter Whitmer, Sen., and Mary Musselman Whitmer.

to the place where we were residing, and brought with him a two-horse wagon, for the purpose of having us accompany him to his father's place, and there remain until we should finish the work. It was arranged that we should have our board free of charge, and the assistance of one of his brothers to write for me, and also his own assistance when convenient. Having much need of such timely aid in an undertaking so arduous, and being informed that the people in the neighborhood of the Whitmers were anxiously awaiting the opportunity to inquire into these things, we accepted the invitation, and accompanied Mr. Whitmer to his father's house, and there resided until the translation was finished and the copyright secured. Upon our arrival, we found Mr. Whitmer's family very anxious concerning the work, and very friendly toward ourselves. They continued so, boarded and lodged us according to arrangements; and John Whitmer,* in particular, assisted us very much in writing during the remainder of the work.

In the meantime, David, John and Peter Whitmer, Jun.,† became our zealous friends and assistants in the work; and being anxious to know their respective duties, and having desired with much earnestness that I should inquire of the Lord concerning them, I did so, through the means of the Urim and Thummim, and obtained for them in succession the following revelations:

David, John
and Peter
Whitmer,
Jun., as As-
sistants.

Revelation, given to David Whitmer, at Fayette, Seneca County, New York, June, 1829.‡

1. A great and marvelous work is about to come forth unto the children of men.
2. Behold, I am God; give heed to my word, which is quick

* John Whitmer was born August 27th, 1802. He was the third son of Peter Whitmer, Sen., and Mary Musselman Whitmer.

† Peter Whitmer, Jun., was born September 27th, 1809, and was the fifth son, but sixth child of Mary Musselman and Peter Whitmer, Sen.

‡ Doctrine and Covenants, sec. xiv.

and powerful, sharper than a two-edged sword, to the dividing asunder of both joints and marrow; therefore give heed unto my word.

3. Behold, the field is white already to harvest; therefore whoso desireth to reap, let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God.

4. Yea, whosoever will thrust in his sickle and reap, the same is called of God.

5. Therefore, if you will ask of me you shall receive; if you will knock it shall be opened unto you.

6. Seek to bring forth and establish my Zion. Keep my commandments in all things.

7. And, if you keep my commandments and endure to the end you shall have eternal life, which gift is the greatest of all the gifts of God.

8. And it shall come to pass, that if you shall ask the Father in my name, in faith believing, you shall receive the Holy Ghost, which giveth utterance, that you may stand as a witness of the things of which you shall both hear and see, and also that you may declare repentance unto this generation.

9. Behold, I am Jesus Christ, the Son of the living God, who created the heavens and the earth, a light which cannot be hid in darkness;

10. Wherefore, I must bring forth the fulness of my gospel from the Gentiles unto the house of Israel.

11. And behold, thou art David, and thou art called to assist; which thing if ye do, and are faithful, ye shall be blessed both spiritually and temporally, and great shall be your reward. Amen.

*Revelation given to John Whitmer, June, 1829.**

1. Hearken, my servant John, and listen to the words of Jesus Christ, your Lord and your Redeemer,

2. For behold, I speak unto you with sharpness and with power, for mine arm is over all the earth,

3. And I will tell you that which no man knoweth save me and thee alone—

4. For many times you have desired of me to know that which would be of the most worth unto you.

5. Behold, blessed are you for this thing, and for speaking my words which I have given you according to my commandments.

6. And now, behold, I say unto you, that the thing which will be of the most worth unto you will be to declare repentance unto this

* Doctrine and Covenants, sec. xv.

people, that you may bring souls unto me, that you may rest them in the kingdom of my Father. Amen.

*Revelation to Peter Whitmer, Jun., June, 1829.**

1. Harken, my servant Peter, and listen to the words of Jesus Christ, your Lord and your Redeemer,

2. For behold, I speak unto you with sharpness and with power, for mine arm is over all the earth,

3. And I will tell you that which no man knoweth save me and thee alone—

4. For many times you have desired of me to know that which would be of the most worth unto you.

5. Behold, blessed are you for this thing, and for speaking my words which I have given unto you according to my commandments.

6. And now, behold, I say unto you, that the thing which will be of the most worth unto you will be to declare repentance unto this people, that you may bring souls unto me, that you may rest with them in the kingdom of my Father. Amen.

We found the people of Seneca county in general friendly, and disposed to enquire into the truth of these strange matters which now Early Bap-
tisms. began to be noised abroad. Many opened their houses to us, in order that we might have an opportunity of meeting with our friends for the purpose of instruction and explanation. We met with many from time to time who were willing to hear us, and who desired to find out the truth as it is in Christ Jesus, and apparently willing to obey the Gospel, when once fairly convinced and satisfied in their own minds; and in this same month of June, my brother Hyrum Smith, David Whitmer, and Peter Whitmer, Jun., were baptized in Seneca lake, the two former by myself, the latter by Oliver Cowdery. From this time forth many became believers, and some were baptized whilst we continued to instruct and persuade as many as applied for information.

* Doctrine and Covenants, sec. xvi.

CHAPTER VI.

THE TESTIMONY OF THE ESPECIAL WITNESSES TO THE BOOK OF MORMON.

In the course of the work of translation, we ascertained that three special witnesses* were to be provided by the Lord, to whom He would grant that they should see the plates from which this work (the Book of Mormon) should be translated; and that these witnesses should bear record of the same, as will be found recorded, Book of Mormon, page 581 [Book of Ether, chapter 5, verses 2, 3 and 4, p. 487, edition 1920], also page 86 [II Nephi, chapter 11, verse 3, p. 73, edition 1920].† Almost immediately after we had made this discovery,

Provision
Made for Spe-
cial Witnesses.

* See also revelation given March, 1829, page 29.

† In the original manuscript copy of the History, the reference here made are to the first edition of the Book of Mormon, but to avoid confusion, the pages, chapters and verses of the later and prevailing editions are given. In the first edition [now very rare] the reference from the Book of Ether is on page 548, toward the middle of chapter 2; and that from Nephi is on page 86, toward the beginning of chapter 8. The quotations are as follows:

"And behold, ye may be privileged that ye may show the plates unto those who shall assist to bring forth this work; and unto three shall they be shown by the power of God; wherefore they shall know of a surety that these things are true. And in the mouth of three witnesses shall these things be established; and the testimony of three, and this work, in the which shall be shown forth the power of God and also his word, of which the Father, and the Son, and the Holy Ghost bear record:—and all this shall stand as a testimony against the world at the last day."—*Book of Ether*, v: 2-4.

"And my brother, Jacob, also has seen him as I have seen him; wherefore, I will send their words forth unto my children to prove unto them that my words are true. Wherefore, by the words of three, God hath said, I will establish my word. Nevertheless, God sendeth more witnesses, and he proveth all his words."—*II Nephi* xi: 3.

it occurred to Oliver Cowdery, David Whitmer and the aforementioned Martin Harris (who had come to inquire after our progress in the work) that they would have me inquire of the Lord to know if they might not obtain of him the privilege to be these three special witnesses; and finally they became so very solicitous, and urged me so much to inquire that at length I complied; and through the Urim and Thummim, I obtained of the Lord for them the following:

*Revelation to Oliver Cowdery, David Whitmer, and Martin Harris, at Fayette, Seneca County, New York, June, 1829, given previous to their viewing the plates containing the Book of Mormon.**

1. Behold, I say unto you, that you must rely upon my word, which if you do with full purpose of heart, you shall have a view of the plates, and also the breastplate, the sword of Laban, the Urim and Thummim, which were given to the brother of Jared upon the mount, when he talked with the Lord face to face, and the miraculous directors which were given to Lehi while in the wilderness, on the borders of the Red Sea.

2. And it is by your faith that you shall obtain a view of them, even by that faith which was had by the prophets of old.

3. And after that you have obtained faith, and have seen them with your eyes, you shall testify of them, by the power of God;

4. And this you shall do that my servant Joseph Smith, Jun., may not be destroyed, that I may bring about my righteous purposes unto the children of men in this work.

5. And ye shall testify that you have seen them, even as my servant Joseph Smith, Jun., has seen them; for it is by my power that he has seen them, and it is because he had faith.

6. And he has translated the book, even that part which I have commanded him, and as your Lord and your God liveth it is true.

7. Wherefore you have received the same power, and the same faith, and the same gift like unto him;

8. And if you do these last commandments of mine, which I have given you, the gates of hell shall not prevail against you; for my grace is sufficient for you, and you shall be lifted up at the last day.

9. And, I, Jesus Christ, your Lord and your God, have spoken it unto you, that I might bring about my righteous purposes unto the children of men. Amen.

* Doctrine and Covenants, sec. xvii.

Not many days after the above commandment was given, we four, viz., Martin Harris, David Whitmer, Oliver Cowdery and myself, Seeking the Fulfilment of the Promise. agreed to retire into the woods, and try to obtain, by fervent and humble prayer, the fulfilment of the promises given in the above revelation—that they should have a view of the plates. We accordingly made choice of a piece of woods convenient to Mr. Whitmer's house, to which we retired, and having knelt down, we began to pray in much faith to Almighty God to bestow upon us a realization of these promises.

According to previous arrangement, I commenced The Order of Prayer. by vocal prayer to our Heavenly Father, and was followed by each of the others in succession. We did not at the first trial, however, obtain any answer or manifestation of divine favor in our behalf. We again observed the same order of prayer, each calling on and praying fervently to God in rotation, but with the same result as before.

Upon this, our second failure, Martin Harris proposed that he should withdraw himself from us, believing, as he expressed himself, The Visitation of the Angel—Viewing the Plates. that his presence was the cause of our not obtaining what we wished for. He accordingly withdrew from us, and we knelt down again, and had not been many minutes engaged in prayer, when presently we beheld a light above us in the air, of exceeding brightness; and behold, an angel stood before us. In his hands he held the plates which we had been praying for these to have a view of. He turned over the leaves one by one, so that we could see them, and discern the engravings thereon distinctly. He then addressed himself to David Whitmer, and said, "David, blessed is the Lord, and he that keeps His commandments;" when, immediately afterwards, we heard a voice from out of the bright light above us, saying,

"These plates have been revealed by the power of God, and they have been translated by the power of God. The translation of them which you have seen is correct, and I command you to bear record of what you now see and hear."

I now left David and Oliver, and went in pursuit of Martin Harris, whom I found at a considerable distance, fervently engaged in prayer. He soon told me, however, that he had not yet prevailed with the Lord, and earnestly requested me to join him in prayer, that he also might realize the same blessings which we had just received. We accordingly joined in prayer, and ultimately obtained our desires, for before we had yet finished, the same vision was opened to our view, at least it was again opened to me, and I once more beheld and heard the same things; whilst at the same moment, Martin Harris cried out, apparently in an ecstasy of joy, "'Tis enough; 'tis enough; mine eyes have beheld; mine eyes have beheld;" and jumping up, he shouted, "Hosanna," blessing God, and otherwise rejoiced exceedingly.*

Martin Harris
also Views
the Plates.

* There are some other details connected with the obtaining of the testimony of the Three Witnesses which ought not to be omitted at this point. The day on which the Three Witnesses received their manifestation the usual morning family service was held at the Whitmer residence, namely, scripture-reading, singing, and prayer. Besides the Whitmer family, the Prophet and his wife and Oliver Cowdery, there were present the Prophet's father and mother and Martin Harris. As soon as Joseph rose from his knees, he approached Martin Harris and said, "with a solemnity that thrills through my veins to this day," says the Prophet's mother, who relates this circumstance: "Martin Harris, you have got to humble yourself before your God this day, that you may obtain a forgiveness of your sins. If you do, it is the will of God that you should look upon the plates in company with Oliver Cowdery and David Whitmer." (*History of the Prophet Joseph*, by Lucy Smith, ch. xxxi.) When the former transgression of Martin Harris in the matter of betraying the trust of the Prophet, by which part of the translation of the Book of Mormon had been lost (see p. 21)—when this and the pride and self-will of the man's character are taken into account, there was certainly a necessity for the admonition which the Prophet gave Martin Harris that morning. The circumstance also affords an explanation of Martin's difficulty in obtaining a testimony which, after his withdrawal from them, appears to have been given so readily to Oliver Cowdery and David Whitmer.

Another circumstance is related by Lucy Smith which is here *apropos*, namely, the joy of the Prophet in having other witnesses than himself to the truth of the work the Lord was then bringing forth to the world. Speaking of the witnesses returning to the Whitmer home after seeing the plates, she says: "When they returned to the house, it was between three and four o'clock p. m. Mrs. Whitmer, Mr. Smith, and myself were sitting in the bedroom at the time. On coming in,

Having thus, through the mercy of God, obtained these glorious manifestations, it now remained for these three individuals to fulfil the commandment which they had received, viz., to bear record of these things; in order to accomplish which, they drew up and subscribed* the following document:†

Statement of
the Witnesses.

The Testimony of Three Witnesses.

BE IT KNOWN unto all nations, kindreds, tongues, and people, unto whom this work shall come: That we, through the grace of God the

Joseph threw himself down beside me, and exclaimed, 'Father, mother, you do not know how happy I am; the Lord has now caused the plates to be shown to three more besides myself. They have seen an angel, who has testified to them, and they will have to bear witness to the truth of what I have said, for now they know for themselves that I do not go about to deceive the people, and I feel as if I was relieved of a burden which was almost too heavy for me to bear, and it rejoices my soul that I am not any longer to be entirely alone in the world.' Upon this, Martin Harris came in. He seemed almost overcome with joy, and testified boldly to what he had both seen and heard. And so did David and Oliver, adding that no tongue could express the joy of their hearts and the greatness of the things which they had both seen and heard."—*History of the Prophet Joseph*, ch. xxxi.

* In an extended interview between Elders Orson Pratt, Joseph F. Smith (both of the council of the Twelve Apostles) and David Whitmer, at the home of Mr. Whitmer, in Richmond, Missouri, in September, 1878, the question was asked the then aged witness if he and the other witnesses did or did not sign the testimonies themselves. Whitmer replied that each signed his own name.—Pratt and Smith Report, *Millennial Star*, vol. xi, nos. 49, 50. Report is dated Sept. 17, 1878.

† In the first edition of the Book of Mormon the testimony of Three Witnesses, and also the Testimony of Eight Witnesses appear at the end—or on the last two pages of the volume, instead of being, as in the later editions, on the page following the title-page. The first edition also had the following:

PREFACE.

TO THE READER—

As many false reports have been circulated respecting the following work, and also many unlawful measures taken by evil designing persons to destroy me, and also the work, I would inform you that I translated, by the gift and power of God, and caused to be written, one hundred and sixteen pages, the which I took from the book of Lehi, which was an account abridged from the plates of Lehi, by the hand of Mormon; which said account, some person or persons have stolen and kept from me, notwithstanding my utmost exertions to recover it again—and being commanded of the Lord that I should not translate the same over again, for Satan had put it into their hearts to tempt the Lord their God, by altering the words, that they did read contrary from that which I translated and caused to be written; and if I should bring forth the same words again, or, in other words, if I should translate the same over again, they would publish that which they had stolen, and Satan would stir up the hearts of this generation, that they might not receive this work: but behold, the

Father, and our Lord Jesus Christ, have seen the plates which contain this record, which is a record of the people of Nephi, and also of the Lamanites, their brethren, and also of the people of Jared, who came from the tower of which hath been spoken. And we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us; wherefore we know of a surety that the work is true. And we also testify that we have seen the engravings which are upon the plates; and they have been shown unto us by the power of God, and not of man. And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true. And it is marvelous in our eyes. Nevertheless, the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things. And we know that if we are faithful in Christ, we shall rid our garments of the blood of all men, and be found spotless before the judgment seat of Christ, and shall dwell with him eternally in the heavens. And the honor be to the Father, and to the Son, and to the Holy Ghost, which is one God. Amen.

OLIVER COWDERY

DAVID WHITMER

MARTIN HARRIS

Soon after these things had transpired, the following additional testimony was obtained:*

The Testimony of Eight Witnesses.

BE IT KNOWN unto all nations, kindreds, tongues, and people, unto whom this work shall come: that Joseph Smith, Jun., the translator

Lord said unto me, I will not suffer that Satan shall accomplish his evil design in this thing; therefore thou shalt translate from the plates of Nephi, until ye come to that which ye have translated, which ye have retained; and behold ye shall publish it as the record of Nephi; and thus I will confound those who have altered my words. I will not suffer that they shall destroy my work; yea, I will show unto them that my wisdom is greater than the cunning of the devil. Wherefore to be obedient unto the commandments of God, I have through His grace and mercy, accomplished that which He hath commanded me, respecting this thing. I would also inform you that the plates of which hath been spoken, were found in the township of Manchester, Ontario county, New York.

THE AUTHOR

*According to Lucy Smith (see *History of the Prophet Joseph*, ch. xxxi) the eight witnesses obtained a view of the plates near the Smith residence at Manchester.

of this work,* has shown unto us the plates of which hath been spoken, which have the appearance of gold; and as many of the leaves as the said Smith has translated we did handle with our hands; and we also saw the engravings thereon, all of which has the appearance of ancient work, and of curious workmanship. And this we bear record with words of soberness, that the said Smith has shown unto us, for we have seen and hefted, and know of a surety that the said Smith has got the plates of which we have spoken. And we give our names unto the world to witness unto the world that which we have seen. And we lie not, God bearing witness of it.

CHRISTIAN WHITMER
JACOB WHITMER
PETER WHITMER, JUN.
JOHN WHITMER
HIRAM PAGE
JOSEPH SMITH, SEN.
HYRUM SMITH
SAMUEL H. SMITH

It was on the occasion of the Prophet Joseph's coming over to Manchester from Fayette, accompanied by several of the Whitmers and Hiram Page, to make arrangements about getting the Book of Mormon printed. After arriving at the Smith residence, Joseph Smith, Sen., Hyrum Smith, and Samuel H. Smith, joined Joseph's company from Fayette, and together they repaired to a place in the woods where members of the Smith family were wont to hold secret prayer, and there the plates were shown to these eight witnesses by the Prophet himself. The difference between the testimony given the Three Witnesses and that given to the Eight, is that the former was attended by a splendid display of the glory and power of God and the ministration of an angel, while the latter was attended by no such display, but was a plain, matter-of-fact exhibition of the plates by the Prophet to his friends; and they not only saw the plates, but handled them and examined the engravings upon them.

*In the first edition, the words "Author and Proprietor" appear instead of the word "translator." The reason for this is obvious. Under the laws then existing the copyright was secured to "authors and proprietors;" and hence on the title page of the first edition, "Joseph Smith, Junior, author and proprietor," takes the place of the line "Translated by Joseph Smith, Jun.," in the later editions. The Prophet merely adopted the phraseology of the law. Preceding the preface to the first edition appears the following certificate of copyright, which is interesting not only as explaining the foregoing point, but also as preserving an important date in Church history:

Northern District of New York, to wit:

BE IT REMEMBERED, That on the eleventh day of June, in the fifty-third year of the independence of the United States of America, A. D. 1829, JOSEPH SMITH, JUN., of the said district, hath deposited in this office the title of a Book, the right whereof he claims as author, in the words following to wit: [Here follows the title page with the words, "By Joseph Smith, Junior, Author and Proprietor, Palmyra: Printed by E. B. Grandin for the Author. 1830."]

In conformity to the act of the Congress of the United States, entitled "An act

Meantime we continued to translate, at intervals, when not under the necessity of attending to the numerous inquirers who now began to visit us—some for the sake of finding the truth others for the purpose of putting hard questions, and trying to confound us. Among the latter class were several learned priests, who generally came for the purpose of disputation. However, the Lord continued to pour out upon us His Holy Spirit, and as often as we had need, He gave us in that moment what to say; so that although unlearned and inexperienced in religious controversies, yet we were able to confound those learned priests of the day; whilst at the same time we were enabled to convince the honest in heart that we had obtained, through the mercy of God, the true and everlasting Gospel of Jesus Christ; and occasionally we administered the ordinance of baptism for the remission of sins to such as believed.

Early Progress in the Work.

for the encouragement of learning, by securing the copies of Maps, Charts and Books, to the authors and proprietors of such copies, during the times therein mentioned;" and also the act, entitled, "An act supplementary to an act, entitled, 'An act for the encouragement of learning, by securing the copies, of Maps, Charts, and Books, to the authors and proprietors of such copies, during the times therein mentioned,' and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

R. R. LANSING,

Clerk of the Northern District of New York.

CHAPTER VII.

THE DAY APPOINTED FOR ORGANIZING THE CHURCH—
REVELATION ON CHURCH GOVERNMENT.

We now became anxious to have that promise realized to us, which the angel that conferred upon us the Aaronic Priesthood had given us, viz., that provided we continued faithful, we should also have the Melchizedek Priesthood, which holds the authority of the laying on of hands for the gift of the Holy Ghost. We had for some time made this matter a subject of humble prayer, and at length we got together in the chamber of Mr. Whitmer's house, in order more particularly to seek of the Lord what we now so earnestly desired; and here, to our unspeakable satisfaction, did we realize the truth of the Savior's promise—"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you"—for we had not long been engaged in solemn and fervent prayer, when the word of the Lord came unto us in the chamber,*commanding us that I should ordain Oliver

Directions for
the Organiza-
tion of the
Church.

*This occasion is unquestionably the one that the Prophet Joseph alludes to in his letter to the Saints in Nauvoo, under date of September 6th, 1842, (Doctrine and Covenants, sec. 128: 21) where he says: "Again what do we hear * * * *the voice of God in the chamber of old Father Peter Whitmer, in Fayette, Seneca county,* and at sundry times, and in divers places through all the travels and tribulations of this Church of Jesus Christ of Latter-day Saints."

It must not be thought because of the reference in the text above to the desire of Joseph and Oliver to have the Melchizedek Priesthood conferred upon them, and the commandment given that they should ordain each other Elders of the Church—it must not be thought because of this, I repeat, that there is any conflict between what is here stated in the text and what has been said with reference to the restoration of the keys of the Melchizedek Priesthood by Peter, James and John. This "voice of God

Cowdery to be an Elder in the Church of Jesus Christ; and that he also should ordain me to the same office; and then to ordain others, as it should be made known unto us from time to time. We were, however, commanded to defer this our ordination until such times as it should be practicable to have our brethren, who had been and who should be baptized, assembled together, when we must have their sanction to our thus proceeding to ordain each other, and have them decide by vote whether they were willing to accept us as spiritual teachers or not; when also we were commanded to bless bread and break it with them, and to take wine, bless it, and drink it with them; afterward proceed to ordain each other according to commandment; then call out such men as the Spirit should dictate, and ordain them; and then attend to the laying on of hands for the gift of the Holy Ghost, upon all those whom we had previously baptized, doing all things in the name of the Lord. The following commandment will further il-

in the chamber of old Father Peter Whitmer, in Fayette," commanding Joseph and Oliver to ordain each other "Elders of the Church," but also commanding them to defer said ordinations until their brethren who had been and should be baptized could be assembled together to give their sanction to such procedure—was all previous to their ordination to the Apostleship under the hands of Peter, James and John; and is to be regarded as instruction to them as to how they should proceed in the matter of ordaining each other, and calling and ordaining others to the same ministry, after they themselves should have received the keys of this Melchizedek Priesthood. The ordination of each other to be Elders of the Church was deferred until the meeting at which the Church was organized, the 6th of April, 1830. (See p. 75.) But this voice of God in Peter Whitmer's chamber, which told them how to proceed in the matter of ordaining each other, was given in or before June, 1829. The evidence of this is in the fact that the revelation in Whitmer's chamber, about ordaining each other "Elders of the Church," precedes the one immediately following the paragraph of narrative above; and that revelation, making known the calling of the Twelve Apostles, was given in June, 1829, ten months before the instructions relative to ordaining each other to be Elders in the Church was carried out. Meantime, as we have seen (see note pp. 40, 41, 42,) before the 6th of April, 1830, and probably before that very month of June, 1829, had expired Peter, James and John had come and conferred upon Joseph and Oliver the keys of the Melchizedek Priesthood, the holy apostleship, by which authority they were authorized to organize the Church, ordain each other Elders, and also call and ordain others to the same office.

lustrate the nature of our calling to this Priesthood, as well as that of others who were yet to be sought after:

*Revelation to Joseph Smith, Jun., Oliver Cowdery and David Whitmer, making known the calling of Twelve Apostles in these last days; and also instructions relative to building up the Church of Christ according to the fulness of the Gospel. Given in Fayette, New York, June, 1829.**

1. Now, behold, because of the thing which you, my servant Oliver Cowdery, have desired to know of me, I give unto you these words:

2. Behold, I have manifested unto you, by my Spirit in many instances, that the things which you have written are true; wherefore you know that they are true.

3. And if you know that they are true, behold, I give unto you a commandment, that you rely upon the things which are written;

4. For in them are all things written concerning the foundation of my church, my gospel, and my rock.

5. Wherefore, if you shall build up my church, upon the foundation of my gospel and my rock, the gates of hell shall not prevail against you.

6. Behold, the world is ripening in iniquity; and it must needs be that the children of men are stirred up unto repentance, both the Gentiles and also the house of Israel.

7. Wherefore, as thou hast been baptized by the hands of my servant Joseph Smith, Jun., according to that which I have commanded him, he hath fulfilled the thing which I commanded him.

8. And now, marvel not that I have called him unto mine own purpose, which purpose is known in me; wherefore, if he shall be diligent in keeping my commandments he shall be blessed unto eternal life; and his name is Joseph.

9. And now, Oliver Cowdery, I speak unto you, and also unto David Whitmer, by the way of commandment; for, behold, I command all men everywhere to repent, and I speak unto you, even as unto Paul mine apostle, for you are called even with that same calling with which he was called.

10. Remember the worth of souls is great in the sight of God;

11. For, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him.

12. And he hath risen again from the dead, that he might bring all men unto him, on conditions of repentance.

13. And how great is his joy in the soul that repenteth!

14. Wherefore, you are called to cry repentance unto this people.

*Doctrine and Covenants, sec. xviii.

15. And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!

16. And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me!

17. Behold, you have my gospel before you, and my rock, and my salvation.

18. Ask the Father in my name, in faith believing that you shall receive, and you shall have the Holy Ghost, which manifesteth all things which are expedient unto the children of men.

19. And if you have not faith, hope, and charity, you can do nothing.

20. Contend against no church, save it be the church of the devil.

21. Take upon you the name of Christ, and speak the truth in soberness.

22. And as many as repent and are baptized in my name, which is Jesus Christ, and endure to the end, the same shall be saved.

23. Behold, Jesus Christ is the name which is given of the Father, and there is none other name given whereby man can be saved;

24. Wherefore, all men must take upon them the name which is given of the Father, for in that name shall they be called at the last day;

25. Wherefore, if they know not the name by which they are called, they cannot have place in the kingdom of my Father.

26. And now, behold, there are others who are called to declare my gospel, both unto Gentile and unto Jew:

27. Yea, even twelve; and the Twelve shall be my disciples, and they shall take upon them my name; and the Twelve are they who shall desire to take upon them my name with full purpose of heart.

28. And if they desire to take upon them my name with full purpose of heart, they are called to go into all the world to preach my gospel unto every creature.

29. And they are they who are ordained of me to baptize in my name, according to that which is written;

30. And you have that which is written before you; wherefore, you must perform it according to the words which are written.

31. And now I speak unto you, the Twelve—Behold, my grace is sufficient for you: you must walk uprightly before me and sin not.

32. And, behold, you are they who are ordained of me to ordain priests and teachers; to declare my gospel, according to the power of the Holy Ghost which is in you, and according to the callings and gifts of God unto men;

33. And I, Jesus Christ, your Lord and your God, have spoken it.

34. These words are not of men, nor of man, but of me; wherefore, you shall testify they are of me and not of man;

35. For it is my voice which speaketh them unto you; for they are given by my Spirit unto you, and by my power you can read them

one to another; and save it were by my power you could not have them;

36. Wherefore, you can testify that you have heard my voice, and know my words.

37. And now, behold, I give unto you, Oliver Cowdery, and also unto David Whitmer, that you shall search out the Twelve, who shall have the desires of which I have spoken;

38. And by their desires and their works you shall know them.

39. And when you have found them, you shall show these things unto them.

40. And you shall fall down and worship the Father in my name,

41. And you must preach unto the world, saying: You must repent and be baptized, in the name of Jesus Christ;

42. For all men must repent and be baptized, and not only men, but women, and children who have arrived at the years of accountability.

43. And now, after that you have received this, you must keep my commandments in all things;

44. And by your hands I will work a marvelous work among the children of men, unto the convincing of many of their sins, that they may come unto repentance, and that they may come unto the kingdom of my Father.

45. Wherefore, the blessings which I give unto you are above all things.

46. And after that you have received this, if you keep not my commandments you cannot be saved in the kingdom of my Father.

47. Behold, I, Jesus Christ, your Lord and your God, and your Redeemer, by the power of my Spirit have spoken it. Amen.

In this manner did the Lord continue to give us instructions from time to time, concerning the duties which now devolved upon us; and among many other things of the kind, we obtained of Him the following, by the spirit of prophecy and revelation; which not only gave us much information, but also pointed out to us the precise day upon which, according to His will and commandment, we should proceed to organize His Church once more here upon the earth:

Instructions
on Church
Organization.

*A Revelation on Church Government.**

1. The rise of the Church of Christ in these last days, being one thousand eight hundred and thirty years since the coming of our Lord

*Doctrine and Covenants, section xx.

and Savior Jesus Christ in the flesh, it being regularly organized and established agreeable to the laws of our country, by the will and commandments of God, in the fourth month, and on the sixth day of the month which is called April—

2. Which commandments were given to Joseph Smith, Jun., who was called of God, and ordained an apostle of Jesus Christ, to be the first elder of this Church;

3. And to Oliver Cowdery, who was also called of God, an apostle of Jesus Christ, to be the second elder of this church, and ordained under his hand;

4. And this according to the grace of our Lord and Savior Jesus Christ, to whom be all glory, both now and for ever. Amen.

5. After it was truly manifested unto this first elder that he had received a remission of his sins, he was entangled again in the vanities of the world;

6. But after repenting, and humbling himself sincerely, through faith, God ministered unto him by an holy angel, whose countenance was as lightning, and whose garments were pure and white above all other whiteness;

7. And gave unto him commandments which inspired him;

8. And gave him power from on high, by the means which were before prepared, to translate the Book of Mormon;

9. Which contains a record of a fallen people, and the fulness of the gospel of Jesus Christ to the Gentiles and to the Jews also;

10. Which was given by inspiration, and is confirmed to others by the ministering of angels, and is declared unto the world by them—

11. Proving to the world that the Holy Scriptures are true, and that God does inspire men and call them to his holy work in this age and generation, as well as in generations of old;

12. Thereby showing that he is the same God yesterday, today, and for ever. Amen.

13. Therefore, having so great witnesses, by them shall the world be judged, even as many as shall hereafter come to a knowledge of this work.

14. And those who receive it in faith, and work righteousness, shall receive a crown of eternal life;

15. But those who harden their hearts in unbelief, and reject it, it shall turn to their own condemnation—

16. For the Lord God hath spoken it; and we, the elders of the church, have heard and bear witness to the words of the glorious Majesty on high, to whom be glory for ever and ever. Amen.

17. By these things we know that there is a God in heaven, who is infinite and eternal, from everlasting to everlasting the same un-

changeable God, the framer of heaven and earth, and all things which are in them;

18. And that he created man, male, and female, after his own image and in his own likeness, created he them;

19. And gave unto them commandments that they should love and serve him, the only living and true God, and that he should be the only being whom they should worship.

20. But by the transgression of these holy laws man became sensual and devilish, and became fallen man.

21. Wherefore, the Almighty God gave his Only Begotten Son, as it is written in those scriptures which have been given of him.

22. He suffered temptations but gave no heed unto them.

23. He was crucified, died, and rose again the third day;

24. And ascended into heaven, to sit down on the right hand of the Father, to reign with almighty power according to the will of the Father;

25. That as many as would believe and be baptized in his holy name, and endure in faith to the end, should be saved—

26. Not only those who believe after he came in the meridian of time, in the flesh, but all those from the beginning, even as many as were before he came, who believed in the words of the holy prophets, who spake as they were inspired by the gift of the Holy Ghost, who truly testified of him in all things, should have eternal life,

27. As well as those who should come after, who should believe in the gifts and callings of God by the Holy Ghost, which beareth record of the Father and of the Son;

28. Which Father, Son, and Holy Ghost are one God, infinite and eternal, without end. Amen.

29. And we know that all men must repent and believe on the name of Jesus Christ, and worship the Father in his name, and endure in faith on his name to the end, or they cannot be saved in the kingdom of God.

30. And we know that justification through the grace of our Lord and Savior Jesus Christ is just and true;

31. And we know also, that sanctification through the grace of our Lord and Savior Jesus Christ is just and true, to all those who love and serve God with all their mights, minds, and strength.

32. But there is a possibility that man may fall from grace and depart from the living God;

33. Therefore let the church take heed and pray always, lest they fall into temptation;

34. Yea, and even, let those who are sanctified take heed also.

35. And we know that these things are true and according to the

revelations of John, neither adding to, nor diminishing from the prophecy of his book, the holy scriptures, or the revelations of God which shall come hereafter by the gift and power of the Holy Ghost, the voice of God, or the ministering of angels.

36. And the Lord God has spoken it; and honor, power and glory be rendered to his holy name, both now and ever. Amen.

37. *And again, by way of commandment to the Church concerning the manner of baptism*—All those who humble themselves before God, and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into his church.

38. *The duty of the elders, priests, teachers, deacons, and members of the church of Christ*—An apostle is an elder, and it is his calling to baptize;

39. And to ordain other elders, priests, teachers, and deacons;

40. And to administer bread and wine—the emblems of the flesh and blood of Christ—

41. And to confirm those who are baptized into the church, by the laying on of hands for the baptism of fire and the Holy Ghost, according to the scriptures;

42. And to teach, expound, exhort, baptize, and watch over the church;

43. And to confirm the church by the laying on of the hands, and the giving of the Holy Ghost;

44. And to take the lead of all meetings.

45. The elders are to conduct the meetings as they are led by the Holy Ghost, according to the commandments and revelations of God.

46. The priest's duty is to preach, teach, expound, and exhort, and baptize, and administer the sacrament,

47. And visit the house of each member, and exhort them to pray vocally and in secret and attend to all family duties.

48. And he may also ordain other priests, teachers, and deacons.

49. And he is to take the lead of meetings when there is no elder present;

50. But when there is an elder present, he is only to preach, teach, expound, exhort, and baptize,

51. And visit the house of each member, exhorting them to pray vocally and in secret and attend to all family duties.

52. In all these duties the priest is to assist the elder if occasion requires.

53. The teacher's duty is to watch over the church always, and be with and strengthen them;

54. And see that there is no iniquity in the church, neither hardness with each other, neither lying, back biting, nor evil speaking;

55. And see that the church meet together often, and also see that all the members do their duty.

56. And he is to take the lead of meetings in the absence of the elder or priest—

57. And is to be assisted always, in all his duties in the church, by the deacons, if occasion requires.

58. But neither teachers nor deacons have authority to baptize, administer the sacrament, or lay on hands;

59. They are, however, to warn, expound, exhort, and teach, and invite all to come unto Christ.

60. Every elder, priest, teacher, or deacon is to be ordained according to the gifts and callings of God unto him; and he is to be ordained by the power of the Holy Ghost, which is in the one who ordains him.

61. The several elders composing this church of Christ are to meet in conference once in three months, or from time to time as said conferences shall direct or appoint;

62. And said conferences are to do whatever church business is necessary to be done at the time.

63. The elders are to receive their licenses from other elders, by vote of the church to which they belong, or from the conferences.

64. Each priest, teacher, or deacon, who is ordained by a priest, may take a certificate from him at the time, which certificate, when presented to an elder, shall entitle him to a license, which shall authorize him to perform the duties of his calling; or he may receive it from a conference.

65. No person is to be ordained to any office in this church, where there is a regularly organized branch of the same, without the vote of that church;

66. But the presiding elders, traveling bishops, high councilors, high priests, and elders, may have the privilege of ordaining, where there is no branch of the church that a vote may be called.

67. Every president of the high priesthood (or presiding elder), bishop, high councilor and high priest, is to be ordained by the direction of a high council or general conference.*

68. *The duty of the members after they are received by baptism.*—The elders or priests are to have a sufficient time to expound all

*Verses 65, 66 and 67 were added by the Prophet some time after the rest of the revelation was given.

things concerning the church of Christ to their understanding, previous to their partaking of the sacrament and being confirmed by the laying on of the hands of the elders, so that all things may be done in order.

69. And the members shall manifest before the church, and also before the elders, by a godly walk and conversation, that they are worthy of it, that there may be works and faith agreeable to the Holy Scriptures—walking in holiness before the Lord.

70. Every member of the church of Christ having children is to bring them unto the elders before the church, who are to lay their hands upon them in the name of Jesus Christ, and bless them in his name.

71. No one can be received into the church of Christ, unless he has arrived unto the years of accountability before God, and is capable of repentance.

72. Baptism is to be administered in the following manner unto all those who repent—

73. The person who is called of God and has authority from Jesus Christ to baptize, shall go down into the water with the person who has presented himself or herself for baptism, and shall say, calling him or her by name: Having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

74. Then shall he immerse him or her in the water, and come forth again out of the water.

75. It is expedient that the church meet together often to partake of bread and wine in the remembrance of the Lord Jesus;

76. And the elder or priest shall administer it; and after this manner shall he administer it—he shall kneel with the church and call upon the Father in solemn prayer, saying:

77. O God, the Eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee, O God, the Eternal Father, that they are willing to take upon them the name of thy Son, and always remember him and keep his commandments which he has given them; that they may always have his Spirit to be with them. Amen.

78. The manner of administering the wine—he shall take the cup also, and say:

79. O God, the Eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this wine to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son, which was shed for them; that they may witness

unto thee, O god, the Eternal Father, that they do always remember him, that they may have his Spirit to be with them. Amen.

80. Any member of the church of Christ transgressing, or being overtaken in a fault, shall be dealt with as the scriptures direct.

81. It shall be the duty of the several churches, composing the church of Christ, to send one or more of their teachers to attend the several conferences held by the elders of the church,

82. With a list of the names of the several members uniting themselves with the church, since the last conference; or send by the hand of some priest; so that a regular list of all the names of the whole church may be kept in a book by one of the elders whomsoever the other elders shall appoint from time to time;

83. And also, if any have been expelled from the church, so that their names may be blotted out of the general church record of names.

84. All members removing from the church where they reside, if going to a church where they are not known, may take a letter, certifying that they are regular members and in good standing, which certificate may be signed by any elder or priest if the member receiving the letter is personally acquainted with the elder or priest, or it may be signed by the teachers or deacons of the church.

CHAPTER VIII

THE BOOK OF MORMON PUBLISHED—THE CHURCH ORGANIZED.

MEANTIME, our translation drawing to a close, we went to Palmyra, Wayne county, New York, secured the copyright, and agreed with Mr. Egbert B. Grandin to print five thousand copies for the sum of three thousand dollars.

Price for Publishing Book of Mormon.

I wish to mention here that the title-page of the Book of Mormon is a literal translation, taken from the very last leaf, on the left hand side of the collection or book of plates, which contained the record which has been translated, the language of the whole running the same as all Hebrew writing in general;* and that said title page is not by any means a modern composition, either of mine or of any other man who has lived or does live in this generation. Therefore, in order to correct an error, which generally exists concerning it, I give below that part of the title-page of the English version of the Book of Mormon, which is a genuine and literal translation of the title-page of the original Book of Mormon as recorded on the plates:

The Title Page.

THE BOOK OF MORMON.

An account written by the hand of Mormon, upon Plates, taken from the Plates of Nephi.

Wherefore, it is an abridgment of the record of the people of Nephi, and also of the Lamanites—Written to the Lamanites, who are a rem-

*That is, from right to left.

nant of the house of Israel; and also to Jew and Gentile—Written by way of commandment, and also by the spirit of prophecy and of revelation—Written and sealed up, and hid up unto the Lord, that they might not be destroyed—To come forth by the gift and power of God unto the interpretation thereof—Sealed by the hand of Moroni, and hid up unto the Lord, to come forth in due time by way of the Gentile—The interpretation thereof by the gift of God.

An abridgment taken from the Book of Ether also, which is a record of the people of Jared, who were scattered at the time the Lord confounded the language of the people, when they were building a tower to get to heaven—Which is to show unto the remnant of the house of Israel what great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast off forever—And also to the convincing of the Jew and Gentile that *Jesus is the Christ, the Eternal God*, manifesting himself unto all nations—And now, if there are faults they are the mistakes of men; wherefore, condemn not the things of God, that ye may be found spotless at the judgment-seat of Christ.

The remainder of the title-page is, of course, modern.

*A Commandment of God and not of man, to Martin Harris, given (Manchester, New York, March, 1830,) by Him who is Eternal.**

1. I am Alpha and Omega, Christ the Lord; yea, even I am he, the beginning and the end, the Redeemer of the world.

2. I, having accomplished and finished the will of him whose I am, even the Father, concerning me—having done this that I might subdue all things unto myself—

3. Retaining all power, even to the destroying of Satan and his works at the end of the world, and the last great day of judgment, which I shall pass upon the inhabitants thereof, judging every man according to his works and the deeds which he hath done.

4. And surely every man must repent or suffer, for I, God, am endless.

5. Wherefore, I revoke not the judgments which I shall pass, but woes shall go forth, weeping, wailing and gnashing of teeth, yea, to those who are found on my left hand.

*Doctrine and Covenants, section xix. No words of the Prophet introduce this revelation in his History. Nothing is known of the circumstances which called it forth. And yet there are few revelations that have been given in the present dispensation of the Gospel more important than this one. The doctrine of the atonement of the Lord Jesus, as directly applying to the individual, and God's exposition of "Eternal Punishment," as here set forth, give it a place of first importance in the doctrinal development of the Church.

6. Nevertheless, it is not written that there shall be no end to this torment, but it is written *endless torment*.

7. Again, it is written *eternal damnation*; wherefore it is more express than other scriptures, that it might work upon the hearts of the children of men, altogether for my name's glory.

8. Wherefore, I will explain unto you this mystery, for it is meet unto you to know even as mine apostles.

9. I speak unto you that are chosen in this thing, even as one, that you may enter into my rest.

10. For, behold, the mystery of godliness, how great is it! For, behold, I am endless, and the punishment which is given from my hand is endless punishment, for Endless is my name, wherefore—

11. Eternal punishment is God's punishment.

12. Endless punishment is God's punishment.

13. Wherefore, I command you to repent, and keep the commandments which you have received by the hand of my servant Joseph Smith, Jun., in my name;

14. And it is by my almighty power that you have received them;

15. Therefore I command you to repent—repent, lest I smite you by the rod of my mouth, and by my wrath, and by my anger, and your sufferings be sore—how sore you know not, how exquisite you know not, yea, how hard to bear you know not.

16. For behold, I, God, have suffered these things for all, that they might not suffer if they would repent;

17. But if they would not repent, they must suffer even as I;

18. Which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit—and would that I might not drink the bitter cup, and shrink—

19. Nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men.

20. Wherefore, I command you again to repent, lest I humble you with my almighty power; and that you confess your sins, lest you suffer these punishments of which I have spoken, of which in the smallest, yea, even in the least degree you have tasted at the time I withdrew my Spirit.

21. And I command you, that you preach naught but repentance and show not these things unto the world until it is wisdom in me.

22. For they cannot bear meat now, but milk they must receive; wherefore, they must not know these things, lest they perish.

23. Learn of me, and listen to my words; walk in the meekness of my Spirit, and you shall have peace in me.

24. I am Jesus Christ; I came by the will of the Father, and I do his will,

25. And again, I command thee that thou shalt not covet thy neighbor's wife; nor seek thy neighbor's life.

26. And again, I command thee that thou shalt not covet thine own property, but impart it freely to the printing of the Book of Mormon, which contains the truth and the word of God—

27. Which is my word to the Gentile, that soon it may go to the Jew, of whom the Lamanites are a remnant, that they may believe the gospel, and look not for a Messiah to come who has already come.

28. And again, I command thee that thou shalt pray vocally as well as in thy heart; yea, before the world as well as in secret, in public as well as in private.

29. And thou shalt declare glad tidings, yea, publish it upon the mountains, and upon every high place, and among every people that thou shalt be permitted to see.

30. And thou shalt do it with all humility, trusting in me, reviling not against revilers.

31. And of tenets thou shalt not talk, but thou shalt declare repentance and faith on the Savior, and remission of sins by baptism and by fire, yea, even the Holy Ghost.

32. Behold, this is a great and the last commandment which I shall give unto you concerning this matter; for this shall suffice for thy daily walk, even unto the end of thy life.

33. And misery thou shalt receive if thou wilt slight these counsels, yea, even the destruction of thyself and property.

34. Impart a portion of thy property, yea, even part of thy lands, and all save the support of thy family.

35. Pay the debt thou hast contracted with the printer. Release thyself from bondage.

36. Leave thy house and home, except when thou shalt desire to see thy family;

37. And speak freely to all; yea, preach, exhort, declare the truth, even with a loud voice, with a sound of rejoicing, crying—Hosanna, hosanna, blessed be the name of the Lord God!

38. Pray always, and I will pour out my Spirit upon you, and great shall be your blessing—yea, even more than if you should obtain treasures of earth and corruptibleness to the extent thereof.

39. Behold, canst thou read this without rejoicing and lifting up thy heart for gladness?

40. Or canst thou run about longer as a blind guide?

41. Or canst thou be humble and meek, and conduct thyself wisely before me? yea, come unto me thy Savior. Amen.

Whilst the Book of Mormon was in the hands of the

printer,* we still continued to bear testimony and give information, as far as we had opportunity; and also made known to our brethren that we had received a commandment to organize the Church; and accordingly we met together for that

Procedure in
the Organiza-
tion of the
Church.

*Nothing is said by the Prophet in his History of the difficulties that arose "whilst the Book of Mormon was in the hands of the printer;" nor of the care that was taken to prevent the manuscript falling into the hands of enemies of the work. It is proper, however, that these matters should be stated at this point. It appears that when the arrangements were completed with Mr. Grandin for printing the Book of Mormon, the Prophet went down to Harmony, in Pennsylvania. Before taking his departure, however, it was arranged:

First: that Oliver Cowdery transcribe the whole manuscript; hence it came about that there were two manuscript copies of the Book of Mormon, the original, which was taken in charge by the Prophet after the publication of the book, and the copy made by Oliver Cowdery for the printer's use, and which finally was given by him into the custody of David Whitmer, with whose family it remains to this day (1901).

Second: that the copy made by Cowdery from the original manuscript only should be taken to the printers, so that if that should be destroyed the original would remain in the hands of the Prophet and his associates, from which it could be replaced; and even this copy was supplied the printer in small quantities at a time, usually enough only for a single day's work of the printer.

Third: that in going to and from the office whoever carried the manuscript—usually it was Oliver Cowdery—should always have a guard to attend him.

Fourth: that a guard should be kept constantly upon the watch, both night and day, about the house, to protect the manuscript from malicious persons, who might seek to destroy it. (The authorities for the above are: Lucy Smith's *History of the Prophet Joseph*, ch. xxxi; the statements of Stephen S. Harding, who a number of times visited Grandin's establishment while the Book of Mormon was being printed; his statement is published in *The Prophet of Palmyra*, by Thomas Gregg, pp. 34-56—this is that same Stephen S. Harding who was governor of Utah Territory from July, 1862, to July, 1863; also the statement of J. H. Gilbert, the principal compositor on the Book of Mormon. The extreme care in allowing the printer to have but a small amount of copy at a time is a subject of ridicule in nearly all anti-"Mormon" books that treat of this period. In addition to all this is the evidence of the manuscript in the hands of the Whitmer family, nearly every page of which is in the handwriting of Oliver Cowdery, and by being divided into "takes" clearly bears evidence of having passed through the printer's hands. The evidence also in the existence of portions of the original manuscript, now in the possession of President Joseph F. Smith, which was taken from its depository in one of the corner stones of the Nauvoo House, where it was placed by the hands of Joseph the Prophet, with other relics, on the occasion of laying the corner stone of that building on the 2nd of October, 1841. Unfortunately a great part of the manuscript was destroyed by dampness, but enough is preserved to establish the fact that it is the original).

Notwithstanding all the precautions taken by the little group of brethren engaged in publishing the book, the Nephite record, mutilated by interlineations of human invention, omissions, and added vulgarisms intended to destroy the work, came nearly being given to the world before the Book of Mormon itself was published. This was

purpose, at the house of Mr. Peter Whitmer, Sen., (being six in number,)* on Tuesday, the sixth day of

the work of one Esquire Cole, ex-justice of the peace, who undertook to publish the Book of Mormon, in instalments, in a weekly periodical called *Dogberry Paper on Winter Hill*. He obtained the use of Grandin's press nights and on Sundays, and surely must have obtained the advance sheets of the printed forms of the Book of Mormon, which he was using, with the knowledge of Mr. Grandin; at least it is difficult to conceive how he could obtain and use them without his knowledge. Hyrum Smith, feeling uneasy concerning the security of that part of the Book of Mormon in the hands of the printer, induced Oliver Cowdery one Sunday to go with him to the printer's to see if all was well, and there they found Squire Cole at work on his *Dogberry Paper*, and publishing mutilated extracts from the Book of Mormon. He refused to desist from his unlawful course; but Joseph was sent for and came up during the week from Harmony, and by firmly asserting his rights under the copy-right law, and by threatening to prosecute those who infringed them, Cole was induced to abandon his intention of publishing the Book of Mormon in his paper.

This difficulty past, another arose. The people of Palmyra and vicinity held a mass meeting and passed a resolution pledging themselves not to purchase the Book of Mormon when published, and to use their influence to prevent others from purchasing it. This had the effect of causing Mr. Grandin to suspend printing until he could obtain renewed assurance of receiving the amount agreed upon for printing the edition of five thousand. Again the Prophet was sent for, and again he made the journey from Harmony to Palmyra, quieted the fears of Mr. Grandin by renewed assurances on the part of himself and Martin Harris that the amount agreed upon would be paid. The work proceeded, and at last issued from the press, notwithstanding all the difficulties it had encountered (See Lucy Smith's *History of the Prophet Joseph*, ch. xxxiii).

*The following statement is interesting as furnishing the names of these six:

Names of the six members of the Church as they were organized April 6, 1830—

Oliver Cowdery,
Joseph Smith, Jun.,
Hyrum Smith,
Peter Whitmer, Jun.,
Samuel H. Smith,
David Whitmer.

Some of these had been baptized previously; but were all baptized on the day of organization.

These names were given to Joseph Knight by Oliver Cowdery.

(Signed) JOSEPH KNIGHT.

G. S. L. City
Aug. 11th. 1862.

Witnesses

G. A. SMITH,
ROBT. L. CAMPBELL,
THOS. BULLOCK,
JOHN V. LONG.

(Copy)

There has been some question as to the number that had been baptized previous to the organization of the Church on the 6th day of April, 1830. David Whitmer in his "Address to All Believers in Christ," a pamphlet of seventy-five pages, published in 1887, says that there were six Elders and about seventy members before April 6th, 1830. Others have estimated the number at thirty, thirty-five, and forty.

April, A. D., one thousand eight hundred and thirty. Having opened the meeting by solemn prayer to our Heavenly Father, we proceeded, according to previous commandment, to call on our brethren to know whether they accepted us as their teachers in the things of the Kingdom of God, and whether they were satisfied that we should proceed and be organized as a Church according to said commandment which we had received. To these several propositions they consented by a unanimous vote. I then laid my hands upon Oliver Cowdery, and ordained him an Elder of the

These estimates, however, are beyond all question too large. In the minutes of the second conference of the Church, held at Fayette, New York, on the 26th of September, 1830, this statement is made: "Number of the several members uniting to this Church, since the last conference, thirty-five; making in whole now belonging to this Church, sixty-two." "The last conference," referred to was one held on the 9th of June, 1830. If there were but sixty-two members in September, 1830, and thirty-five of them were added since the conference of the Church held on the 9th of June of that year, then there were but twenty-seven in the Church on the said 9th of June. In the last week of May, 1830, Newel Knight was baptized—one; on the 18th of April, 1830, Oliver Cowdery baptized seven, (the names are given on p. 81); on the 11th of April, Oliver baptized six persons (their names are also given on p. 81); on the 6th of April, 1830, the same day that the Church was organized, there were four persons baptized, two of whom were the father and mother of the Prophet (see p. 79). This makes a total of eighteen baptized between the 9th of June conference and the 6th of April meeting; and as there were but twenty-seven in the Church on the 9th of June, the number that had been baptized up to the 6th of April, 1830, must have been but nine. *The Far West Record*, containing the minutes of the conferences of the 9th of June, and the 26th of September, was kept by the clerks of the High Council in Missouri, and the minutes of the two conferences above referred to, and which give the information here set forth, occupy pages one and two of that record. The accuracy of the minutes of the conference of the 26th of September, 1830, which fix the membership of the Church at that time at sixty-two, is confirmed by the following remark of the Prophet, to be found in his history in December of that same year, which remark immediately precedes extracts from the prophecy of Enoch in this volume (ch. xii): "To the joy of the little flock, which in all, from Colesville to Canandaigua, New York, numbered about seventy members, did the Lord reveal the following," etc. When it is remembered that the Prophet is here speaking of conditions existing in December, 1830, and the figures given are exclusive of the additions which had been made in Kirtland, Ohio, it strongly sustains the correctness of the minutes of the conference of September 26th, which record the membership of the Church at that time to be but sixty-two. The correctness of this number is also still further confirmed by a brief historical sketch of "The Rise and Progress of the Church of Christ," published in the *Evening and Morning Star* under date of April, 1833, where it is said: "In October, 1830, the number of disciples had increased to between seventy and eighty." (p. 169.)

“Church of Jesus Christ of Latter-day Saints;” after which, he ordained me also to the office of an Elder of said Church. We then took bread, blessed it, and brake it with them; also wine, blessed it, and drank it with them. We then laid our hands on each individual member of the Church present, that they might receive the gift of the Holy Ghost, and be confirmed members of the Church of Christ. The Holy Ghost

Joseph Smith,
Jun., Appointed
a Prophet,
Seer and Rev-
elator to the
Church.

was poured out upon us to a very great degree—some prophesied, whilst we all praised the Lord, and rejoiced exceedingly. Whilst yet together, I received the following commandment:

*Revelation to Joseph Smith, Jun., given at Fayette, Seneca County, New York, April 6th, 1830.**

1. Behold, there shall be a record kept among you; and in it thou shalt be called a seer, a translator, a prophet, an apostle of Jesus Christ, an elder of the church through the will of God the Father, and the grace of your Lord Jesus Christ,

2. Being inspired of the Holy Ghost to lay the foundation thereof, and to build it up unto the most holy faith,

3. Which church was organized and established in the year of your Lord eighteen hundred and thirty, in the fourth month, and on the sixth day of the month, which is called April.

4. Wherefore, meaning the church, thou shalt give heed unto all his words and commandments which he shall give unto you as he receiveth them, walking in all holiness before me;

5. For his word ye shall receive, as if from mine own mouth, in all patience and faith.

6. For by doing these things the gates of hell shall not prevail against you; yea, and the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good, and his name's glory.

7. For thus saith the Lord God, him have I inspired to move the cause of Zion in mighty power for good, and his diligence I know, and his prayers I have heard.

8. Yea, his weeping for Zion I have seen, and I will cause that he shall mourn for her no longer; for his days of rejoicing are come unto the remission of his sins, and the manifestations of my blessings upon his works.

9. For, behold, I will bless all those who labor in my vineyard with a mighty blessing, and they shall believe on his words, which are given

*Doctrine and Covenants, sec. xxi.

him through me by the Comforter, which manifesteth that Jesus was crucified by sinful men for the sins of the world, yea, for the remission of sins unto the contrite heart.

10. Wherefore it behooveth me that he should be ordained by you, Oliver Cowdery, mine apostle;

11. This being an ordinance unto you, that you are an elder under his hand, he being the first unto you, that you might be an elder unto this church of Christ, bearing my name—

12. And the first preacher of this church unto the church, and before the world, yea, before the Gentiles; yea, and thus saith the Lord God, lo, lo! to the Jews also. Amen.

We now proceeded to call out and ordain some others of the brethren to different offices of the Priesthood, according as the Spirit manifested unto us: and after a happy time spent in witnessing and feeling for ourselves the powers and blessings of the Holy Ghost, through the grace of God bestowed upon us, we dismissed with the pleasing knowledge that we were now individually members of, and acknowledged of God, "The Church of Jesus Christ," organized in accordance with commandments and revelations given by Him to ourselves in these last days, as well as according to the order of the Church as recorded in the New Testament. Several persons who had attended the above meeting, became convinced of the truth and came forward shortly after, and were received into the Church; among the rest, my own father and mother were baptized, to my great joy and consolation; and about the same time, Martin Harris and Orrin Porter Rockwell.

The Church of
Jesus Christ
Begins its Ca-
reer.

*Revelation to the Church of Christ which was established in these last days, in the year of our Lord, one thousand eight hundred and thirty. Given at Manchester, New York, April, 1830, in consequence of some desiring to unite with the Church without re-baptism, who had previously been baptized.**

1. Behold, I say unto you that all old covenants have I caused to be done away in this thing; and this is a new and an everlasting covenant, even that which was from the beginning.

*Doctrine and Covenants, sec. xxii.

2. Wherefore, although a man should be baptized an hundred times it availeth him nothing, for you cannot enter in at the strait gate by the law of Moses, neither by your dead works.

3. For it is because of your dead works, that I have caused this last covenant and this church to be built up unto me, even as in days of old.

4. Wherefore, enter ye in at the gate, as I have commanded, and seek not to counsel your God. Amen.

The following persons being anxious to know of the Lord what might be their respective duties in relation to this work, I enquired of the Lord, and received for them the following:

Word of the
Lord to Sev-
eral Persons.

*Revelation to Oliver Cowdery, Hyrum Smith, Samuel H. Smith, Joseph Smith, Sen., and Joseph Knight, Sen. Given at Manchester, New York, April, 1830.**

1. Behold, I speak unto you, Oliver, a few words. Behold, thou art blessed, and art under no condemnation. But beware of pride, lest thou shouldst enter into temptation.

2. Make known thy calling unto the church, and also before the world, and thy heart shall be opened to preach the truth from henceforth and forever. Amen.

3. Behold, I speak unto you, Hyrum, a few words; for thou also art under no condemnation, and thy heart is opened, and thy tongue loosed; and thy calling is to exhortation, and to strengthen the church continually. Wherefore thy duty is unto the church forever, and this because of thy family. Amen.

4. Behold, I speak a few words unto you, Samuel; for thou also art under no condemnation, and thy calling is to exhortation, and to strengthen the church; and thou art not as yet called to preach before the world. Amen.

5. Behold, I speak a few words unto you, Joseph; for thou also art under no condemnation, and thy calling also is to exhortation, and to strengthen the church; and this is thy duty from henceforth and forever. Amen.

6. Behold, I manifest unto you, Joseph Knight, by these words, that you must take up your cross, in the which you must pray vocally before the world as well as in secret, and in your family, and among your friends, and in all places.

7. And, behold, it is your duty to unite with the true church, and give your language to exhortation continually, that you may receive the reward of the laborer. Amen.

CHAPTER IX.

THE COMMENCEMENT OF THE PUBLIC MINISTRY OF
THE CHURCH.

ON Sunday, April 11th, 1830, Oliver Cowdery preached the first public discourse that was delivered by any of our number. Our meeting was held, by previous appointment, at the house of Mr. Peter Whitmer, Sen., Fayette. Large numbers of people attended, and the same day the following were baptized, viz., Hiram Page, Katharine Page, Christian Whitmer, Anne Whitmer, Jacob Whitmer, Elizabeth Whitmer; and on the 18th day, Peter Whitmer, Sen., Mary Whitmer, William Jolly, Elizabeth Jolly, Vincent Jolly, Richard B. Peterson, and Elizabeth Anne Whitmer—all by Oliver Cowdery, in Seneca lake.

The First
Public Dis-
course.

During this month of April, I went on a visit to the residence of Mr. Joseph Knight, of Colesville, Broome county, New York, with whom and his family I had been for some time acquainted, and whose name I had previously mentioned as having been so kind and thoughtful towards us while translating the Book of Mormon. Mr. Knight and his family were Universalists, but were willing to reason with me upon my religious views, and were, as usual, friendly and hospitable. We held several meetings in the neighborhood; we had many friends, and some enemies. Our meetings were well attended, and many began to pray fervently to Almighty God, that He would give them wisdom to understand the truth.

The Prophet's
Ministry at
Colesville.

Amongst those who attended our meetings regularly, was Newel Knight, son of Joseph Knight. He and I had many serious conversations on the important subject of man's eternal salvation. We had got into the habit of praying much at our meetings, and Newel had said that he would try and take up his cross, and pray vocally during meeting; but when we again met together, he rather excused himself. I tried to prevail upon him, making use of the figure, supposing that he should get into a mud-hole, would he not try to help himself out? And I further said that we were willing now to help him out of the mud-hole. He replied, that provided he had got into a mud-hole through carelessness, he would rather wait and get out himself, than to have others help him; and so he would wait until he could get into the woods by himself, and there he would pray. Accordingly, he deferred praying until next morning, when he retired into the woods; where, according to his own account afterwards, he made several attempts to pray, but could scarcely do so, feeling that he had not done his duty, in refusing to pray in the presence of others. He began to feel uneasy, and continued to feel worse both in mind and body, until, upon reaching his own house, his appearance was such as to alarm his wife very much. He requested her to go and bring me to him. I went and found him suffering very much in his mind, and his body acted upon in a very strange manner; his visage and limbs distorted and twisted in every shape and appearance possible to imagine; and finally he was caught up off the floor of the apartment, and tossed about most fearfully.

His situation was soon made known to his neighbors and relatives, and in a short time as many as eight or nine grown persons had got together to witness the scene. After he had thus suffered for a time, I succeeded in getting hold of him by the hand, when almost immediately he spoke to

Labors of the
Prophet with
Newel Knight.

The First
Miracle in the
Church.

me, and with great earnestness requested me to cast the devil out of him, saying that he knew he was in him, and that he also knew that I could cast him out.

I replied, "If you know that I can, it shall be done;" and then almost unconsciously I rebuked the devil, and commanded him in the name of Jesus Christ to depart from him; when immediately Newel spoke out and said that he saw the devil leave him and vanish from his sight. This was the first miracle which was done in the Church, or by any member of it; and it was done not by man, nor by the power of man, but it was done by God, and by the power of godliness; therefore, let the honor and the praise, the dominion and the glory, be ascribed to the Father, Son, and Holy Spirit, for ever and ever. Amen.

This scene was now entirely changed, for as soon as the devil had departed from our friend, his countenance became natural, his distortions of body ceased, and almost immediately the Spirit of the Lord descended upon him, and the visions of eternity were opened to his view. So soon as consciousness returned, his bodily weakness was such that we were obliged to lay him upon his bed, and wait upon him for some time. He afterwards related his experience as follows:

Remarkable
Experience of
Newel Knight.

I now began to feel a most pleasing sensation resting on me, and immediately the visions of heaven were opened to my view. I felt myself attracted upward, and remained for some time enwrapt in contemplation, insomuch that I knew not what was going on in the room. By and by, I felt some weight pressing upon my shoulder and the side of my head, which served to recall me to a sense of my situation, and I found that the Spirit of the Lord had actually caught me up off the floor, and that my shoulder and head were pressing against the beams.

All this was witnessed by many, to their great astonishment and satisfaction, when they saw the devil thus cast out, and the power of God, and His Holy Spirit thus made manifest. As may be expected, such

a scene as this contributed much to make believers of those who witnessed it, and finally the greater part of them became members of the Church.

Soon after this occurrence I returned to Fayette, Seneca county. The Book of Mormon (the stick of Joseph in the hands of Ephraim,) had now been published for some time, and as the ancient prophet had predicted of it, "it was accounted as a strange thing." No small stir was created by its appearance. Great opposition and much persecution followed the believers of its authenticity. But it had now come to pass that truth had sprung out of the earth, and righteousness had looked down from heaven, so we feared not our opponents, knowing that we had both truth and righteousness on our side, that we had both the Father and the Son, because we had the doctrines of Christ, and abided in them; and therefore we continued to preach and to give information to all who were willing to hear.

During the last week in May, the above-mentioned Newel Knight came to visit us at Fayette, and was baptized by David Whitmer.

On the ninth day of June,* 1830, we held our first conference as an organized Church. Our numbers were about thirty, besides whom many assembled with us, who were either believers or anxious to learn. Having opened by singing and prayer, we partook together of the emblems of the body and blood of our Lord Jesus Christ. We then proceeded to confirm several who had lately been baptized, after which we called out and ordained several to the various offices of the Priesthood. Much

Effect of Publishing the Book of Mormon.

The First Conference of the Church.

*The date of this conference, in the *History of the Prophet*, published in the *Times and Seasons* and the *Millennial Star*, as also in the History in manuscript in the custody of the Church Historian—from which the history published in those periodicals was taken—is given as the "first day of June;" but the minutes of the conference, written, as the minutes themselves state, by Oliver Cowdery, and recorded in the *Far West Record*, are dated "June 9th," 1830. It is for this reason that the date is changed in the text. These minutes also state that this conference of June 9th, was adjourned to convene again at the same place on the "26th of September, 1830."

exhortation and instruction was given, and the Holy Ghost was poured out upon us in a miraculous manner—many of our number prophesied, whilst others had the heavens opened to their view, and were so overcome that we had to lay them on beds or other convenient places; among the rest was Brother Newel Knight, who had to be placed on a bed, being unable to help himself. By his own account of the transaction, he could not understand why we should lay him on the bed, as he felt no sense of weakness. He felt his heart filled with love, with glory, and pleasure unspeakable, and could discern all that was going on in the room; when all of a sudden a vision of the future burst upon him. He saw there represented the great work which through my instrumentality was yet to be accomplished. He saw heaven opened, and beheld the Lord Jesus Christ, seated at the right hand of the majesty on high, and had it made plain to his understanding that the time would come when he would be admitted into His presence to enjoy His society for ever and ever. When their bodily strength was restored to these brethren, they shouted hosannas to God and the Lamb, and rehearsed the glorious things which they had seen and felt, whilst they were yet in the spirit.

Such scenes as these were calculated to inspire our hearts with joy unspeakable, and fill us with awe and reverence for that Almighty Being, by whose grace we had been called to be instrumental in bringing about, for the children of men, the enjoyment of such glorious blessings as were now at this time poured out upon us. To find ourselves engaged in the very same order of things as observed by the holy Apostles of old; to realize the importance and solemnity of such proceedings; and to witness and feel with our own natural senses, the like glorious manifestations of the powers of the Priesthood, the gifts and blessings of the Holy Ghost, and the goodness and condescension of a merciful God unto

Effect of
Spiritual Man-
ifestations.

such as obey the everlasting Gospel of our Lord Jesus Christ, combined to create within us sensations of rapturous gratitude, and inspire us with fresh zeal and energy in the cause of truth.

Shortly after this conference, David Whitmer baptized the following persons, in Seneca lake: viz., John Poorman, John Jolly, Julia Anne Jolly, Harriet Jolly, Jerusha Smith, Katherine Smith, William Smith, Don C. Smith, Peter Rockwell, Caroline Rockwell, and Electa Rockwell.

Baptisms.

Immediately after conference I returned to my own house, and from thence, accompanied by my wife, Oliver Cowdery, John Whitmer and David Whitmer, went again on a visit to Mr. Knight, of Colesville, Broome county. We found a number in the neighborhood still believing, and now anxious to be baptized. We appointed a meeting for the Sabbath, and on the afternoon of Saturday we erected a dam across a stream of water, which was convenient, for the purpose of there attending to the ordinance of baptism; but during the night a mob collected and tore down our dam, which hindered us from attending to the baptism on the Sabbath. We afterward found out that this mob had been instigated to this act of molestation by certain sectarian priests of the neighborhood, who began to consider their craft in danger, and took this plan to stop the progress of the truth; and the sequel will show how determinedly they prosecuted their opposition, as well as to how little purpose in the end. The Sabbath arrived, and we held our meeting. Oliver Cowdery preached, and others of us bore testimony to the truth of the Book of Mormon, the doctrine of repentance, baptism for the remission of sins, and laying on of hands for the gift of the Holy Ghost, etc. Amongst our audience were those who had torn down our dam, and who seemed desirous to give us trouble, but did not until after the meeting was dis-

Labor of the
Prophet at
Colesville.

missed, when they immediately commenced talking to those whom they considered our friends, and tried to turn them against us and our doctrines.

Amongst the many present at this meeting, was one Emily Coburn, sister to the wife of Newel Knight. The Rev. Mr. Shearer, a divine of the Presbyterian faith, who had considered himself her pastor, came to understand that she was likely to believe our doctrine, and had, a short time previous to this meeting, come to labor with her. But having spent some time with her without being able to persuade her against us, he endeavored to have her leave her sister's house and go with him to her father's, who lived at a distance. For this purpose, he had recourse to stratagem; he told her that one of her brothers was waiting at a certain place desirous to have her go with him. He succeeded thus in getting her a little distance from the house, when, seeing that her brother was not in waiting for her, she refused to go any further with him; upon which he took hold of her by the arm to force her along. But her sister was soon with them, and as the two women were too many for him to cope with, he was forced to sneak off without accomplishing his errand, after all his labor and ingenuity. Nothing daunted, however, he went to her father, representing to him some thing or other, which induced the old gentleman to give him a power of attorney, which, as soon as our meeting was over, on the above-named Sunday evening, he immediately served upon her, and carried her off to her father's residence by open violence against her will. All his labor was in vain, however, for the said Emily Coburn in a short time afterwards, was baptized and confirmed a member of the Church of Jesus Christ of Latter-day Saints.

Adventures
of Emily Co-
burn.

Early on Monday morning we were on the alert, and before our enemies were aware of our proceedings, we had repaired the dam, and the following

Baptisms.

thirteen persons baptized, by Oliver Cowdery; viz., Emma Smith, Hezekiah Peck and wife, Joseph Knight, Sen., and wife, William Stringham and wife, Joseph Knight, Jun., Aaron Culver and wife, Levi Hale, Polly Knight, and Julia Stringham.

Before the baptizing was entirely finished, the mob began again to collect, and shortly after we had retired, they amounted to about fifty men. They surrounded the house of Mr. Knight—whither we had retired—raging with anger, and apparently determined to commit violence upon us. Some asked us questions, others threatened us, so that we thought it wisdom to leave and go to the house of Newel Knight. There also they followed us, and it was only by the exercise of great prudence on our part, and reliance in our heavenly Father, that they were kept from laying violent hands upon us; and so long as they chose to stay, we were obliged to answer them various unprofitable questions, and bear with insults and threatenings without number.

We had appointed a meeting for this evening, for the purpose of attending to the confirmation of those who had been the same morning baptized. The time appointed had arrived and our friends had nearly all collected together, when to my surprise, I was visited by a constable, and arrested by him on a warrant, on the charge of being a disorderly person, of setting the country in an uproar by preaching the Book of Mormon, etc. The constable informed me, soon after I had been arrested, that the plan of those who had got out the warrant was to get me into the hands of the mob, who were now lying in ambush for me; but that he was determined to save me from them, as he had found me to be a different sort of person from what I had been represented to him. I soon found that he had told me the truth in this matter, for not far from Mr. Knight's house, the wagon in which we had set out

Mobbings.

The Prophet
Arrested.

was surrounded by a mob, who seemed only to await some signal from the constable; but to their great disappointment, he gave the horse the whip, and drove me out of their reach.

Whilst driving in great haste one of the wagon wheels came off, which left us once more very nearly surrounded by them, as they had come on in close pursuit. However, we managed to replace the wheel and again left them behind us. He drove on to the town of South Bainbridge, Chenango county, where he lodged me for the time being in an upper room of a tavern; and in order that all might be right with himself and with me also, he slept during the night with his feet against the door, and a loaded musket by his side, whilst I occupied a bed which was in the room; he having declared that if we were interrupted unlawfully, he would fight for me, and defend me as far as it was in his power.

The Prophet
Escapes the
Mob.

On the day following, a court was convened for the purpose of investigating those charges which had been preferred against me. A great excitement prevailed on account of the scandalous falsehoods which had been circulated, the nature of which will appear in the sequel. In the meantime, my friend, Joseph Knight, had repaired to two of his neighbors, viz., James Davidson and John Reid, Esqrs., respectable farmers, men renowned for their integrity, and well versed in the laws of their country; and retained them on my behalf during my trial.

Excitement
Over the
Prophet's
Case.

At length the trial commenced amidst a multitude of spectators, who in general evinced a belief that I was guilty of all that had been reported concerning me, and of course were very zealous that I should be punished according to my crimes. Among many witnesses called up against me, was Mr. Josiah Stool—of whom I have made mention as having worked for him some time—and examined to the following effect:

The Trial.

"Did not the prisoner, Joseph Smith, have a horse of you?"

"Yes."

"Did not he go to you and tell you that an angel had appeared unto him and authorized him to get the horse from you?"

"No, he told me no such story."

"Well, how had he the horse of you?"

"He bought him of me as any other man would."

"Have you had your pay?"

"That is not your business."

The question being again put, the witness replied:

"I hold his note for the price of the horse, which I consider as good as the pay; for I am well acquainted with Joseph Smith, Jun., and know him to be an honest man; and if he wishes, I am ready to let him have another horse on the same terms."

Mr. Jonathan Thompson was next called up and examined:

"Has not the prisoner, Joseph Smith Jun., had a yoke of oxen of you?"

"Yes."

"Did he not obtain them of you by telling you that he had a revelation to the effect that he was to have them?"

"No, he did not mention a word of the kind concerning the oxen; he purchased them the same as any other man would."

After a few more such attempts, the court was detained for a time, in order that two young women, daughters of Mr. Staal, with whom I had at times kept company, might be sent for, in order, if possible, to elicit something from them which might be made a pretext against me. The young ladies arrived, and were severally examined touching my character and conduct in general, but particularly as to my behavior towards them, both in public and private; when they both bore such testimony in my

Daughters of
Mr. Staal as
Witnesses.

favor as left my enemies without a pretext on their account. Several other attempts were made to prove something against me, and even circumstances which were alleged to have taken place in Broome county, were brought forward, but these my lawyers would not admit of as testimony against me; in consequence of which my persecutors managed to detain the court until they had succeeded in obtaining a warrant from Broome county, which warrant they served upon me at the very moment that I was acquitted by this court. The Acquittal.

The constable who served this second warrant upon me had no sooner arrested me than he began to abuse and insult me; and so unfeeling was he with me, that although I had been kept all the day in court without anything to eat since the morning, yet he hurried me off to Broome county, a distance of about fifteen miles, before he allowed me any kind of food whatever. He took me to a tavern, and gathered in a number of men, who used every means to abuse, ridicule and insult me. They spit upon me, pointed their fingers at me, saying, "Prophecy, prophecy!" and thus did they imitate those who crucified the Savior of mankind, not knowing what they did. The Prophet's
Second Ar.
rest.

We were at this time not far distant from my own house. I wished to be allowed the privilege of spending the night with my wife at home, offering any wished for security for my appearance; but this was denied be. I applied for something to eat. The constable ordered me some crusts of bread and water, which was the only food I that night received. At length we retired to bed. The constable made me lie next the wall. He then laid himself down by me and put his arm around me, and upon my moving in the least, would clench me fast, fearing that I intended to escape from him; and in this very disagreeable manner did we pass the night. Unnecessary
Severity.

Next day I was brought before the magistrate's court

at Colesville, Broome county, and put upon my trial. My former faithful friends and lawyers were again at my side; my former persecutors were arrayed against me. Many witnesses were again called forward and examined, some of whom swore to the most palpable falsehoods, and like the false witnesses which had appeared against me the day previous, they contradicted themselves so plainly that the court would not admit their testimony. Others were called, who showed by their zeal that they were willing enough to prove something against me, but all they could do was to tell something which somebody else had told them.

The Second
Trial.

In this frivolous and vexatious manner did they proceed for a considerable time, when, finally, Newel Knight was called up and examined by Lawyer Seymour, who had been especially sent for on this occasion. One Lawyer Burch, also, was on the side of the prosecution; but Mr. Seymour seemed to be a more zealous Presbyterian, and appeared very anxious and determined that the people should not be deluded by any one professing the power of godliness, and not "denying the power thereof."

Newel Knight
vs. Lawyer
Seymour.

Mr. Knight was sworn, and Mr. Seymour interrogated him as follows:

"Did the prisoner, Joseph Smith, Jun., cast the devil out of you?"

"No, sir."

"Why, have not you had the devil cast out of you?"

"Yes, sir."

"And had not Joe Smith some hand in its being done?"

"Yes, sir."

"And did not he cast him out of you?"

"No, sir; it was done by the power of God, and Joseph Smith was the instrument in the hands of God, on the occasion. He commanded him to come out of me in the name of Jesus Christ."

"And are you sure that it was the devil?"

"Yes, sir."

"Did you see him after he was cast out of you?"

"Yes, sir! I saw him."

"Pray, what did he look like?"

[Here one of my lawyers informed the witness that he need not answer the question.] The witness replied:

"I believe I need not answer your last question, but I will do it, provided I be allowed to ask you one question first, and you answer me, viz., Do you, Mr. Seymour, understand the things of the spirit?"

"No," answered Mr. Seymour, "I do not pretend to such big things."

"Well, then," replied Knight, "it would be of no use to tell you what the devil looked like, for it was a spiritual sight, and spiritually discerned; and of course you would not understand it were I to tell you of it."

The lawyer dropped his head, whilst the loud laugh of the audience proclaimed his discomfiture.

Mr. Seymour now addressed the court, and in a long and violent harangue endeavored to blacken my character and bring me in guilty of the charges which had been brought against me. Among other things, he brought up the story of my having been a money-digger; and in this manner proceeded, hoping evidently to influence the court and the people against me.

Mr. Davidson and Mr. Reid followed on my behalf. They held forth in true colors the nature of the prosecution, the malignancy of intention, and the apparent disposition to persecute their client, rather than to afford him justice. They took up the different arguments which had been brought by the lawyers for the prosecution, and having shown their utter futility and misapplication, then proceeded to scrutinize the evidence which had been adduced, and each, in his turn, thanked God that he had been engaged in so good a cause as that of defending a man whose character stood so well the test of such a strict investigation. In fact, these men, although not

Plea for the
State.

Plea for the
Defendant.

regular lawyers, were upon this occasion able to put to silence their opponents, and convince the court that I was innocent. They spoke like men inspired of God, whilst those who were arrayed against me trembled under the sound of their voices, and quailed before them like criminals before a bar of justice.*

*In a speech made at a public gathering in Nauvoo, on the 17th of May, 1844, the above-mentioned Mr. Reid, who defended the Prophet in these early prosecutions before the courts of New York, very strongly corroborates the statements of the Prophet's History with reference to those court trials and the Prophet's vindication in them. Mr. Reid never became a member of the Church, but was always the Prophet's staunch and true friend. His remarks on the occasion referred to were as follows:

The first acquaintance I had with Gen. Smith was about the year 1823. He came into my neighborhood, being then about eighteen years of age, and resided there two years; during which time I became intimately acquainted with him. I do know that his character was irreproachable; that he was well known for truth and uprightness; that he moved in the first circles of the community, and he was often spoken of as a young man of intelligence and good morals, and possessing a mind susceptible of the highest intellectual attainments.

I early discovered that his mind was constantly in search of truth, expressing an anxious desire to know the will of God concerning His children here below, often speaking of those things which professed Christians believe in. I have often observed to my best informed friends (those that were free from superstition and bigotry) that I thought Joseph was predestinated by his God from all eternity to be an instrument in the hands of the great Dispenser of all good, to do a great work; what it was I knew not. After living in that neighborhood about three years, enjoying the good feelings of his acquaintances, as a worthy youth, he told his particular friends that he had had a revelation from God to go to the west about eighty miles, to his father's, in which neighborhood he would find hid in the earth an old history written on golden plates, which would give great light and knowledge concerning the will of God towards His people in this generation; unfolding the destiny of all nations, kindreds and tongues; he said that he distinctly heard the voice of Him that spake. Joseph Knight, one of the fathers of your Church, a worthy man and my intimate friend, went with him. When I reflect upon our former friendship, Mr. Chairman, and upon the scenes that he (i. e. Joseph Knight) has passed through in consequence of mal-administration, mobocracy and cruelty, I feel to lift up my voice to high heaven and pray God to bless the aged veteran, and that his silver locks may go down to the grave in peace, like a shock of corn fully ripe. In a few days his friends returned with the glad news that Joseph had found the plates and had gone down to his father-in-law's for the purpose of translating them. I believe he remained there until he finished the translation. After the book was published, he came to live in the neighborhood of Father Knight's, about four miles from me, and began to preach the Gospel, and many were pricked in their hearts, believed and were baptized in the name of the Lord Jesus. He soon formed a church at Colesville, his meetings were numerous attended; the eyes of all people were upon him with astonishment. O, Mr. Chairman, the world was turned up side down at once, and the devil, always ready to assist and help along in all difficulties that arise among men, personified in some of the religionists, begun to prick up his ears and jump and kick and run about like Jim Crow, calling for rotten eggs to help in the wake; you would have thought, sir, that Gog and Magog were let loose on the young man. He

The majority of the assembled multitude had now begun to find that nothing could be sustained against me. Even the constable who arrested me, and treated me so badly, now came and apologized to me, and asked my forgiveness for his be-

Change in
Sentiment.

called upon the world's people, (as they are called) but got no help; he then flew about in the sectarian churches like lightning, and they immediately came to his aid, and uniting their efforts, roared against him like the thunders of Mount Sinai. When those fiery bigots were let loose, they united in pouring the red hot vials of their wrath upon his head. The cry of "False prophet! false prophet!" was sounded from village to village, and every foul epithet that malice and wicked ingenuity could invent was heaped upon him. Yes, sir, the same spirit that influenced the Presbyterians of Massachusetts, about one hundred and fifty years ago, in their persecution of the Quakers, when they first began to preach their doctrines in that state, was fully manifested by those religious bigots who were afraid if they let them alone their doctrines would come to nought. * * * But, Mr. Chairman, I am wandering too far from the subject. I will return to the persecutions which followed General Smith, when his cheeks bloomed with the beauty of youth, and his eyes sparkled with innocence. Those bigots soon made up a false accusation against him and had him arraigned before Joseph Chamberlain, a justice of the peace, a man that was always ready to deal justice to all, and a man of great discernment of mind. The case came on about 10 o'clock a. m. I was called upon to defend the prisoner. The prosecutors employed the best counsel they could get, and ransacked the town of Bainbridge and county of Chenango for witnesses that would swear hard enough to convict the prisoner; but they entirely failed. Yes, sir, let me say to you that not one blemish nor spot was found against his character, he came from that trial, notwithstanding the mighty efforts that were made to convict him of crime by his vigilant persecutors, with his character unstained by even the appearance of guilt. The trial closed about 12 o'clock at night. After a few moments' deliberation, the court pronounced the words "not guilty," and the prisoner was discharged. But alas! the devil, not satisfied with his defeat, stirred up a man not unlike himself, who was more fit to dwell among the fields of hell than to belong to the human family, to go to Colesville and get another writ, and take him to Broome county for another trial. They were sure they could send that boy to hell, or Texas, they did not care which; and in half an hour after he was discharged by the court, he was arrested again, and on the way to Colesville for another trial. I was again called upon by his friends to defend him against his malignant persecutors, and clear him from the false charges they had preferred against him. I made every reasonable excuse I could, as I was nearly worn down through fatigue and want of sleep; as I had been engaged in law suits for two days, and nearly the whole of two nights. But I saw the persecution was great against him; and here let me say, Mr. Chairman, singular as it may seem, while Mr Knight was pleading with me to go, a peculiar impression or thought struck my mind, that I must go and defend him, for he was the Lord's anointed. I did not know what it meant, but thought I must go and clear the Lord's anointed. I said I would go, and started with as much faith as the Apostles had when they could remove mountains, accompanied by Father Knight, who was like the old patriarchs that followed the ark of God to the city of David. * * *

* * * The next morning about 10 o'clock the court was organized. The prisoner was to be tried by three justices of the peace, that his departure out of the county

havior towards me; and so far was he changed, that he informed me that the mob were determined, if the court acquitted me, that they would have me, and rail-ride me, and tar and feather me; and further, that he was willing to favor me and lead me out in safety by a private way.

The court found the charges against me not sus-
The Prophet
Acquitted.
 tained; I was accordingly acquitted, to the great satisfaction of my friends and vexation of my enemies, who were still determined upon molesting me. But through the instrumentality of my new friend the constable, I was enabled to escape them and make my way in safety to my wife's sister's house, where I found my wife awaiting with much anxiety the issue of those ungodly proceedings, and in company with her I arrived next day in safety at my own house.

might be made sure. Neither talents nor money were wanting to insure them success. They employed the ablest lawyer in that county, and introduced twenty or thirty witnesses before dark, but proved nothing. They then sent out runners and ransacked the hills and vales, grog shops and ditches, and gathered together a company that looked as if they had come from hell and had been whipped by the soot boy thereof; which they brought forward to testify one after the other, but with no better success than before, although they wrung and twisted into every shape, in trying to tell something that would criminate the prisoner. Nothing was proven against him whatever. Having got through with the examination of their witnesses about 2 o'clock in the morning, the case was argued about two hours. There was not one particle of testimony against the prisoner. No, sir, he came out like the three children from the fiery furnace, without the smell of fire upon his garments. The court deliberated upon the case for half an hour with closed doors, and then we were called in. The court arraigned the prisoner and said: "Mr. Smith, we have had your case under consideration, examined the testimony and find nothing to condemn you, and therefore you are discharged." They then proceeded to reprimand him severely; not because anything derogatory to his character in any shape had been proven against him by the host of witnesses that had testified during the trial, but merely to please those fiends in human shape who were engaged in the unhallowed persecution of an innocent man, sheerly on account of his religious opinions.

After they had got through, I arose and said: "This court puts me in mind of a certain trial held before Felix of old, when the enemies of Paul arraigned him before the venerable judge for some alleged crime, and nothing was found in him worthy of death or of bonds. Yet, to please the Jews, who were his accusers, he was left bound contrary to law; and this court has served Mr. Smith in the same way, by their unlawful and uncalled for reprimand after his discharge, to please his accusers." We got him away that night from the midst of three hundred people without his receiving any injury; but I am well aware that we were assisted by some higher power than man; for to look back on the scene, I cannot tell how we succeeded in getting him away. I take no glory to myself; it was the Lord's work and marvelous in our eyes.—*Times and Seasons*, vol. v. pp. 549-552.

CHAPTER X.

FURTHER MOLESTATION AT COLESVILLE BY MOBS—
THE REVELATION EMBODYING THE VISION
OF MOSES.

AFTER a few days I returned to Colesville, in company with Oliver Cowdery, for the purpose of confirming those whom we had been forced to leave for a time. We had scarcely arrived at Mr. Knight's, when the mob was seen collecting together to oppose us, and we considered it wisdom to leave for home, which we did, without even waiting for any refreshments. Our enemies pursued us, and it was oftentimes as much as we could do to elude them. However, we managed to get home, after having traveled all night, except a short time, during which we were forced to rest ourselves under a large tree by the wayside, sleeping and watching alternately.

Second Flight
from Coles-
ville.

Thus were we persecuted on account of our religious faith—in a country the Constitution of which guarantees to every man the indefeasible right to worship God according to the dictates of his own conscience—and by men, too, who were professors of religion, and who were not backward to maintain the right of religious liberty for themselves, though they could thus wantonly deny it to us. For instance, Cyrus McMaster, a Presbyterian of high standing in his church, was one of the chief instigators of these persecutions; and he at one time told me personally that he considered me guilty without judge or jury. The celebrated Dr. Boyington, also a Presbyterian, was another instigator of these deeds of outrage; whilst a young man named Benton, of the same religious faith, swore out the first warrant against me.

Reflections
on Persecu-
tion.

I could mention many others also, but for brevity's sake, will make these suffice for the present.

I will say, however, that amid all the trials and tribulations we had to wade through, the Lord, who well knew our infantile and delicate situation, vouchsafed for us a supply of strength, and granted us "line upon line of knowledge—here a little and there a little," of which the following was a precious morsel:

The Strength
which God
Gave.

*Revelation to Joseph Smith, Jun., given June, 1830.**

1. *The words of God, which he spake unto Moses at a time when Moses was caught up into an exceedingly high mountain,*

2. *And he saw God face to face, and he talked with him, and the glory of God was upon Moses; therefore Moses could endure his presence.*

3. *And God spake unto Moses, saying: Behold, I am the Lord God Almighty, and Endless is my name; for I am without beginning of days or end of years; and is not this endless?*

4. *And, behold, thou art my son; wherefore look, and I will show thee the workmanship of mine hands; but not all, for my works are without end, and also my words, for they never cease.*

5. *Wherefore, no man can behold all my works, except he behold all my glory; and no man can behold all my glory, and afterwards remain in the flesh on the earth.*

6. *And I have a work for thee, Moses, my son; and thou art in the similitude of mine Only Begotten; and mine Only Begotten is and shall be the Savior, for he is full of grace and truth; but there is no God beside me, and all things are present with me, for I know them all.*

7. *And now, behold, this one thing I show unto thee, Moses, my son; for thou art in the world, and now I show it unto thee.*

8. *And it came to pass that Moses looked, and beheld the world upon which he was created; and Moses beheld the world and the ends thereof, and all the children of men which are, and which were created; of the same he greatly marveled and wondered.*

9. *And the presence of God withdrew from Moses, that his glory was not upon Moses; and Moses was left unto himself. And as he was left unto himself, he fell unto the earth.*

10. *And it came to pass that it was for the space of many hours before Moses did again receive his natural strength like unto man: and he said unto himself: Now, for this cause I know that man is nothing, which thing I never had supposed.*

* Pearl of Great Price.

11. But now mine own eyes have beheld God; but not my natural, but my spiritual eyes, for my natural eyes could not have beheld; for I should have withered and died in his presence; but his glory was upon me; and I beheld his face, for I was transfigured before him.

12. And it came to pass that when Moses had said these words, behold, Satan came tempting him, saying: Moses, son of man, worship me.

13. And it came to pass that Moses looked upon Satan and said: Who art thou? For behold, I am a son of God, in the similitude of his Only Begotten; and where is thy glory, that I should worship thee?

14. For behold, I could not look upon God, except his glory should come upon me, and I were strengthened before him. But I can look upon thee in the natural man. Is it not so, surely?

15. Blessed be the name of my God, for his Spirit hath not altogether withdrawn from me, or else where is thy glory, for it is darkness unto me? And I can judge between thee and God; for God said unto me: Worship God, for him only shalt thou serve.

16. Get thee hence, Satan; deceive me not; for God said unto me: Thou art after the similitude of mine Only Begotten.

17. And he also gave me commandments when he called unto me out of the burning bush, saying: Call upon God in the name of mine Only Begotten, and worship me.

18. And again Moses said: I will not cease to call upon God, I have other things to inquire of him: for his glory has been upon me, wherefore I can judge between him and thee. Depart hence, Satan.

19. And now, when Moses had said these words, Satan cried with a loud voice, and rent upon the earth, and commanded, saying: I am the Only Begotten, worship me.

20. And it came to pass that Moses began to fear exceedingly; and as he began to fear, he saw the bitterness of hell. Nevertheless, calling upon God, he received strength, and he commanded, saying: Depart from me, Satan, for this one God only will I worship, which is the God of glory.

21. And now Satan began to tremble, and the earth shook; and Moses received strength, and called upon God, saying: In the name of the Only Begotten, depart hence, Satan.

22. And it came to pass that Satan cried with a loud voice, with weeping and wailing and gnashing of teeth; and he departed hence, even from the presence of Moses, that he beheld him not.

23. And now of this thing Moses bore record; but because of wickedness it is not had among the children of men.

24. And it came to pass that when Satan had departed from the presence of Moses, that Moses lifted up his eyes unto heaven, being

filled with the Holy Ghost, which beareth record of the Father and the Son;

25. And calling upon the name of God, he beheld his glory again, for it was upon him; and he heard a voice, saying: Blessed art thou, Moses, for I, the Almighty, have chosen thee, and thou shalt be made stronger than many waters; for they shall obey thy command as if thou wert God.

26. And lo, I am with thee, even unto the end of thy days; for thou shalt deliver my people from bondage, even Israel my chosen.

27. And it came to pass, as the voice was still speaking, Moses cast his eyes and beheld the earth, yea, even all of it; and there was not a particle of it which he did not behold, discerning it by the Spirit of God.

28. And he beheld also the inhabitants thereof, and there was not a soul which he beheld not; and he discerned them by the Spirit of God; and their numbers were great, even numberless as the sand upon the sea shore.

29. And he beheld many lands; and each land was called earth, and there were inhabitants on the face thereof.

30. And it came to pass that Moses called upon God, saying: Tell me, I pray thee, why these things are so, and by what thou madest them?

31. And behold, the glory of the Lord was upon Moses, so that Moses stood in the presence of God, and talked with him face to face. And the Lord God said unto Moses: For mine own purpose have I made these things. Here is wisdom and it remaineth in me.

32. And by the word of my power, have I created them, which is mine Only Begotten Son, who is full of grace and truth.

33. And worlds without number have I created; and I also created them for mine own purpose; and by the Son I created them, which is mine Only Begotten.

34. And the first man of all men have I called Adam, which is many.

35. But only an account of this earth, and the inhabitants thereof, give I unto you. For behold, there are many worlds that have passed away by the word of my power. And there are many that now stand, and innumerable are they unto man; but all things are numbered unto me, for they are mine and I know them.

36. And it came to pass that Moses spake unto the Lord, saying: Be merciful unto thy servant, O God, and tell me concerning this earth, and the inhabitants thereof, and also the heavens, and then thy servant will be content.

37. And the Lord God spake unto Moses, saying: The heavens, they are many, and they cannot be numbered unto man, but they are numbered unto me, for they are mine.

38. And as one earth shall pass away, and the heavens thereof, even

so shall another come; and there is no end to my works, neither to my words.

39. For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man.

40. And now, Moses, my son, I will speak unto thee concerning this earth upon which thou standest; and thou shalt write the things which I shall speak.

41. And in a day when the children of men shall esteem my words as naught and take many of them from the book which thou shalt write, behold, I will raise up another like unto thee; and they shall be had again among the children of men—among as many as shall believe.

42. These words were spoken unto Moses in the mount, the name of which shall not be known among the children of men. And now they are spoken unto you. Show them not unto any except them that believe. Even so. Amen.

Meantime, and notwithstanding all the rage of our enemies, we had much consolation, and many things occurred to strengthen our faith and cheer our hearts.

After our departure from Colesville, after the trial, the Church there were very anxious, as might be expected, concerning our again visiting them, during which time Sister

Encourage-
ment From
Inspired
Dreams.

Knight, wife of Newel Knight, had a dream, which enabled her to say that we would visit them that day, which really came to pass, for a few hours afterwards we arrived; and thus was our faith much strengthened concerning dreams and visions in the last days, foretold by the ancient Prophet Joel; and although we this time were forced to seek safety from our enemies by flight, yet did we feel confident that eventually we should come off victorious, if we only continued faithful to Him who had called us forth from darkness into the marvelous light of the everlasting Gospel of our Lord Jesus Christ.

Shortly after our return home, we received the following commandments

*Revelation to Joseph Smith, Jun., and Oliver Cowdery, given at Harmony, Pennsylvania, July, 1830.**

1. Behold thou wast called and chosen to write the Book of Mor-

*Doctrine and Covenants, sec. xxiv.

mon, and to my ministry; and I have lifted thee up out of thine afflictions, and have counseled thee, that thou hast been delivered from all thine enemies, and thou hast been delivered from the powers of Satan and from darkness!

2. Nevertheless, thou art not excusable in thy transgressions; nevertheless, go thy way and sin no more.

3. Magnify thine office; and after thou hast sowed thy fields and secured them, go speedily unto the church which is in Colesville, Fayette, and Manchester, and they shall support thee; and I will bless them both spiritually and temporally;

4. But if they receive thee not, I will send upon them a cursing instead of a blessing.

5. And thou shalt continue in calling upon God in my name, and writing the things which shall be given thee by the Comforter, and expounding all scriptures unto the church,

6. And it shall be given thee in the very moment what thou shalt speak and write, and they shall hear it, or I will send unto them a cursing instead of a blessing.

7. For thou shalt devote all thy service in Zion; and in this thou shalt have strength.

8. Be patient in afflictions, for thou shalt have many; but endure them, for, lo, I am with thee, even unto the end of thy days.

9. And in temporal labors thou shalt not have strength, for this is not thy calling. Attend to thy calling and thou shalt have wherewith to magnify thine office, and to expound all Scriptures, and continue in laying on of the hands and confirming the churches.

10. And thy brother Oliver shall continue in bearing my name before the world, and also to the church. And he shall not suppose that he can say enough in my cause; and lo, I am with him to the end.

11. In me he shall have glory, and not of himself, whether in weakness or in strength, whether in bonds or free;

12. And at all times, and in all places, he shall open his mouth and declare my gospel as with the voice of a trump, both day and night. And I will give unto him strength such as is not known among men.

13. Require not miracles, except I shall command you, except casting out devils, healing the sick, and against poisonous serpents, and against deadly poisons;

14. And these things ye shall not do, except it be required of you by them who desire it, that the scriptures might be fulfilled; for ye shall do according to that which is written.

15. And in whatsoever place ye shall enter, and they receive you not in my name, ye shall leave a cursing instead of a blessing, by casting off the dust of your feet against them as a testimony, and cleansing your feet by the wayside.

16. And it shall come to pass that whosoever shall lay their hands upon you by violence, ye shall command to be smitten in my name; and, behold, I will smite them according to your words, in mine own due time.

17. And whosoever shall go to law with thee shall be cursed by the law.

18. And thou shalt take no purse nor scrip, neither staves, neither two coats, for the church shall give unto thee in the very hour what thou needest for food and for raiment, and for shoes and for money, and for scrip.

19. For thou art called to prune my vineyard with a mighty pruning, yea, even for the last time; yea, and also all those whom thou hast ordained, and they shall do even according to this pattern. Amen.

*Revelation given at Harmony, Pennsylvania, July, 1830.**

1. Harken unto the voice of the Lord your God, while I speak unto you, Emma Smith, my daughter; for verily I say unto you, all those who receive my gospel are sons and daughters in my kingdom.

2. A revelation I give unto you concerning my will; and if thou art faithful and walk in the paths of virtue before me, I will preserve thy life, and thou shalt receive an inheritance in Zion.

3. Behold, thy sins are forgiven thee, and thou art an elect lady, whom I have called.

4. Murmur not because of the things which thou hast not seen, for they are withheld from thee and from the world, which is wisdom in me in a time to come.

5. And the office of thy calling shall be for a comfort unto my servant, Joseph Smith, Jun., thy husband, in his afflictions, with comforting words, in the spirit of meekness.

6. And thou shalt go with him at the time of his going, and be unto him for a scribe, while there is no one to be a scribe for him, that I may send my servant, Oliver Cowdery, whithersoever I will.

7. And thou shalt be ordained under his hand to expound scriptures, and to exhort the church, according as it shall be given thee by my Spirit.

8. For he shall lay his hands upon thee, and thou shalt receive the Holy Ghost, and thy time shall be given to writing, and to learning much.

9. And thou needest not fear, for thy husband shall support thee in the church; for unto them is his calling, that all things might be revealed unto them, whatsoever I will, according to their faith.

10. And verily I say unto thee that thou shalt lay aside the things of this world, and seek for the things of a better.

*Doctrine and Covenants, sec. xxv.

11. And it shall be given thee, also, to make a selection of sacred hymns, as it shall be given thee, which is pleasing unto me, to be had in my church.

12. For my soul delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads.

13. Wherefore, lift up thy heart and rejoice, and cleave unto the covenants which thou hast made.

14. Continue in the spirit of meekness, and beware of pride. Let thy soul delight in thy husband, and the glory which shall come upon him.

15. Keep my commandments continually, and a crown of righteousness thou shalt receive. And except thou do this, where I am you cannot come.

16. And verily, verily, I say unto you, that this is my voice unto all. Amen.

*Revelation to Joseph Smith, Jun., Oliver Cowdery, and John Whitmer, given at Harmony, Pennsylvania, July, 1830.**

1. Behold, I say unto you that you shall let your time be devoted to the studying of the scriptures, and to preaching, and to confirming the church at Colesville, and to performing your labors on the land, such as is required, until after you shall go to the west to hold the next conference; and then it shall be made known what you shall do.

2. And all things shall be done by common consent in the church, by much prayer and faith, for all things you shall receive by faith. Amen.

Shortly after we had received the above revelations, Oliver Cowdery returned to Mr. Peter Whitmer's, Sen., and I began to arrange and copy the revelations, which we had received from time to time; in which I was assisted by John Whitmer, who now resided with me.

Compilation
of Revela-
tions.

Whilst thus employed in the work appointed me by my Heavenly Father, I received a letter from Oliver Cowdery, the contents of which gave me both sorrow and uneasiness. Not having that letter now in my possession, I cannot of course give it here in full, but merely an extract of the most prominent parts, which I can yet, and expect long to, remember.

Cowdery's
Error.

*Doctrine and Covenants, sec. xxvi.

He wrote to inform me that he had discovered an error in one of the commandments—Book of Doctrine and Covenants: “And truly manifest by their works that they have received of the Spirit of Christ unto a remission of their sins.”*

The above quotation, he said, was erroneous, and added: “I command you in the name of God to erase those words, that no priestcraft be amongst us!”

I immediately wrote to him in reply, in which I asked him by what authority he took upon him to command me to alter or erase, to add to or diminish from, a revelation or commandment from Almighty God.

A few days afterwards I visited him and Mr. Whitmer's family, when I found the family in general of his opinion concerning the words above quoted, and it was not without both labor and perseverance that I could prevail with any of them to reason calmly on the subject. However, Christian Whitmer at length became convinced that the sentence was reasonable, and according to Scripture; and finally, with his assistance, I succeeded in bringing, not only the Whitmer family, but also Oliver Cowdery to acknowledge that they had been in error, and that the sentence in dispute was in accordance with the rest of the commandment. And thus was this error rooted out, which having its rise in presumption and rash judgment, was the more particularly calculated (when once fairly understood) to teach each and all of us the necessity of humility and meekness before the Lord, that He might teach us of His ways, that we might walk in His paths, and live by every word that proceedeth forth from His mouth.

The Prophet's
Correction of
the Error.

*Part of paragraph 37, sec. xx, Doctrine and Covenants.

CHAPTER XI.

FURTHER LIGHT RESPECTING THE SACRAMENT—THE
PROPHET'S REMOVAL TO FAYETTE.

EARLY in the month of August Newel Knight and his wife paid us a visit at my place in Harmony, Pennsylvania; and as neither his wife nor mine had been as yet confirmed, it was proposed that we should confirm them, and partake together of the Sacrament, before he and his wife should leave us. In order to prepare for this I set out to procure some wine for the occasion, but had gone only a short distance when I was met by a heavenly messenger, and received the following revelation, the first four paragraphs of which were written at this time, and the remainder in the September following:

Instructions
on the Sacra-
ment.

*Revelation given at Harmony, Pennsylvania, August, 1830.**

1. Listen to the voice of Jesus Christ, your Lord, your God, and your Redeemer, whose word is quick and powerful.
2. For, behold, I say unto you, that it mattereth not what ye shall eat, or what ye shall drink, when ye partake of the sacrament, if it so be that ye do it with an eye single to my glory—remembering unto the Father my body which was laid down for you, and my blood which was shed for the remission of your sins.
3. Wherefore, a commandment I give unto you, that you shall not purchase wine, neither strong drink of your enemies;
4. Wherefore, you shall partake of none except it is made new among you; yea, in this my Father's kingdom which shall be built up on the earth.

* Doctrine and Covenants, section xxvii.

5. Behold, this is wisdom in me: wherefore, marvel not, for the hour cometh that I will drink of the fruit of the vine with you on the earth, and with Moroni, whom I have sent unto you to reveal the Book of Mormon, containing the fulness of my everlasting gospel, to whom I have committed the keys of the record of the stick of Ephraim;

6. And also with Elias, to whom I have committed the keys of bringing to pass the restoration of all things spoken by the mouth of all the holy prophets since the world began, concerning the last days;

7. And also John the son of Zacharias, which Zacharias he (Elias) visited and gave promise that he should have a son, and his name should be John, and he should be filled with the spirit of Elias;

8. Which John I have sent unto you, my servant, Joseph Smith, Jun., and Oliver Cowdery, to ordain you unto the first Priesthood which you have received, that you might be called and ordained even as Aaron;

9. And also Elijah, unto whom I have committed the keys of the power of turning the hearts of the fathers to the children, and the hearts of the children to the fathers, that the whole earth may not be smitten with a curse;

10. And also with Joseph and Jacob, and Isaac, and Abraham, your fathers, by whom the promises remain;

11. And also with Michael, or Adam, the father of all, the prince of all, the ancient of days;

12. And also with Peter, and James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be apostles, and especial witnesses of my name, and bear the keys of your ministry and of the same things which I revealed unto them;

13. Unto whom I have committed the keys of my kingdom, and a dispensation of the gospel for the last times; and for the fulness of times, in the which I will gather together in one all things, both which are in heaven, and which are on earth;

14. And also with all those whom my Father hath given me out of the world.

15. Wherefore, lift up your heart and rejoice, and gird up your loins, and take upon you my whole armor, that ye may be able to withstand the evil day, having done all, that ye may be able to stand.

16. Stand, therefore, having your loins girt about with truth, having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace, which I have sent mine angels to commit unto you;

17. Taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked;

18. And take the helmet of salvation, and the sword of my Spirit, which I will pour out upon you, and my word which I reveal unto

you, and be agreed as touching all things whatsoever ye ask of me, and be faithful until I come, and ye shall be caught up, that where I am ye shall be also. Amen.

In obedience to the above commandment, we prepared some wine of our own making, and held our meeting, consisting only of five, viz., Newel Knight and his wife, myself and my wife, and John Whitmer. We partook together of the Sacrament, after which we confirmed these two sisters into the Church, and spent the evening in a glorious manner. The Spirit of the Lord was poured out upon us, we praised the Lord God, and rejoiced exceedingly.

A Confirmation Meeting.

About this time a spirit of persecution began again to manifest itself against us in the neighborhood where I now resided, which was commenced by a man of the Methodist persuasion, who professed to be a minister of God. This man had learned that my father-in-law and his family had promised us protection, and were friendly, and inquiring into the work; and knowing that if he could get him turned against me, my friends in that place would be but few, he visited my father-in-law, and told him falsehoods concerning me of the most shameful nature, which turned the old gentleman and his family so much against us, that they would no longer promise us protection nor believe our doctrines.*

The Eyes of Enemies Blinded Through Faith.

Towards the latter end of August, in company with John and David Whitmer, and my brother Hyrum Smith, I visited the Church at Colesville, New York. Well knowing the determined hostility of our enemies in that quarter, and also knowing that it was our duty to visit the Church, we had called upon our Heavenly Father, in mighty

* Mr. Hale, the Prophet's father-in-law, retained the bitterness then engendered in his mind; and some years later—namely, in 1834—made an affidavit concerning the character of Joseph the Prophet, which has been very generally quoted in anti-"Mormon" works.

prayer, that He would grant us an opportunity of meeting with them, that he would blind the eyes of our enemies, so that they would not know us, and that we might on this occasion return unmolested. Our prayers were not in vain, for when within a little distance of Mr. Knight's place, we encountered a large company at work upon the public road, amongst whom were several of our most bitter enemies. They looked earnest at us, but not knowing us, we passed on without interruption. That evening we assembled the Church, and confirmed them, partook of the Sacrament, and held a happy meeting, having much reason to rejoice in the God of our salvation, and sing hosannas to His holy name. Next morning we set out on our return home, and although our enemies had offered a reward of five dollars to any one who would give them information of our arrival, yet did we get out of the neighborhood, without the least annoyance, and arrived home in safety. Some few days afterwards, however, Newel Knight came to my place, and from him we learned that, very shortly after our departure, the mob came to know of our having been there, when they immediately collected together, and threatened the brethren, and very much annoyed them during all that day.

Meantime, Brother Knight had come with his wagon, prepared to move my family to Fayette, New York. Mr. Whitmer, having heard of the persecutions against us at Harmony, Pennsylvania, had invited us to go and live with him; and during the last week in August we arrived at Fayette, amidst the congratulations of our brethren and friends.

To our great grief, however, we soon found that Satan had been lying in wait to deceive, and seeking whom he might devour. Brother Hiram Page had in his possession a certain stone, by which he had obtained certain "revelations" concerning the upbuilding of Zion, the order of the

The Prophet
Finds an Asylum in Fayette.

Spurious
Revelations
Through Hiram Page.

Church, etc., all of which were entirely at variance with the order of God's house, as laid down in the New Testament, as well as in our late revelations. As a conference meeting had been appointed for the 26th* day of September, I thought it wisdom not to do much more than to converse with the brethren on the subject, until the conference should meet. Finding, however, that many, especially the Whitmer family and Oliver Cowdery, were believing much in the things set forth by this stone, we thought best to inquire of the Lord concerning so important a matter; and before conference convened, we received the following:

*Revelation to Oliver Cowdery, given at Fayette, New York,
September, 1830.†*

1. Behold, I say unto thee, Oliver, that it shall be given unto thee, that thou shalt be heard by the church in all things whatsoever thou shalt teach them by the Comforter, concerning the revelations and commandments which I have given.

2. But, behold, verily, verily, I say unto thee, no one shall be appointed to receive commandments and revelations in this Church excepting my servant Joseph Smith, Jun., for he receiveth them even as Moses.

3. And thou shalt be obedient unto the things which I shall give

*In the manuscript of the Prophet Joseph's History this conference is said to have been appointed for the "first day of September;" but in the *Far West Record*, a manuscript record kept by the clerks of the High Council in Missouri—and to which reference has before been made—are the minutes of the 9th of June conference (1830), which state that that conference adjourned to meet again on the 26th of September. The record also contains the minutes of the above conference bearing the date of September 26th. In addition to these reasons for changing the date in the text is the fact that immediately, or at least very soon after the close of the conference, a revelation was sought and obtained concerning the mission to the Lamanites, to which, even previous to the conference, Oliver Cowdery had been appointed (Doctrine and Covenants, xxviii: 8-10). The said revelation bears the date of "October, 1830." (Doctrine and Covenants, sec. xxxii), which would scarcely be the case if the conference had been held on the first, rather than near the close of September, as there is every reason to believe from the record that this revelation was received immediately after the conference closed. Moreover, the 26th of September, 1830, came on Sunday; whereas the first of September came on Wednesday, and as the conference lasted but three days, the brethren would scarcely arrange such a gathering without appointing it for such days as would include a Sunday.

† Doctrine and Covenants, sec. xxviii.

unto him, even as Aaron, to declare faithfully the commandments and the revelations, with power and authority unto the Church.

4. And if thou art led at any time by the comforter to speak or teach or at all times by the way of commandment unto the Church, thou mayest do it.

5. But thou shalt not write by way of commandment, but by wisdom;

6. And thou shalt not command him who is at thy head, and at the head of the church;

7. For I have given him the keys of the mysteries, and the revelations which are sealed, until I shall appoint unto them another in his stead.

8. And now, behold, I say unto you that you shall go unto the Lamanites and preach my gospel unto them; and inasmuch as they receive thy teachings, thou shalt cause my church to be established among them; and thou shalt have revelations, but write them not by way of commandment.

9. And now, behold, I say unto you that it is not revealed, and no man knoweth where the city of Zion shall be built, but it shall be given hereafter. Behold, I say unto you that it shall be on the borders by the Lamanites.

10. Thou shalt not leave this place until after the conference; and my servant Joseph shall be appointed to preside over the conference by the voice of it, and what he saith to thee thou shalt tell.

11. And again, thou shalt take thy brother, Hiram Page, between him and thee alone, and tell him that those things which he hath written from that stone are not of me, and that Satan deceiveth him;

12. For, behold, these things have not been appointed unto him, neither shall anything be appointed unto any of this church contrary to the church covenants.

13. For all things must be done in order, and by common consent in the church, by the prayer of faith.

14. And thou shalt assist to settle all these things, according to the covenants of the church, before thou shalt take thy journey among the Lamanites.

15. And it shall be given thee from the time thou shalt go, until the time thou shalt return, what thou shalt do.

16. And thou must open thy mouth at all times, declaring my gospel with the sound of rejoicing. Amen.

*Revelation, given in the presence of Six Elders, in Fayette, New York, September, 1830.**

1. Listen to the voice of Jesus Christ, your Redeemer, the Great I AM, whose arm of mercy hath atoned for your sins;

* Doctrine and Covenants, sec. xxix.

2. Who will gather his people even as a hen gathereth her chickens under her wings, even as many as will hearken to my voice and humble themselves before me, and call upon me in mighty prayer.

3. Behold, verily, verily, I say unto you, that at this time your sins are forgiven you, therefore ye receive these things; but remember to sin no more, lest perils shall come upon you.

4. Verily, I say unto you that ye are chosen out of the world to declare my gospel with the sound of rejoicing, as with the voice of a trump.

5. Lift up your hearts and be glad, for I am in your midst, and am your advocate with the Father; and it is his good will to give you the kingdom.

6. And, as it is written—Whatsoever ye shall ask in faith, being united in prayer according to my command, ye shall receive.

7. And ye are called to bring to pass the gathering of mine elect; for mine elect hear my voice and harden not their hearts;

8. Wherefore the decree hath gone forth from the Father that they shall be gathered in unto one place upon the face of this land, to prepare their hearts and be prepared in all things against the day when tribulation and desolation are sent forth upon the wicked.

9. For the hour is nigh and the day soon at hand when the earth is ripe; and all the proud and they that do wickedly shall be as stubble; and I will burn them up, saith the Lord of Hosts, that wickedness shall not be upon the earth;

10. For the hour is nigh, and that which was spoken by mine apostles must be fulfilled; for as they spoke, so shall it come to pass;

11. For I will reveal myself from heaven with power and great glory, with all the hosts thereof, and dwell in righteousness with men on earth a thousand years, and the wicked shall not stand.

12. And again, verily, verily, I say unto you, and it hath gone forth in a firm decree, by the will of the Father, that mine apostles, the Twelve which were with me in my ministry at Jerusalem, shall stand at my right hand at the day of my coming in a pillar of fire, being clothed with robes of righteousness, with crowns upon their heads, in glory even as I am, to judge the whole house of Israel, even as many as have loved me and kept my commandments, and none else.

13. For a trump shall sound both long and loud, even as upon Mount Sinai, and all the earth shall quake, and they shall come forth—yea, even the dead which died in me, to receive a crown of righteousness, and to be clothed upon, even as I am, to be with me, that we may be one.

14. But, behold, I say unto you that before this great day shall come the sun shall be darkened, and the moon shall be turned into blood, and the stars shall fall from heaven, and there shall be greater signs in heaven above, and in the earth beneath;

15. And there shall be weeping and wailing among the hosts of men;

16. And there shall be a great hailstorm sent forth to destroy the crops of the earth.

17. And it shall come to pass because of the wickedness of the world, that I will take vengeance upon the wicked, for they will not repent; for the cup of mine indignation is full; for behold, my blood shall not cleanse them if they hear me not.

18. Wherefore, I the Lord God will send forth flies upon the face of the earth, which shall take hold of the inhabitants thereof, and shall eat their flesh, and shall cause maggots to come in upon them;

19. And their tongues shall be staid that they shall not utter against me; and their flesh shall fall from off their bones, and their eyes from their sockets;

20. And it shall come to pass that the beasts of the forest and the fowls of the air shall devour them up.

21. And the great and abominable church, which is the whore of all the earth, shall be cast down by devouring fire, according as it is spoken by the mouth of Ezekiel the prophet, who spoke of these things, which have not come to pass but surely must, as I live, for abominations shall not reign.

22. And again, verily, verily, I say unto you that when the thousand years are ended, and men again begin to deny their God, then will I spare the earth but for a little season;

23. And the end shall come, and the heaven and the earth shall be consumed and pass away, and there shall be a new heaven and a new earth,

24. For all old things shall pass away, and all things shall become new, even the heaven and the earth, and all the fulness thereof, both men and beasts, the fowls of the air, and the fishes of the sea;

25. And not one hair, neither mote, shall be lost, for it is the workmanship of mine hand.

26. But, behold, verily I say unto you, before the earth shall pass away, Michael, mine archangel, shall sound his trump, and then shall all the dead awake, for their graves shall be opened, and they shall come forth—yea, even all.

27. And the righteous shall be gathered on my right hand unto eternal life; and the wicked on my left hand will I be ashamed to own before the Father;

28. Wherefore I will say unto them—Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

29. And now, behold, I say unto you, never at any time have I declared from mine own mouth that they should return, for where I am they cannot come, for they have no power.

30. But remember that all my judgments are not given unto men: and as the words have gone forth out of my mouth, even so shall they be fulfilled, that the first shall be last, and that the last shall be first in all things whatsoever I have created by the word of my power, which is the power of my spirit.

31. For by the power of my spirit created I them; yea, all things both spiritual and temporal—

32. Firstly spiritual, secondly temporal, which is the beginning of my work; and again, first temporal, and secondly spiritual, which is the last of my work—

33. Speaking unto you that you may naturally understand; but unto myself my works have no end, neither beginning; but it is given unto you that ye may understand, because ye have asked it of me and are agreed.

34. Wherefore, verily I say unto you that all things unto me are spiritual, and not at any time have I given unto you a law which was temporal; neither any man, nor the children of men; neither Adam, your father, whom I created.

35. Behold, I gave unto him that he should be an agent unto himself; and I gave unto him commandment, but no temporal commandment gave I unto him, for my commandments are spiritual; they are not natural nor temporal, neither carnal nor sensual.

36. And it came to pass that Adam, being tempted of the devil—for, behold, the devil was before Adam, for he rebelled against me, saying, Give me thine honor, which is my power; and also a third part of the hosts of heaven turned he away from me because of their agency;

37. And they were thrust down, and thus came the devil and his angels;

38. And, behold, there is a place prepared for them from the beginning, which place is hell.

39. And it must needs be that the devil should tempt the children of men, or they could not be agents unto themselves; for if they never should have bitter they could not know the sweet—

40. Wherefore, it came to pass that the devil tempted Adam, and he partook of the forbidden fruit and transgressed the commandment, wherein he became subject to the will of the devil, because he yielded unto temptation.

41. Wherefore, I, the Lord God, caused that he should be cast out from the Garden of Eden, from my presence, because of his transgression, wherein he became spiritually dead, which is the first death, even that same death which is the last death, which is spiritual, which shall be pronounced upon the wicked when I shall say: Depart, ye cursed.

42. But, behold, I say unto you that I, the Lord God, gave unto

Adam and unto his seed that they should not die as to the temporal death, until I, the Lord God, should send forth angels to declare unto them repentance and redemption, through faith on the name of mine Only Begotten Son.

43. And thus did I, the Lord God, appoint unto man the days of his probation—that by his natural death he might be raised in immortality unto eternal life, even as many as would believe;

44. And they that believe not unto eternal damnation; for they cannot be redeemed from their spiritual fall, because they repent not;

45. For they love darkness rather than light, and their deeds are evil, and they receive their wages of whom they list to obey.

46. But, behold, I say unto you, that little children are redeemed from the foundation of the world through mine Only Begotten:

47. Wherefore, they cannot sin, for power is not given unto Satan to tempt little children, until they begin to become accountable before me;

48. For it is given unto them even as I will, according to mine own pleasure, that great things may be required at the hand of their fathers.

49. And, again, I say unto you, that whoso having knowledge, have I not commanded to repent?

50. And he that hath no understanding, it remaineth in me to do according as it is written. And now I declare no more unto you at this time. Amen.

At length our conference assembled. The subject of the stone previously mentioned was discussed, and after considerable investigation, Brother Page, as well as the whole Church who were present, renounced the said stone, and all things connected therewith, much to our mutual satisfaction and happiness. We now partook of the Sacrament, confirmed and ordained many, and attended to a great variety of Church business on the first and the two following days of the conference, during which time we had much of the power of God manifested amongst us; the Holy Ghost came upon us, and filled us with joy unspeakable; and peace, and faith, and hope, and charity abounded in our midst.

The Conference of September 26th.

Before we separated we received the following:

*Revelation to David Whitmer, Peter Whitmer, Jun., and John Whitmer, given September, 1830.**

1. Behold, I say unto you, David, that you have feared man and have not relied on me for strength as you ought.

2. But your mind has been on the things of the earth more than on the things of me, your Maker, and the ministry whereunto you have been called; and you have not given heed unto my Spirit, and to those who were set over you, but have been persuaded by those whom I have not commanded.

3. Wherefore, you are left to inquire for yourself at my hand, and ponder upon the things which you have received.

4. And your home shall be at your father's house until I give unto you further commandments. And you shall attend to the ministry in the church, and before the world, and in the regions round about. Amen.

5. Behold, I say unto you, Peter, that you shall take your journey with your brother Oliver; for the time has come that it is expedient in me that you shall open your mouth to declare my gospel; therefore, fear not, but give heed unto the words and advice of your brother, which he shall give you.

6. And be you afflicted in all his afflictions, ever lifting up your heart unto me in prayer and faith, for his and your deliverance; for I have given unto him power to build up my church among the Lamanites;

7. And none have I appointed to be his counselor over him in the church concerning church matters, except it is his brother, Joseph Smith, Jun.

8. Wherefore, give heed unto these things and be diligent in keeping my commandments, and you shall be blessed unto eternal life. Amen.

9. Behold, I say unto you, my servant John, that thou shalt commence from this time forth to proclaim my gospel, as with the voice of a trump.

10. And your labor shall be at your brother Philip Burroughs', and in that region round about, yea, wherever you can be heard, until I command you to go from hence.

11. And your whole labor shall be in Zion, with all your soul, from henceforth; yea, you shall ever open your mouth in my cause, not fearing what man can do, for I am with you. Amen.

Revelation to Thomas B. Marsh, Given September, 1830,†

1. Thomas, my son, blessed are you because of your faith in my work.

2. Behold, you have had many afflictions because of your family;

* Doctrine and Covenants, sec. xxx.

† Doctrine and Covenants, sec. xxxi.

nevertheless, I will bless you and your family, yea, your little ones; and the day cometh that they will believe and know the truth and be one with you in my church.

3. Lift up your heart and rejoice, for the hour of your mission is come; and your tongue shall be loosed, and you shall declare glad tidings of great joy unto this generation.

4. You shall declare the things which have been revealed to my servant, Joseph Smith, Jun. You shall begin to preach from this time forth, yea, to reap in the field which is white already to be burned.

5. Therefore, thrust in your sickle with all your soul, and your sins are forgiven you, and you shall be laden with sheaves upon your back, for the laborer is worthy of his hire. Wherefore, your family shall live.

6. Behold, verily I say unto you, go from them only for a little time, and declare my word, and I will prepare a place for them.

7. Yea, I will open the hearts of the people, and they will receive you. And I will establish a church by your hand;

8. And you shall strengthen them and prepare them against the time when they shall be gathered.

9. Be patient in afflictions, revile not against those that revile. Govern your house in meekness, and be steadfast.

10. Behold, I say unto you that you shall be a physician unto the church, but not unto the world, for they will not receive you.

11. Go your way withersoever I will, and it shall be given you by the Comforter what you shall do and whither you shall go.

12. Pray always, lest you enter into temptation and lose your reward.

13. Be faithful unto the end, and lo, I am with you. These words are not of man nor of men, but of me, even Jesus Christ, your Redeemer, by the will of the Father. Amen.*

*Thomas Baldwin Marsh, to whom the foregoing revelation was given through the Prophet Joseph, was born in Massachusetts, November 1, 1799, and after his marriage to Elizabeth Godkin in 1820, he went into the grocery business in New York, afterwards engaging in a type foundry in Boston. Here he joined the Methodist church, but on comparing its principles with the Scripture, and failing to make them correspond, he withdrew from all sects, but expected and indeed predicted the rise of a new church which should have the truth in its purity. He was moved by the Spirit to make a journey west, during which he heard of the Book of Mormon. He met Martin Harris at the office where it was being printed, and secured proof sheets of the first sixteen pages. He later met Oliver Cowdery, and remained with him two days, receiving from him full information as to the coming forth of the Book of Mormon. Returning to his home near Boston, he kept up a correspondence with the Prophet and Oliver for about a year; and upon learning of the organization of the Church, he moved to Palmyra in September, 1830, and was baptized by David Whitmer, and a few days later was ordained an Elder by Oliver Cowdery.

During this conference, which continued three days, the utmost harmony prevailed, and all things were settled satisfactorily to all present, and a desire was manifested by all the Saints to go forward and labor with all their powers to spread the great and glorious principles of truth, which had been revealed by our Heavenly Father. A number were baptized during the conference, and the word of the Lord spread and prevailed.

At this time a great desire was manifested by several of the Elders respecting the remnants of the house of Joseph, the Lamanites, residing in the west—knowing* that the purposes of God were great respecting that people, and hoping that the time had come when the promises of the Almighty in regard to them were about to be accomplished, and that they would receive the Gospel, and enjoy its blessings. The desire being so great, it was agreed that we should inquire of the Lord respecting the propriety of sending some of the Elders† among them, which we accordingly did, and received the following:

Revelation to Parley P. Pratt and Ziba Peterson, given October, 1830‡

1. And now concerning my servant Parley P. Pratt,§ behold, I say

*Of course this knowledge arose from what the brethren had learned from the Book of Mormon of the promises of God to the Lamanites.

†The consideration of the "propriety" of sending Elders among the Lamanites here referred to was doubtless restricted to the propriety of increasing the number of Elders to go among them; for before the conference convened the propriety of sending Elders to the Lamanites had been settled by the word of the Lord. In a revelation received before the conference of September 26th, Oliver Cowdery was appointed to go on a mission to the Lamanites, though instructed not to leave Fayette until after the conference. (See p. 111; also Doctrine and Covenants, sec. xxviii: 8-10.) And before the conference adjourned another revelation was received in which Peter Whitmer, Jun., was appointed to accompany Oliver Cowdery on his mission. (See p. 116; and Doctrine and Covenants, sec. xxx: 5-6. Hence these inquiries after the conference concerning the "propriety" of sending Elders among the Lamanites, I repeat, must have had reference merely to the propriety of increasing the number that should go. It will be observed also that the revelation which follows in the text merely appoints Parley P. Pratt and Ziba Peterson to accompany Elders Cowdery and Whitmer.

‡Doctrine and Covenants, sec. xxxii.

§Parley Parker Pratt was born on the 12th day of April, 1807, in Burlington,

unto him that as I live I will that he shall declare my gospel and learn of me, and be meek and lowly at heart.

2. And that which I have appointed unto him is that he shall go with my servants Oliver Cowdery and Peter Whitmer, Jun., into the wilderness among the Lamanites.

3. And Ziba Peterson also shall go with them; and I myself will go with them and be in their midst; and I am their advocate with the Father, and nothing shall prevail against them.

Otsego county, state of New York. He was the third son of Jared and Charity Pratt. Jared was the son of Obediah and Jemima Pratt; Obediah was the son of Christopher and Sarah Pratt; Christopher was the son of William and Hannah Pratt; William was the son of Joseph Pratt; Joseph was the son of Lieutenant William and Elizabeth Pratt, who were found among the first settlers of Hartford, Connecticut, in the year 1639.

This William Pratt was a member of the legislature for some twenty-five or thirty sessions; and the general court gave him one hundred acres of land in Saybrook, Connecticut, for services performed as lieutenant in the Pequot war; he was one of the judges of the first court in New London county. Parley P. Pratt is a lineal descendant, of the seventh generation, from that distinguished pilgrim and humble pioneer to the new world.

Parley P. Pratt was reared to hard work on a farm, and though his opportunities for acquiring an education were extremely limited, he was brought up in the strictest school of morals. Even in early youth he gave evidence of a profoundly religious nature, and while yet in his teens became identified with the Baptist church. In 1826 he left New York state and settled some thirty miles west of the town of Cleveland, in the state of Ohio, and laid the foundation of a wilderness home. The next year, 1827, he returned to Canaan, Columbia county, New York,—the county where much of his boyhood was spent, the home, too, of his parents—and there married Thankful Halsey, on the 9th of September, 1827. The same month the newly married couple returned to the wilderness home west of Cleveland. About eighteen months later Sidney Rigdon, who was connected with Alexander Campbell, Walter Scott and others in that aggressive reform movement among the Christian sects, which resulted in the founding of the sect of the "Disciples" or "Campbellites," came into Mr. Pratt's neighborhood preaching the doctrines of faith, repentance and baptism. As his doctrine more nearly conformed to the scriptures than any other Mr. Pratt had heard, he accepted Sydney Rigdon's teachings, joined the "Disciples," and became a minister in that church. He determined to take up the ministry as his life's labor, sold his possessions and started first of all to call upon his relatives in New York. En route, however, he was moved upon by the spirit to stop off at Newark, in New York, while his wife continued her journey to her father's home. At Newark, Mr. Pratt first heard of and saw the Book of Mormon, and, without delay, hastened to Palmyra to investigate the story of its coming forth. At the home of the Smiths, near Manchester, he met with Hyrum, brother of the Prophet, and from him learned the particulars of the work. In company with Hyrum Smith he went to Fayette, where he met with Oliver Cowdery; and about the first of September he was baptized by him in Seneca Lake, and straightway was ordained an Elder of the Church. After these events he continued his journey to the home of his kindred in Columbia county, New York, where he baptized his brother Orson, then a youth of nineteen years. He returned to Fayette in time to attend the conference, where he met the Prophet Joseph, and received the appointment to the Lamanite mission as related in the text.

4. And they shall give heed to that which is written, and pretend to no other revelation, and they shall pray always that I may unfold the same to their understanding.

5. And they shall give heed unto these words and trifle not, and I will bless them. Amen.

Immediately on receiving this revelation, preparations were made for the journey of the brethren therein designated, to the borders of the Lamanites, and a copy of the revelation was given them. They bade adieu to their brethren and friends, and commenced their journey, preaching by the way, and leaving a sealing testimony behind them, lifting up their voice like a trump in the different villages through which they passed.* They continued their journey until they came to Kirtland, Ohio, where they tarried some time, there being quite a number in that place and vicinity who believed their testimony, and came forward and obeyed the Gospel. Among the number was Mr. Sidney Rigdon,† and a large portion of the church over which he presided.

Departure of
the Lamanite
Mission.

Arrival at
Kirtland.

*After traveling for some days the Lamanite mission called at some Indian encampments near the city of Buffalo, where they spent part of a day instructing them in the knowledge of their forefathers. These Indians were of the Catteraugus tribe, and kindly received the brethren, who left with certain of their number who could read English, two copies of the Book of Mormon, and then continued their journey westward. (*Autobiography of Parley P. Pratt*, pp. 49, 61.)

†Sidney Rigdon was born in Saint Clair township, Allegheny county, state of Pennsylvania, on the 19th of February, A. D. 1793, and was the youngest son of William and Nancy Rigdon. William Rigdon, his father, a native of Hartford county, state of Maryland, was born A. D. 1743, and died May 26th, A. D. 1810. William Rigdon was the son of Thomas Baker and Ann Lucy Rigdon. Thomas Baker Rigdon was a native of the state of Maryland, and was the son of Thomas Baker Rigdon, who came from Great Britain. Ann Lucy Rigdon, grandmother of Sidney Rigdon, was a native of Ireland, and emigrated to the city of Boston, Massachusetts, and was there married to Thomas Baker Rigdon. Nancy Rigdon's mother was a native of Freehold, Monmouth county, New Jersey; she was born March 16th, 1759, and died October 3rd, 1839, and was the eldest daughter of Byrant Gallacher, who was a native of Ireland. Elizabeth Gallacher, mother to the aforesaid Nancy Rigdon, was the second wife of the said Byrant Gallacher, and her maiden name was Reed. She was a native of Monmouth county, New Jersey. Her parents were natives of Scotland.

The early days of Sidney Rigdon's life were uneventful. His youth and the early years of his manhood were spent at his father's farm in St. Clair township, Allegheny county, Pennsylvania. When Sidney was seventeen years old his father died,

Previous to this, Elder Parley P. Pratt had been a preacher in the same church with Mr. Rigdon, and resided in the town of Amherst, Loraine county, in Ohio, and had been sent into the state of New York on a mission, where he be-

Previous Relations of Pratt and Rigdon.

but he continued on the same farm with his mother until he was twenty-six. In his twenty-fifth year he joined the "Regular Baptist" society or church. The pastor in charge was the Rev. David Phillips, a clergyman from Wales. In March, 1819, Mr. Rigdon left the farm and made his home with the Rev. Andrew Clark, of Pittsburg, also a Baptist minister. While residing with Mr. Clark he took out a license and began from that time his career as a minister. In May, 1819, he removed from from Pennsylvania to Trumbull county, Ohio. In July of the same year he made his home with Adamson Bentley, a minister of the same faith. While residing at Bentley's he met Phebe Brook, to whom he was married on the 12th day of June, 1820. She was a native of the state of New Jersey, Bridgetown, Cumberland county, but had previously removed to Trumbull county, Ohio.

Sidney Rigdon continued to preach throughout Trumbull county until November, 1821. Passing through Pittsburg about that time, for the purpose of visiting his relatives at the old homestead in St. Clair township, Allegheny county, Pennsylvania, he was invited to preach to the Baptist society of Pittsburg, which he did the following and several succeeding Sundays. As the congregation had no regular pastor they invited him to take charge and become their regular minister; a "call" which he accepted and removed from Warren in Trumbull county, Ohio, to Pittsburg, in February, 1822. Meantime misgivings arose in his mind with reference to some of the doctrines of the church with which he was connected, especially with reference to the fate of unbaptized infants. Finally, after serving his congregation about two years and six months, he gave up his charge in August, 1824, and retired from the ministry. After taking this step he joined his wife's brother, Richard Brook, in the tanning business. Together they started a small tannery in which Mr. Rigdon worked as a journeyman for some two years. Meantime he had formed the acquaintance of Mr. Alexander Campbell, generally regarded as the founder of the sect of the "Disciples," or "Campbellites," and Mr. Walter Scott, a Scotchman by birth, but at this time a resident of Pittsburg and a dissenter from a Scandinavian church with which he had formerly been associated. These three gentlemen often met and discussed the subject of religion, the necessity for a universal reformation among the churches, the abandonment of their creeds, etc. The consultations they held led ultimately to the establishment of the church or sect of the "Disciples."

Mr. Rigdon left Pittsburg in 1826, and went to Bainbridge, Geauga county, Ohio, where the people urged him to speak to them. He did so, following in his teachings that line of doctrine which in his consultation with Messrs. Campbell and Scott they had considered were essential to Christian spiritual life, viz., faith in God, repentance of sins, baptism by immersion in water for the remission of sins, and holiness of life—a godly walk and conversation. Mr. Rigdon continued to labor in Bainbridge for about one year, when the people of Mentor, in the same county, but some thirty miles distant from Bainbridge, invited him to reside among them and preach. This he consented to do, and notwithstanding he at first met with some opposition, he prevailed against it and extended his labors into surrounding townships and counties until he had in a number of places a large following. Such were his circumstances and such his labor when the message of "Mormonism" found him—when Parley P. Pratt presented him with the Book of Mormon and its attendant message.

came acquainted with the circumstances of the coming forth of the Book of Mormon, and was introduced to Joseph Smith, Jun., and other members of the Church. The belief that there were many in the church with which he had formerly been united, who were honest seekers after truth, induced Elder Pratt; while on his journey to the west, to call upon his friends, and make known the great things which the Lord had brought to pass.

The first house at which they called in the vicinity of Kirtland, was Mr. Rigdon's, and after the usual salutations, they presented him with the Book of Mormon, stating that it was a revelation from God. This being the first time he had ever heard of, or seen, the Book of Mormon,* he felt

Presentation
of the Book of
Mormon to
Sidney Rigdon.

*The circumstance of Oliver Cowdery, Parley P. Pratt and their associates presenting Sidney Rigdon with the Book of Mormon is thus related in the *Life of Sidney Rigdon*, by his son, John W. Rigdon (Ms. p. 18): "In the fall of 1830. Parley P. Pratt, Ziba Peterson, Oliver Cowdery, and Peter Whitmer called at the home of Sidney Rigdon, in the town of Mentor, Ohio, and Parley P. Pratt presented to him a bound volume of the Book of Mormon in the presence of his wife and his oldest child, Athalia Rigdon, now Athalia Robinson, who was then a girl ten years old, and now (1900) living in the town of Friendship, Allegheny county, state of New York; and who remembers the transaction as well as any incident of her life. Parley P. Pratt, at the time he handed the book to Sidney Rigdon, said it was a "Revelation from God."

Again referring to this circumstance near the close of the sketch of his father's life, John W. Rigdon relates how, in the fall of 1863, he visited the territory of Utah, where he spent the winter among the "Mormon" people. He was not favorably impressed with their religious life, and came to the conclusion that the Book of Mormon itself was a fraud. He determined in his own heart that if ever he returned home and found his father, Sidney Rigdon, alive, he would try and find out what he knew of the origin of the Book of Mormon. "Although," he adds, "he had never told but one story about it, and that was that Parley P. Pratt and Oliver Cowdery presented him with a bound volume of that book in the year 1830, while he (Sidney Rigdon) was preaching Campbellism at Mentor, Ohio." What John W. Rigdon claims to have seen in Utah, however, together with the fact that Sidney Rigdon had been charged with writing the Book of Mormon, made him suspicious; "and," he remarks, "I concluded I would make an investigation for my own satisfaction and find out if I could if he had all these years been deceiving his family and the world, by telling that which was not true, and I was in earnest about it. If Sidney Rigdon, my father, had thrown his life away by telling a falsehood and bringing sorrow and disgrace upon his family, I wanted to know it and was determined to find out the facts, no matter what the consequences might be. I reached home in the fall of 1865, found my father in good health and [he] was very much pleased to see me. As he had not heard anything from me for some time, he was afraid that I had been killed by the Indians. Shortly after I had arrived home,

very much surprised at the assertion, and replied that he had the Bible which he believed was a revelation from God, and with which he pretended to have some acquaintance; but with respect of the book they had

I went to my father's room; he was there and alone, now was the time for me to commence my inquiries in regard to the origin of the Book of Mormon, and as to the truth of the 'Mormon' religion. I told him what I had seen at Salt Lake City, and I said to him that what I had seen at Salt Lake had not impressed me very favorably toward the 'Mormon' Church, and as to the origin of the Book of Mormon I had some doubts. You have been charged with writing that book and giving it to Joseph Smith to introduce to the world. You have always told me one story; that you never saw the book until it was presented to you by Parley P. Pratt and Oliver Cowdery; and all you ever knew of the origin of that book was what they told you and what Joseph Smith and the witnesses who claimed to have seen the plates had told you. Is this true? If so, all right; if it is not, you owe it to me and your family to tell it. You are an old man and you will soon pass away, and I wish to know if Joseph Smith, in your intimacy with him for fourteen years, has not said something to you that led you to believe he obtained that book in some other way than what he had told you. Give me all you know about it, that I may know the truth. My father, after I had finished saying what I have repeated above, looked at me a moment, raised his hand above his head and slowly said, with tears glistening in his eyes: 'My son, I can swear before high heaven that what I have told you about the origin of that book is true. Your mother and sister, Mrs. Athalia Robinson, were present when that book was handed to me in Mentor, Ohio, and all I ever knew about the origin of that book was what Parley P. Pratt, Oliver Cowdery, Joseph Smith and the witnesses who claimed they saw the plates have told me, and in all my intimacy with Joseph Smith he never told me but the one story, and that was that he found it engraved upon gold plates in a hill near Palmyra, New York, and that an angel had appeared to him and directed him where to find it; and I have never, to you or to anyone else, told but the one story, and that I now repeat to you.' I believed him, and now believe he told me the truth. He also said to me after that that 'Mormonism' was true; that Joseph Smith was a Prophet, and this world would find it out some day. After my father's death, my mother, who survived him several years, was in the enjoyment of good health up to the time of her last sickness, she being eighty-six years old. A short time before her death I had a conversation with her about the origin of the Book of Mormon, and wanted to know what she remembered about its being presented to my father. She said to me in that conversation that what my father had told me about the book being presented to him was true, for she was present at the time and knew that was the first time he ever saw it, and that the stories told about my father writing the Book of Mormon were not true. This she said to me in her old age and when the shadows of the grave were gathering around her and I believe her." (*Life of Sidney Rigdon*, by his son, John W. Rigdon, Ms. pp. 188-195).

Our author also mentions in his sketch of his father's life, an affidavit given to him by his sister, Athalia Robinson, to the same effect as the statement of Sidney Rigdon and his wife, relative to the coming of Pratt and Cowdery to their home in Mentor, and presenting to her father a bound copy of the Book of Mormon. Athalia was ten years old at the time, and distinctly remembered throughout her life the circumstance. (*Ibid.* Ms. pp. 195-6).

presented him, he must say that he had considerable doubt. Upon this, they expressed a desire to investigate the subject, and argue the matter. But he replied, "No, young gentleman, you must not argue with me on the subject; but I will read your book, and see what claims it has upon my faith, and will endeavor to ascertain whether it be a revelation from God or not."

After some further conversation they expressed a desire to lay the subject before the people, and requested the privilege of preaching in Mr. Rigdon's chapel, to which he readily consented. The appointment was accordingly published, and a large and respectable congregation assembled. Oliver Cowdery and Parley P. Pratt severally addressed the meeting. At the conclusion, Mr. Rigdon arose, and stated to the congregation that the information they had that evening received was of an extraordinary character, and certainly demanded their most serious consideration; and as the Apostle advised his brethren to "prove all things, and hold fast that which is good," so he would exhort his brethren to do likewise, and give the matter a careful investigation, and not turn against it without being fully convinced of its being an imposition, lest they should, possibly, resist the truth.

A few miles from Mr. Rigdon's home in Mentor, at the town of Kirtland, lived a number of the members of his church. They lived together and had all things common—from which circumstance has risen the idea that this was the case with the Church of Jesus Christ. To that place the Elders immediately repaired, and proclaimed the Gospel unto them, with considerable success; for their testimony was received by many of the people, and seventeen came forward in obedience to the Gospel.

While thus engaged, they visited Mr. Rigdon occasionally, and found him very earnestly reading the Book of Mormon,—praying to the Lord for direction, and meditating on the things he heard and read; and

Public Ministry at Mentor.

The Work Opened at Kirtland.

after a fortnight from the time the book was put into his hands, he was fully convinced of the truth of the work, by a revelation from Jesus Christ, which was made known to him in a remarkable manner, so that he could exclaim,

The Conversion of Sidney Rigdon.

“Flesh and blood hath not revealed it unto me, but my Father which is in heaven.” Accordingly he and his wife were both baptized into the Church of Jesus Christ; and, together with those who had been previously admitted to baptism, made a little branch of the Church, in this section of Ohio, of about twenty members.

This much accomplished, the brethren bound for the borders of the Lamanites, bade an affectionate farewell to the Saints in Kirtland and vicinity; and, after adding one of their new converts to their number—Dr. Frederick G. Williams*—they went on their way rejoicing.

*Frederick Granger Williams was born in Suffield, Hartford county, Connecticut, October 28th, 1787. He was therefore a man of forty-three years of age when the Gospel was brought to him at Kirtland by Oliver Cowdery and associates. He was a man of considerable influence in the community where he resided. He owned a farm near Kirtland, but at the time the Gospel found him he was practicing medicine, and was widely known as Dr. Williams. He abandoned the practice of his profession, however, for the work of the ministry, and accompanied the Lamanite mission to Missouri.

CHAPTER XII.

LOST BOOKS OF ANCIENT SCRIPTURE—COMMANDMENT
TO THE CHURCH IN NEW YORK TO MOVE TO OHIO.

THE LORD, who is ever ready to instruct such as dili-
gently seek in faith, gave the following rev-
elation at Fayette, New York:

Readiness of
the Lord to
Impart Knowl-
edge.

*Revelation to Ezra Thayre and Northrop Sweet, given October, 1830.**

1. Behold, I say unto you, my servants Ezra and Northrop, open ye your ears and hearken to the voice of the Lord your God, whose word is quick and powerful, sharper than a two-edged sword, to the dividing asunder of the joints and marrow, soul and spirit; and is a discernor of the thoughts and intents of the heart.

2. For verily, verily, I say unto you that ye are called to lift up your voices as with the sound of a trumpet, to declare my gospel unto a crooked and perverse generation.

3. For behold, the field is white already to harvest; and it is the eleventh hour, and the last time that I shall call laborers into my vineyard.

4. And my vineyard has become corrupted every whit; and there is none which doeth good save it be a few; and they err in many instances because of priestcrafts, all having corrupt minds.

5. And verily, verily, I say unto you, that this Church have I established and called forth out of the wilderness.

6. And even so will I gather mine elect from the four quarters of the earth, even as many as will believe in me, and hearken unto my voice.

7. Yea, verily, verily, I say unto you, that the field is white already to harvest; wherefore, thrust in your sickles, and reap with all your might, mind, and strength.

8. Open your mouths and they shall be filled, and you shall become even as Nephi of old, who journeyed from Jerusalem in the wilderness.

*Doctrine and Covenants, sec. xxxiii.

9. Yea, open your mouths and spare not, and you shall be laden with sheaves upon your backs, for lo, I am with you.

10. Yea, open your mouths and they shall be filled, saying: Repent, repent, and prepare ye the way of the Lord, and make his paths straight; for the kingdom of heaven is at hand;

11. Yea, repent and be baptized, every one of you, for a remission of your sins; yea, be baptized even by water, and then cometh the baptism of fire and of the Holy Ghost.

12. Behold, verily, verily, I say unto you, this is my gospel, and remember that they shall have faith in me, or they can in no wise be saved;

13. And upon this rock I will build my church; yea, upon this rock ye are built, and if ye continue, the gates of hell shall not prevail against you.

14. And ye shall remember the church articles and covenants to keep them.

15. And whoso having faith you shall confirm in my church, by the laying on of the hands, and I will bestow the gift of the Holy Ghost upon them.

16. And the Book of Mormon and the Holy Scriptures are given of me for your instruction; and the power of my Spirit quickeneth all things.

17. Wherefore, be faithful, praying always, having your lamps trimmed and burning, and oil with you, that you may be ready at the coming of the Bridegroom—

18. For behold, verily, verily, I say unto you, that I come quickly. Even so. Amen.

In the fore part of November, Orson Pratt,* a young man nineteen years of age, who had been baptized at the first preaching of his brother, Parley P. Pratt, September 19th (his birthday), about six weeks previous, in Canaan, New York,

Orson Pratt
Seeks to Know
the Will of the
Lord.

*Orson Pratt was born September 19, 1811, in Hartford, Washington county, New York. His ancestors are enumerated in the biographical note of his brother, Parley P. Pratt, pp. 118, 119. The humble circumstances of his parents compelled him to seek employment where he could obtain it in various places, mainly at farming, during which time, however, he managed to get some schooling, paying especial attention to arithmetic, and gaining an acquaintance also with bookkeeping, grammar, geography and surveying. The early lessons of morality and religion taught at his father's home made deep impressions on his youthful mind, and led him in the autumn of 1829, particularly to seek the Lord. For this purpose he retired frequently to the lonely fields or the woods for prayer. This continued till September, 1830, when his brother Parley P. Pratt, an Elder of the Church of Jesus Christ of Latter-day Saints, came into the neighborhood where he resided, and as related in the text was converted at the first preaching of his brother Parley P. Pratt.

came to inquire of the Lord what his duty was, and received the following answer:

*A Revelation to Orson Pratt, given November, 1830.**

1. My son Orson, hearken and hear and behold what I, the Lord God, shall say unto you, even Jesus Christ your Redeemer;
2. The light and the life of the world, a light which shineth in darkness and the darkness comprehendeth it not;
3. Who so loved the world that he gave his own life, that as many as would believe might become the sons of God. Wherefore you are my son;
4. And blessed are you because you have believed;
5. And more blessed are you because you are called of me to preach my gospel—
6. To lift up your voice as with the sound of a trumpet, both long and loud, and cry repentance unto a crooked and perverse generation, preparing the way of the Lord for his second coming.
7. For behold, verily, verily, I say unto you, the time is soon at hand that I shall come in a cloud with power and great glory,
8. And it shall be a great day at the time of my coming, for all nations shall tremble.
9. But before that great day shall come, the sun shall be darkened, and the moon be turned into blood; and the stars shall refuse their shining, and some shall fall, and great destruction await the wicked.
10. Wherefore, lift up your voice and spare not, for the Lord God hath spoken; therefore prophesy, and it shall be given by the power of the Holy Ghost.
11. And if you are faithful, behold, I am with you until I come—
12. And verily, verily, I say unto you, I come quickly. I am your Lord and your Redeemer. Even so. Amen.

In December Sidney Rigdon came to inquire of the Lord, and with him came Edward Partridge;† the latter was a pattern of piety, and one of the Lord's great men. Shortly after the arrival of these two brethren, thus spake the Lord:

Sidney Rigdon and Edward Partridge Visit the Prophet.

*Doctrine and Covenants, section xxxiv.

†Edward Partridge was born in Pittsfield, Berkshire county, Massachusetts, on the 27th of August, 1793, of William and Jemima Partridge. His father's ancestor emigrated from Berwick, Scotland, during the seventeenth century, and settled at Hadley, Massachusetts, on Connecticut river. Nothing worthy of note transpired

*Revelation to Joseph Smith, Jun., and Sidney Rigdon, given at Fayette, New York, December, 1830.**

1. Listen to the voice of the Lord your God, even Alpha and Omega, the beginning and the end, whose course is one eternal round, the same today as yesterday, and forever.

2. I am Jesus Christ, the Son of God, who was crucified for the sins of the world, even as many as will believe on my name, that they may become the sons of God, even one in me as I am one in the Father, as the Father is one in me, that we may be one.

3. Behold, verily, verily, I say unto my servant Sidney, I have looked upon thee and thy works. I have heard thy prayers, and prepared thee for a greater work.

4. Thou art blessed, for thou shalt do great things. Behold thou wast sent forth, even as John, to prepare the way before me, and before Elijah which should come and thou knewest it not.

5. Thou didst baptize by water unto repentance, but they received not the Holy Ghost;

6. But now I give unto thee a commandment, that thou shalt baptize by water, and they shall receive the Holy Ghost by the laying on of the hands, even as the apostles of old.

7. And it shall come to pass that there shall be a great work in the land, even among the Gentiles, for their folly and their abominations shall be made manifest in the eyes of all people.

8. For I am God, and mine arm is not shortened; and I will show miracles, signs, and wonders, unto all those who believe on my name.

in his youth, with this exception, that he remembered, (though the precise time he could not recollect) that the Spirit of the Lord strove with him a number of times, insomuch that his heart was made tender, and he went and wept; and sometimes he went silently and poured the effusions of his soul to God in prayer.

At the age of sixteen he went to learn the hatter's trade, and continued as an apprentice for about four years. At the age of twenty he had become disgusted with the religious world. He saw no beauty, comeliness, or loveliness in the character of God as represented by the teaching of the various religious sects. He however heard a Universal Restorationer preach upon the love of God: this sermon gave him exalted opinions of God, and he concluded that Universal Restoration was right according to the Bible. He continued in this belief till 1828, when he and his wife were baptized into the "Campbellite" church by Sidney Rigdon, in Mentor, though they resided in Painesville, Ohio. He continued a member of this church, though doubting at times its being the true one, until Elders Parley P. Pratt, Oliver Cowdery, Peter Whitmer, Jun., and Ziba Peterson came with the Book of Mormon, when he began to investigate the subject of religion anew. As stated in the text he accompanied Sidney Rigdon to Fayette, New York, where, on the 11th of December, he was baptized by the Prophet Joseph Smith in the Seneca river.

*Doctrine and Covenants, sec. xxxv.

9. And whoso shall ask it in my name in faith, they shall cast out devils; they shall heal the sick; they shall cause the blind to receive their sight, and the deaf to hear, and the dumb to speak, and the lame to walk.

10. And the time speedily cometh that great things are to be shown forth unto the children of men;

11. But without faith shall not anything be shown forth except desolations upon Babylon, the same which has made all nations drink of the wine of the wrath of her fornication.

12. And there are none that doeth good except those who are ready to receive the fulness of my gospel which I have sent forth unto this generation.

13. Wherefore, I call upon the weak things of the world, those who are unlearned and despised, to thresh the nations by the power of my Spirit;

14. And their arm shall be my arm, and I will be their shield and their buckler; and I will gird up their loins, and they shall fight manfully for me; and their enemies shall be under their feet; and I will let fall the sword in their behalf, and by the fire of mine indignation will I preserve them.

15. And the poor and the meek shall have the gospel preached unto them, and they shall be looking forth for the time of my coming, for it is nigh at hand—

16. And they shall learn the parable of the fig-tree, for even now already summer is nigh,

17. And I have sent forth the fulness of my gospel by the hand of my servant Joseph; and in weakness have I blessed him;

18. And I have given unto him the keys of the mystery of those things which have been sealed, even things which were from the foundation of the world, and the things which shall come from this time until the time of my coming, if he abide in me, and if not, another will I plant in his stead.

19. Wherefore, watch over him that his faith fail not, and it shall be given by the Comforter, the Holy Ghost, that knoweth all things.

20. And a commandment I give unto thee—that thou shalt write for him; and the scriptures shall be given, even as they are in mine own bosom, to the salvation of mine own elect;

21. For they will hear my voice, and shall see me, and shall not be asleep, and shall abide the day of my coming; for they shall be purified, even as I am pure.

22. And now I say unto you, tarry with him, and he shall journey with you; forsake him not, and surely these things shall be fulfilled.

23. And inasmuch as ye do not write, behold, it shall be given unto

him to prophesy; and thou shalt preach my gospel, and call on the holy prophets to prove his words, as they shall be given him.

24. Keep all the commandments and covenants by which ye are bound; and I will cause the heavens to shake for your good, and Satan shall tremble and Zion shall rejoice upon the hills and flourish;

25. And Israel shall be saved in mine own due time; and by the keys which I have given shall they be led, and no more be confounded at all.

26. Lift up your hearts and be glad, your redemption draweth nigh.

27. Fear not, little flock, the kingdom is yours until I come. Behold, I come quickly. Even so. Amen.

✓ And the voice of the Lord to Edward Partridge was:

*A Revelation to Edward Partridge, given December, 1830.**

1. Thus saith the Lord God, the Mighty One of Israel: Behold, I say unto you, my servant Edward, that you are blessed, and your sins are forgiven you, and you are called to preach my gospel as with the voice of a trumpet;

2. And I will lay my hand upon you by the hand of my servant Sidney Rigdon, and you shall receive my Spirit, the Holy Ghost, even the Comforter, which shall teach you the peaceable things of the kingdom;

3. And you shall declare it with a loud voice, saying: Hosanna, blessed be the name of the most high God.

4. And now this calling and commandment give I unto you concerning all men—

5. That as many as shall come before my servants Sidney Rigdon and Joseph Smith, Jun., embracing this calling and commandment, shall be ordained and sent forth to preach the everlasting gospel among the nations—

6. Crying repentance, saying: Save yourselves from this untoward generation, and come forth out of the fire, hating even the garments spotted with the flesh.

7. And this commandment shall be given unto the elders of my church, that every man which will embrace it with singleness of heart may be ordained and sent forth, even as I have spoken.

8. I am Jesus Christ, the Son of God; wherefore, gird up your loins and I will suddenly come to my temple. Even so. Amen.

It may be well to observe here, that the Lord greatly encouraged and strengthened the faith of His little flock, which had embraced the fulness of the everlast-

*Doctrine and Covenants, sec. xxxvi.

ing Gospel, as revealed to them in the Book of Mormon, by giving some more extended information upon the Scriptures, a translation of which had already commenced. Much conjecture and conversation frequently occurred among the Saints, concerning the books mentioned, and referred to, in various places in the Old and New Testaments, which were now nowhere to be found.* The common remark was, "They are *lost books*;" but it seems the Apostolic Church had some of these writings, as Jude mentions or quotes the Prophecy of Enoch, the seventh from Adam. To the joy of the little flock, which in

Of the Lost
Books of
Scripture.

*The most prominent of the "lost books" of the Old Testament are mentioned in the following passages: I Chronicles, xxix: 29; II Chronicles ix: 29; II Chronicles, xii: 15; I Samuel, x: 25; I Kings, iv: 32, 33. The following is the list of "lost books" mentioned in the New Testament:

Scripture of Abraham's Time: "And the scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham." (Galatians, iii: 8.) The Christian world says, "Moses was God's first pen," but it appears from the above quotation that some one wrote scriptures even before Abraham's day, and he read them, learned the Gospel from them and also learned that God would justify the heathen through faith.

Prophecy of Enoch: Speaking of characters who are like "raging waves of the sea, foaming out their own shame," Jude says: "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all," etc. (Jude, 14, 15.) From this it appears that Enoch had a revelation concerning the glorious coming of the Son of God to judgment. May not the prophecy of Enoch have been among the scriptures with which Abraham was acquainted?

Another Epistle of Jude: "When I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the Saints." (Jude 3.) We have but one epistle of Jude. Would not the epistle on the "common salvation" be as important as the one the only one we now have from Jude's pen?

Another Epistle to the Ephesians: In Ephesians, iii and 3rd, Paul alludes to another epistle which he had written to that people, but of which the world has no knowledge except from this reference which is made by its author. This epistle contained a revelation from God.

An Epistle to the Laodiceans: "When the epistle [Colossians] is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea." (Colossians, iv: 16.) The epistles to the Laodiceans is among the lost scripture.

Another Epistle to the Corinthians: In the "first letter to the Corinthians" is this statement: "I wrote you in an epistle not to company with fornicators" (I Corinthians, v: 9). From this it would appear that our so-called first epistle to the Corinthians is really not the first, since Paul in it speaks of a former letter he had written to the Corinthians, and which was doubtless as good scripture as the two which have been preserved.

all, from Colesville to Canandaigua, New York, numbered about seventy members, did the Lord reveal the following doings of olden times, from the prophecy of Enoch:*

*Extracts from the Prophecy of Enoch.**

1. And it came to pass that Enoch continued his speech, saying: Behold, our father Adam taught these things, and many have believed and become the sons of God, and many have believed not, and have perished in their sins, and are looking forth with fear, in torment, for the fiery indignation of the wrath of God to be poured out upon them.

2. And from that time forth Enoch began to prophesy, saying unto the people, That: As I was journeying, and stood upon the place Mahujah, and cried unto the Lord, there came a voice out of heaven, saying—Turn ye, and get ye upon the Mount Simeon.

3. And it came to pass that I turned and went up on the mount; and as I stood upon the mount, I beheld the heavens open, and I was clothed upon with glory;

4. And I saw the Lord; and he stood before my face, and he talked with me, even as a man talketh one with another, face to face; and he said unto me: Look, and I will show unto thee the world for the space of many generations.

5. And it came to pass that I beheld in the valley of Shum, and lo, a great people which dwelt in tents, which were the people of Shum.

6. And again the Lord said unto me: Look; and I looked towards the north, and I beheld the people of Canaan, which dwelt in tents.

7. And the Lord said unto me; prophesy; and I prophesied, saying: Behold the people of Canaan, which are numerous, shall go forth in battle array against the people of Shum, and shall slay them that they shall utterly be destroyed; and the people of Canaan shall divide themselves in the land, and the land shall be barren and unfruitful, and none other people shall dwell there but the people of Canaan;

8. For behold, the Lord shall curse the land with much heat, and the barrenness thereof shall go forth forever; and there was a blackness came upon all the children of Canaan, that they were despised among all people.

9. And it came to pass that the Lord said unto me: Look; and I

*This prophecy of Enoch is contained in the "Writings of Moses," which about this time were revealed to the Prophet, and are now published in the "Pearl of Great Price." It will be understood, then, by the reader, that the "Prophecy of Enoch" itself is found in the "Writings of Moses," and that in the text above we have but a few extracts of the most prominent parts of "Enoch's Prophecy." For the complete prophecy the reader is referred to the "Pearl of Great Price." (Chapter vii.)

looked, and I beheld the land of Sharon, and the land of Enoch, and the land of Omner, and the land of Heni, and the land of Shem, and the land of Haner, and the land of Hanannah, and all the inhabitants thereof;

10. And the Lord said unto me: Go to this people, and say unto them—Repent, lest I come out and smite them with a curse, and they die.

11. And he gave unto me a commandment that I should baptize in the name of the Father, and of the Son, which is full of grace and truth, and of the Holy Ghost, which beareth record of the Father and the Son.

12. And it came to pass that Enoch continued to call upon all the people, save it were the people of Canaan, to repent;

13. And so great was the faith of Enoch, that he led the people of God, and their enemies came to battle against them; and he spake the word of the Lord, and the earth trembled, and the mountains fled, even according to his command; and the rivers of water were turned out of their course; and the roar of the lions was heard out of the wilderness; and all nations feared greatly, so powerful was the word of Enoch, and so great was the power of the language which God had given him.

14. There also came up a land out of the depth of the sea, and so great was the fear of the enemies of the people of God, that they fled and stood afar off, and went upon the land which came up out of the depths of the sea.

15. And the giants of the land, also, stood afar off; and there went forth a curse upon all people that fought against God;

16. And from that time forth there were wars and bloodshed among them; but the Lord came and dwelt with his people, and they dwelt in righteousness.

17. The fear of the Lord was upon all nations, so great was the glory of the Lord, which was upon his people. And the Lord blessed the land, and they were blessed upon the mountains, and upon the high places, and did flourish.

18. And the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them.

19. And Enoch continued his preaching in righteousness unto the people of God. And it came to pass in his days, that he built a city that was called the city of Holiness, even Zion.

20. And it came to pass that Enoch talked with the Lord; and he said unto the Lord: Surely Zion shall dwell in safety forever. But the Lord said unto Enoch: Zion have I blessed, but the residue of the people have I cursed.

21. And it came to pass that the Lord showed unto Enoch all the inhabitants of the earth; and he beheld, and lo, Zion, in process of

time, was taken up into heaven. And the Lord said unto Enoch: Behold mine abode forever.

22. And Enoch also beheld the residue of the people which were the sons of Adam; and they were a mixture of all the seed of Adam, save it were the seed of Cain, for the seed of Cain were black, and had not place among them.

23. And after that Zion was taken up into heaven, Enoch beheld, and lo, all the nations of the earth were before him; and there came generation upon generation;

24. And Enoch was high and lifted up, even in the bosom of the Father, and of the Son of Man; and behold, the power of Satan was upon all the face of the earth.

25. And he saw angels descending out of heaven; and he heard a loud voice saying: Wo, wo be unto the inhabitants of the earth.

26. And he beheld Satan; and he had a great chain in his hand, and it veiled the whole face of the earth with darkness; and he looked up and laughed and his angels rejoiced.

27. And Enoch beheld angels descending out of heaven, bearing testimony of the Father and the Son; and the Holy Ghost fell on many, and they were caught up by the powers of heaven into Zion.

28. And it came to pass that the God of heaven looked upon the residue of the people, and he wept; and Enoch bore record of it, saying: How is it that the heavens weep, and shed forth their tears as the rain upon the mountains?

29. And Enoch said unto the Lord: How is it that thou canst weep, seeing thou art holy, and from all eternity to all eternity?

30. And were it possible that man could number the particles of the earth, yea millions of earths like this, it would not be a beginning to the number of thy creations; and thy curtains are stretched out still; and yet thou art there, and thy bosom is there; and also thou art just; thou art merciful and kind forever;

31. And thou hast taken Zion to thine own bosom, from all thy creations, from all eternity to all eternity; and nought but peace, justice, and truth is the habitation of thy throne; and mercy shall go before thy face and have no end; how is it thou canst weep?

32. The Lord said unto Enoch: Behold these thy brethren; they are the workmanship of mine own hands, and I gave unto them their knowledge, in the day I created them; and in the Garden of Eden, gave I unto man his agency;

33. And unto thy brethren have I said, and also given commandment, that they should love one another, and that they should choose me, their Father; but behold, they are without affection, and they hate their own blood.

34. And the fire of mine indignation is kindled against them; and in my hot displeasure will I send in the floods upon them, for my fierce anger is kindled against them.

35. Behold, I am God; Man of Holiness is my name; Man of Counsel is my name; and Endless and Eternal is my name, also.

36. Wherefore, I can stretch forth mine hands and hold all the creations which I have made; and mine eye can pierce them also, and among all the workmanship of mine hands there has not been so great wickedness as among thy brethren.

37. But behold, their sins shall be upon the heads of their fathers; Satan shall be their father, and misery shall be their doom; and the whole heavens shall weep over them, even all the workmanship of mine hands; wherefore should not the heavens weep, seeing these shall suffer?

38. But behold, these which thine eyes are upon shall perish in the floods; and behold, I will shut them up; a prison have I prepared for them.

39. And That which I have chosen hath plead before my face. Wherefore, he suffereth for their sins; inasmuch as they will repent in the day that my Chosen shall return unto me, and until that day they shall be in torment;

40. Wherefore, for this shall the heavens weep, yea, and all the workmanship of mine hands.

41. And it came to pass that the Lord spake unto Enoch, and told Enoch all the doings of the children of men; wherefore Enoch knew, and looked upon their wickedness, and their misery, and wept and stretched forth his arms, and his heart swelled wide as eternity; and his bowels yearned; and all eternity shook.

42. And Enoch also saw Noah, and his family; that the posterity of all the sons of Noah should be saved with a temporal salvation;

43. Wherefore Enoch saw that Noah built an ark; and that the Lord smiled upon it, and held it in his own hand; but upon the residue of the wicked the floods came and swallowed them up.

44. And as Enoch saw this, he had bitterness of soul, and wept over his brethren, and said unto the heavens: I will refuse to be comforted; but the Lord said unto Enoch: Lift up your heart, and be glad; and look.

45. And it came to pass that Enoch looked; and from Noah, he beheld all the families of the earth; and he cried unto the Lord, saying: When shall the day of the Lord come? When shall the blood of the Righteous be shed, that all they that mourn may be sanctified, and have eternal life?

46. And the Lord said: It shall be in the meridian of time, in the days of wickedness and vengeance.

47. And behold, Enoch saw the day of the coming of the Son of Man even in the flesh; and his soul rejoiced, saying: The Righteous is lifted up, and the Lamb is slain from the foundation of the world; and through faith I am in the bosom of the Father, and behold, Zion is with me.

48. And it came to pass that Enoch looked upon the earth; and he heard a voice from the bowels thereof, saying: Wo, wo is me, the mother of men; I am pained, I am weary, because of the wickedness of my children. When shall I rest, and be cleansed from the filthiness which has gone forth out of me? When will my Creator sanctify me that I may rest, and righteousness for a season abide upon my face?

49. And when Enoch heard the earth mourn, he wept, and cried unto the Lord, saying: O Lord, wilt thou not have compassion upon the earth? Wilt thou not bless the children of Noah?

50. And it came to pass that Enoch continued his cry unto the Lord, saying: I ask thee, O Lord, in the name of thine Only Begotten even Jesus Christ, that thou wilt have mercy upon Noah and his seed, that the earth might never more be covered by the floods.

51. And the Lord could not withhold; and he covenanted with Enoch, and sware unto him with an oath, that he would stay the floods; that he would call upon the children of Noah;

52. And he sent forth an unalterable decree, that a remnant of his seed should always be found among all nations, while the earth should stand;

53. And the Lord said: Blessed is he through whose seed Messiah shall come; for he saith—I am Messiah, the King of Zion, the Rock of Heaven, which is broad as eternity; whoso cometh in at the gate and climbeth up by me shall never fall; wherefore, blessed are they of whom I have spoken, for they shall come forth with songs of everlasting joy.

54. And it came to pass that Enoch cried unto the Lord, saying: When the Son of Man cometh in the flesh, shall the earth rest? I pray thee, show me these things.

55. And the Lord said unto Enoch: Look, and he looked and beheld the Son of Man lifted up on the cross, after the manner of men;

56. And he heard a loud voice; and the heavens were veiled; and all the creations of God mourned; and the earth groaned; and the rocks were rent; and the Saints arose, and were crowned at the right hand of the Son of Man, with crowns of glory;

57. And as many of the spirits as were in prison came forth, and stood on the right hand of God; and the remainder were reserved in chains of darkness until the judgment of the great day.

58. And again Enoch wept and cried unto the Lord, saying: When shall the earth rest?

59. And Enoch beheld the Son of Man ascend up unto the Father; and he called unto the Lord, saying: Wilt thou not come again upon the earth? For as much as thou art God, and I know thee, and thou hast sworn unto me, and commanded me that I should ask in the name of thine Only Begotten; thou hast made me, and given unto me a right to thy throne, and not of myself, but through Thine own grace; wherefore, I ask thee if thou wilt not come again on the earth.

60. And the Lord said unto Enoch: As I live, even so will I come in the last days, in the days of wickedness and vengeance, to fulfil the oath which I have made unto you concerning the children of Noah;

61. And the day shall come that the earth shall rest, but before that day the heavens shall be darkened, and a veil of darkness shall cover the earth; and the heavens shall shake, and also the earth; and great tribulations shall be among the children of men, but my people will I preserve;

62. And righteousness will I send down out of heaven; and truth will I send forth out of the earth, to bear testimony of mine Only Begotten; his resurrection from the dead; yea, and also the resurrection of all men; and righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine elect from the four quarters of the earth, unto a place which I shall prepare, an Holy City, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion, a New Jerusalem.

63. And the Lord said unto Enoch: Then shalt thou and all thy city meet them there, and we will receive them into our bosom, and they shall see us; and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other;

64. And there shall be mine abode, and it shall be Zion, which shall come forth out of all the creations which I have made; and for the space of a thousand years the earth shall rest.

65. And it came to pass that Enoch saw the day of the coming of the Son of Man, in the last days, to dwell on the earth in righteousness for the space of a thousand years;

66. But before that day he saw great tribulations among the wicked; and he also saw the sea, that it was troubled, and men's hearts failing them, looking forth with fear for the judgments of the Almighty God, which should come upon the wicked.

67. And the Lord showed Enoch all things, even unto the end of the world; and he saw the day of the righteous, the hour of their redemption; and receivevd a fulness of joy;

68. And all the days of Zion, in the days of Enoch, were three hundred and sixty-five years.

69. And Enoch and all his people walked with God, and he dwelt in the midst of Zion; and it came to pass that Zion was not, for God received it up into his own bosom; and from thence went forth the saying, Zion is fled.

Soon after the words of Enoch were given, the Lord
Commanded
to go to Ohio. gave the following commandment:

*A Revelation to Joseph Smith, Jun., and Sidney Rigdon, given
December, 1830.**

1. Behold, I say unto you that it is not expedient in me that ye should translate any more until ye shall go to the Ohio, and this because of the enemy and for your sakes.

2. And again, I say unto you that ye shall not go until ye have preached my gospel in those parts, and have strenthened up the church whithersoever it is found, and more especially in Colesville; for, behold, they pray unto me in much faith.

3. And again, a commandment I give unto the church, that it is expedient in me that they should assemble together at the Ohio, against the time that my servant Oliver Cowdery shall return unto them.

4. Behold, here is wisdom, and let every man choose for himself until I come. Even so. Amen.

*Doctrine and Covenants, section xxxvii.

CHAPTER XIII.

PROSPECTS OF THE CHURCH AT THE OPENING OF THE
YEAR 1831—REMOVAL OF THE PROPHET JOSEPH FROM
NEW YORK TO OHIO—DOCTRINAL DEVELOPMENT.

THE year 1831 opened with a prospect great and glorious for the welfare of the kingdom; for on the 2nd of January, 1831, a conference was held in the town of Fayette, New York, at which the ordinary business of the Church was transacted; and in addition, the following revelation was received:

Prospects of
the Church—
1831.

*Revelation, given January 2nd, 1831.**

1. Thus saith the Lord your God, even Jesus Christ, the Great I AM, Alpha and Omega, the beginning and the end, the same which looked upon the wide expanse of eternity, and all the seraphic hosts of heaven, before the world was made:

2. The same which knoweth all things, for all things are present before mine eyes;

3. I am the same which spake, and the world was made, and all things came by me.

4. I am the same which have taken the Zion of Enoch into mine own bosom; and verily, I say, even as many as have believed in my name, for I am Christ, and in mine own name, by the virtue of the blood which I have spilt, have I pleaded before the Father for them.

5. But behold, the residue of the wicked have I kept in chains of darkness until the judgment of the great day, which shall come at the end of the earth;

6. And even so will I cause the wicked to be kept, that will not hear my voice but harden their hearts, and wo, wo, wo, is their doom.

*Doctrine and Covenants, sec. xxxviii.

7. But behold, verily, verily, I say unto you that mine eyes are upon you. I am in your midst, and ye cannot see me;

8. But the day soon cometh that ye shall see me, and know that I am; for the veil of darkness shall soon be rent, and he that is not purified shall not abide the day.

9. Wherefore, gird up your loins and be prepared. Behold, the kingdom is yours, and the enemy shall not overcome.

10. Verily I say unto you, ye are clean, but not all; and there is none else with whom I am well pleased;

11. For all flesh is corrupted before me; and the powers of darkness prevail upon the earth, among the children of men, in the presence of all the hosts of heaven—

12. Which causeth silence to reign, and all eternity is pained, and the angels are waiting the great command to reap down the earth, to gather the tares that they may be burned; and, behold, the enemy is combined.

13. And now I show unto you a mystery, a thing which is had in secret chambers, to bring to pass even your destruction in process of time, and ye knew it not;

14. But now I tell it unto you, and ye are blessed, not because of your iniquity, neither your hearts of unbelief; for verily some of you are guilty before me, but I will be merciful unto your weakness.

15. Therefore, be ye strong from henceforth; fear not, for the kingdom is yours.

16. And for your salvation I give unto you a commandment, for I have heard your prayers, and the poor have complained before me, and the rich have I made, and all flesh is mine, and I am no respecter of persons.

17. And I have made the earth rich, and behold it is my footstool, wherefore, again I will stand upon it.

18. And I hold forth and deign to give unto you greater riches, even a land of promise, a land flowing with milk and honey, upon which there shall be no curse when the Lord cometh;

19. And I will give it unto you for the land of your inheritance, if you seek it with all your hearts.

20. And this shall be my covenant with you, ye shall have it for the land of your inheritance, and for the inheritance of your children forever, while the earth shall stand, and ye shall possess it again in eternity, no more to pass away.

21. But, verily I say unto you that in time ye shall have no king nor ruler, for I will be your king and watch over you.

22. Wherefore, hear my voice and follow me, and you shall be a

free people, and ye shall have no laws but my laws when I come, for I am your law-giver, and what can stay my hand?

23. But, verily I say unto you, teach one another according to the office wherewith I have appointed you;

24. And let every man esteem his brother as himself, and practise virtue and holiness before me.

25. And again I say unto you, let every man esteem his brother as himself.

26. For what man among you having twelve sons, and is no respecter of them, and they serve him obediently, and he saith unto the one: Be thou clothed in robes and sit thou here; and to the other: Be thou clothed in rags and sit thou there, and looketh upon his sons and saith I am just?

27. Behold, this I have given unto you as a parable, and it is even as I am. I say unto you, be one; and if ye are not one ye are not mine.

28. And again, I say unto you that the enemy in the secret chambers seeketh your lives.

29. Ye hear of wars in far countries, and you say that there will soon be great wars in far countries, but ye know not the hearts of men in your own land.

30. I tell you these things because of your prayers; wherefore, treasure up wisdom in your bosoms, let the wickedness of men reveal these things unto you by their wickedness, in a manner which shall speak in your ears with a voice louder than that which shall shake the earth; but if ye are prepared, ye shall not fear.

31. And that ye might escape the power of the enemy, and be gathered unto me a righteous people, without spot and blameless—

32. Wherefore, for this cause I gave unto you the commandment that ye should go to the Ohio; and there I will give unto you my law; and there you shall be endowed with power from on high;

33. And from thence, whosoever I will, shall go forth among all nations, and it shall be told them what they shall do; for I have a great work laid up in store, for Israel shall be saved, and I will lead them whithersoever I will, and no power shall stay my hand.

34. And now, I give unto the church in these parts a commandment, that certain men among them shall be appointed, and they shall be appointed by the voice of the church.

35. And they shall look to the poor and the needy, and administer to their relief that they shall not suffer; and send them forth to the place which I have commanded them;

36. And this shall be their work, to govern the affairs of the property of this church.

37. And they have farms that cannot be sold, let them be left or rented as seemeth them good.

38. See that all things are preserved; and when men are endowed with power from on high and sent forth, all these things shall be gathered unto the bosom of the church.

39. And if ye seek the riches which it is the will of the Father to give unto you, ye shall be the richest of all people, for ye shall have the riches of eternity; and it must needs be that the riches of the earth are mine to give; but beware of pride, lest ye become as the Nephites of old.

40. And again, I say unto you, I give unto you a commandment, that every man, both elder, priest, teacher, and also member, go to with his might, with the labor of his hands, to prepare and accomplish the things which I have commanded.

41. And let your preaching be the warning voice, every man to his neighbor, in mildness and in meekness.

42. And go ye out from among the wicked. Save yourselves. Be ye clean that bear the vessels of the Lord. Even so. Amen.

Not long after this conference of the 2nd of January closed, there was a man came to me by the name of James Covill, who had been a Baptist minister for about forty years, and covenanted with the Lord that he would obey any command that the Lord would give to him through me, as His servant, and I received the following:

James Covill.

*Revelation to James Covill, given at Fayette, New York, January 5th, 1831.**

1. Hearken and listen to the voice of him who is from all eternity to all eternity, the Great I AM, even Jesus Christ—

2. The light and life of the world; a light which shineth in darkness and the darkness comprehendeth it not:

3. The same which came in the meridian of time unto mine own, and mine own received me not:

4. But to as many as received me, gave I power to become my sons; and even so will I give unto as many as will receive me, power to become my sons.

5. And verily, verily, I say unto you, he that receiveth my gospel receiveth me; and he that receiveth not my gospel receiveth not me.

* Doctrine and Covenants, sec. xxxix.

6. And this is my gospel—repentance and baptism by water, and then cometh the baptism of fire and the Holy Ghost, even the Comforter, which showeth all things, and teacheth the peaceable things of the kingdom.

7. And now, behold, I say unto you, my servant James, I have looked upon thy works and I know thee.

8. And verily I say unto thee, thine heart is now right before me at this time; and, behold, I have bestowed great blessings upon thy head;

9. Nevertheless, thou hast seen great sorrow, for thou hast rejected me many times because of pride and the cares of the world.

10. But, behold, the days of thy deliverance are come, if thou wilt hearken to my voice, which saith unto thee: Arise and be baptized, and wash away your sins, calling on my name, and you shall receive my Spirit, and a blessing so great as you never have known.

11. And if thou do this, I have prepared thee for a greater work. Thou shalt preach the fulness of my gospel, which I have sent forth in these last days, the covenant which I have sent forth to recover my people, which are of the house of Israel.

12. And it shall come to pass that power shall rest upon thee; thou shalt have great faith, and I will be with thee and go before thy face.

13. Thou art called to labor in my vineyard, and to build up my church, and to bring forth Zion, that it may rejoice upon the hills and flourish.

14. Behold, verily, verily, I say unto thee, thou art not called to go into the eastern countries, but thou art called to go to the Ohio.

15. And inasmuch as my people shall assemble themselves at the Ohio, I have kept in store a blessing such as is not known among the children of men, and it shall be poured forth upon their heads. And from thence men shall go forth into all nations.

16. Behold, verily, verily, I say unto you, that the people in Ohio call upon me in much faith, thinking I will stay my hand in judgment upon the nations, but I cannot deny my word.

17. Wherefore lay to with your might and call faithful laborers in to my vineyard, that it may be pruned for the last time.

18. And inasmuch as they do repent and receive the fulness of my gospel, and become sanctified, I will stay mine hand in judgment.

19. Wherefore, go forth, crying with a loud voice, saying: The kingdom of heaven is at hand; crying: Hosanna! blessed be the name of the Most High God.

20. Go forth baptizing with water, preparing the way before my face for the time of my coming;

21. For the time is at hand; the day or the hour no man knoweth; but it surely shall come.

22. And he that receiveth these things receiveth me; and they shall be gathered unto me in time and in eternity.

23. And again, it shall come to pass, that on as many as ye shall baptize with water, ye shall lay your hands, and they shall receive the gift of the Holy Ghost, and shall be looking forth for the signs of my coming, and shall know me.

24. Behold, I come quickly. Even so. Amen.

As James Covill rejected the word of the Lord, and returned to his former principles and people, the Lord gave unto me and Sidney Rigdon the following revelation, explaining why he obeyed not the word:

Why Covill
Rejected the
Command-
ment.

*Revelation given at Fayette, New York, January, 1831.**

1. Behold, verily I say unto you, that the heart of my servant James Covill was right before me, for he covenanted with me that he would obey my word,

2. And he received the word with gladness, but straightway Satan tempted him; and the fear of persecution and the cares of the world caused him to reject the word.

3. Wherefore he broke my covenant, and it remaineth with me to do with him as seemeth me good. Amen.

The latter part of January, in company with Brothers Sidney Rigdon and Edward Partridge, I started with my wife for Kirtland, Ohio, where we arrived about the first of February, and were kindly received and welcomed into the house of Brother Newel K. Whitney.† My wife and I lived in

The Prophet
Removes to
Ohio.

*Doctrine and Covenants, sec. xl.

† Newel Kimball Whitney was descended from the Whitneys of Watertown, Mass., who emigrated from England in 1635. His mother was a native of the "Bay State," and his father of the state of Vermont. There, also, Newel was born, in Marlborough, Windham county, February 5, 1795. A natural business man, he made his own way in the world, and after figuring as a sutler during the war of 1812, and taking part in the battle of Plattsburgh, near Lake Champlain, he established himself as an Indian trader at Green Bay, Lake Michigan. He next settled in Ohio, where he made the acquaintance of Algernon Sidney Gilbert, a merchant of Paines-

the family of Brother Whitney several weeks, and received every kindness and attention which could be expected, and especially from Sister Whitney.

The branch of the Church in this part of the Lord's vineyard, which had increased to nearly one hundred members, were striving to do the will of God, so far as they knew it, though some strange notions and false spirits had crept in among them. With a little caution and some wisdom, I soon assisted the brethren and sisters to overcome them. The plan of "common stock," which had existed in what was called "the family,"* whose members generally had embraced the everlasting Gospel,

The Branch of
the Church at
Kirtland.

ville, whose partner he became in the successful firm of Gilbert and Whitney at Kirtland. In October, 1822, he married Elixabeth Ann Smith, a young lady from Connecticut, who is known in Church history as "Mother Whitney." When Oliver Cowdery and his fellow missionaries came to Kirtland, en route to Missouri, the Whitneys were Campbellites, members of Sidney Rigdon's flock, but upon hearing the fulness of the Gospel as preached by those Elders, they embraced it. In the Whitney family folk lore the incident of the Prophet's arrival at Kirtland is thus related: "About the first of February, 1831, a sleigh containing four persons drove through the streets of Kirtland and drew up in front of the store of Gilbert and Whitney. One of the men, a young and stalwart personage alighted, and springing up the steps walked into the store and to where the junior partner was standing. 'Newel K. Whitney! Thou art the man!' he exclaimed, extending his hand cordially, as if to an old and familiar acquaintance. 'You have the advantage of me,' replied the merchant, as he mechanically took the proffered hand, 'I could not call you by name as you have me.' 'I am Joseph the Prophet,' said the stranger smiling. 'You've prayed me here, now what do you want of me?' " The Prophet, it is said, while in the East had seen the Whitneys, in vision, praying for his coming to Kirtland. "Mother Whitney" also tells how on a certain night prior to the advent of Elder Cowdery and his companions, while she and her husband were praying to the Lord to know how they might obtain the gift of the Holy Ghost, which of all things they desired, they saw a vision as of a cloud of glory resting upon their house, and heard a voice from heaven saying, "Prepare to receive the word of the Lord, for it is coming." Shortly afterwards Oliver Cowdery and his associates came with the Book of Mormon, and with the message of the restored Gospel. Moreover, in further fulfilment of this vision, under the roof-tree of the Whitneys the Prophet received a number of the revelations contained in this volume.

*This organization, called "the family," came into existence before the Gospel was preached in Kirtland, through an effort of the people of this neighborhood to live as the early Christians are said to have lived, viz., "And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common."—(Acts iv:32.)

was readily abandoned for the more perfect law of the Lord; and the false spirits were easily discerned and rejected by the light of revelation.

The Lord gave unto the Church the following:

*Revelation, given at Kirtland, Ohio, February 4th, 1831.**

1. Hearken and hear, O ye my people, saith the Lord and your God, ye whom I delight to bless with the greatest of all blessings, ye that hear me; and ye that hear me not will I curse, that have professed my name, with the heaviest of all cursings.

2. Hearken, O ye elders of my church whom I have called, behold I give unto you a commandment, that ye shall assemble yourselves together to agree upon my word;

3. And by the prayer of your faith ye shall receive my law, that ye may know how to govern my church and have all things right before me.

4. And I will be your ruler when I come; and behold, I come quickly, and ye shall see that my law is kept.

5. He that receiveth my law and doeth it, the same is my disciple; and he that saith he receiveth it and doeth it not, the same is not my disciple, and shall be cast out from among you;

6. For it is not meet that the things which belong to the children of the kingdom, shall be given to them that are not worthy, or to dogs, or the pearls to be cast before swine.

7. And again, it is meet that my servant Joseph Smith, Jun., should have a house built, in which to live and translate.

8. And again, it is meet that my servant Sidney Rigdon should live as seemeth him good, inasmuch as he keepeth my commandments.

9. And again, I have called my servant, Edward Partridge, and I give a commandment, that he should be appointed by the voice of the church, and ordained a bishop unto the church, to leave his merchandise and to spend all his time in the labors of the church;

10. To see to all things as it shall be appointed unto him in my laws in the day that I shall give them.

11. And this because his heart is pure before me, for he is like unto Nathaniel of old, in whom there is no guile.

12. These words are given unto you, and they are pure before me; wherefore, beware how you hold them, for they are to be answered upon your souls in the day of judgment. Even so. Amen.

* Doctrine and Covenants, sec. xli.

Revelation
Giving the
Law of the
Church.

On the 9th of February, 1831, at Kirtland, in the presence of twelve Elders, and according to the promise heretofore made,* the Lord gave the following revelation, embracing the law of the Church:

Revelation, given February, 1831.†

1. Hearken, O ye elders of my church, who have assembled yourselves together in my name, even Jesus Christ the Son of the living God, the Savior of the world; inasmuch as ye believe on my name and keep my commandments.

2. Again I say unto you, hearken and hear and obey the law which I shall give unto you.

3. For verily I say, as ye have assembled yourselves together according to the commandment wherewith I commanded you, and are agreed as touching this one thing, and have asked the Father in my name, even so ye shall receive.

4. Behold, verily I say unto you, I give unto you this first commandment, that ye shall go forth in my name, every one of you, excepting my servants Joseph Smith, Jun., and Sidney Rigdon.

5. And I give unto them a commandment that they shall go forth for a little season, and it shall be given by the power of the Spirit when they shall return.

6. And ye shall go forth in the power of my Spirit, preaching my gospel, two by two, in my name, lifting up your voices as with the sound of a trump, declaring my word like unto angels of God.

7. And ye shall go forth baptizing with water, saying: Repent ye, repent ye, for the kingdom of heaven is at hand.

8. And from this place ye shall go forth into the regions westward; and inasmuch as ye shall find them that will receive you ye shall build up my church in every region—

9. Until the time shall come when it shall be revealed unto you from on high, when the city of the New Jerusalem shall be prepared, that ye may be gathered in one, that ye may be my people and I will be your God.

10. And again, I say unto you, that my servant Edward Partridge shall stand in the office whereunto I have appointed him. And it shall come to pass, that if he transgress, another shall be appointed in his stead. Even so. Amen.

* This refers to the promise which the Lord gave in the revelation of January 1831, see p. 142, verse 32.

† Doctrine and Covenants, sec. xlii.

11. Again, I say unto you, that it shall not be given to any one to go forth to preach my gospel, or to build up my church, except he be ordained by some one who has authority, and it is known to the church that he has authority and has been regularly ordained by the heads of the church.

12. And again, the elders, priests and teachers of this church shall teach the principles of my gospel, which are in the Bible and the Book of Mormon, in the which is the fulness of the gospel;

13. And they shall observe the covenants and church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit.

14. And the Spirit shall be given unto you by the prayer of faith; and if ye receive not the Spirit, ye shall not teach,

15. And all this ye shall observe to do as I have commanded concerning your teaching, until the fulness of my scriptures is given.

16. And as ye shall lift up your voices by the Comforter, ye shall speak and prophesy as seemeth me good;

17. For, behold, the Comforter knoweth all things, and beareth record of the Father and of the Son.

18. And now, behold, I speak unto the church. Thou shalt not kill; and he that kills shall not have forgiveness in this world, nor in the world to come.

19. And again, I say, thou shalt not kill; but he that killeth shall die.

20. Thou shalt not steal; and he that stealeth and will not repent shall be cast out.

21. Thou shalt not lie; he that lieth and will not repent, shall be cast out.

22. Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else.

23. And he that looketh upon a woman to lust after her shall deny the faith, and shall not have the Spirit; and if he repents not he shall be cast out.

24. Thou shalt not commit adultery; and he that committeth adultery, and repenteth not, shall be cast out.

25. But he that has committed adultery and repents with all his heart, and forsaketh it, and doeth it no more, thou shalt forgive;

26. But if he doeth it again, he shall not be forgiven, but shall be cast out.

27. Thou shalt not speak evil of thy neighbor, nor do him any harm.

28. Thou knowest my laws concerning these things are given in my scriptures; he that sinneth and repenteth not shall be cast out.

29. If thou lovest me, thou shalt serve me and keep all my commandments.

30. And behold, thou wilt remember the poor, and consecrate of thy properties for their support that which thou hast to impart unto them, with a covenant and a deed which cannot be broken.

31. And inasmuch as ye impart of your substance unto the poor, ye will do it unto me; and they shall be laid before the bishop of my church and his counselors, two of the elders, or high priests,* such as he shall appoint or has appointed and set apart for the purpose.

32. And it shall come to pass, that after they are laid before the bishop of my church, and after that he has received these testimonies concerning the consecration of the properties of my church, that they cannot be taken from the church, agreeable to my commandments, every man shall be made accountable unto me, a steward over his own property, or that which he has received by consecration, as much as is sufficient for himself and family.

33. And again, if there shall be properties in the hands of the Church, or any individuals of it, more than is necessary for their support after this first consecration, which is a residue to be consecrated unto the bishop, it shall be kept to administer to those who have not, from time to time, that every man who has need may be amply supplied and receive according to his wants.

34. Therefore, the residue shall be kept in my storehouse, to administer to the poor and the needy, as shall be appointed by the high council of the church, and the bishop and his council;

35. And for the purpose of purchasing lands for the public benefit of the church, and building houses of worship, and building up of the New Jerusalem which is hereafter to be revealed—

36. That my covenant people may be gathered in one in that day when I shall come to my temple. And this I do for the salvation of my people.

37. And it shall come to pass, that he that sinneth and repenteth not shall be cast out of the church, and shall not receive again that which he has consecrated unto the poor and the needy of my Church, or in other words, unto me—

38. For inasmuch as ye do it unto the least of these, ye do it unto me.

39. For it shall come to pass, that which I spake by the mouths of my prophets, shall be fulfilled; for I will consecrate of the riches of those who embrace my gospel among the Gentiles unto the poor of my people who are of the house of Israel.

* "The words, 'or High Priests,' were added by the Prophet some years after: and also the words, 'High Council,' in the 34th verse."—*Orson Pratt*.

40. And again, thou shalt not be proud in thy heart; let all thy garments be plain, and their beauty the beauty of the work of thine own hands;

41. And let all things be done in cleanliness before me.

42. Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer.

43. And whosoever among you are sick, and have not faith to be healed, but believe, shall be nourished with all tenderness, with herbs and mild food, and that not by the hand of an enemy.

44. And the elders of the church, two or more, shall be called, and shall pray for and lay their hands upon them in my name; and if they die they shall die unto me, and if they live they shall live unto me.

45. Thou shalt live together in love, insomuch that thou shalt weep for the loss of them that die, and more especially for those that have not hope of a glorious resurrection.

46. And it shall come to pass that those that die in me, shall not taste of death, for it shall be sweet unto them;

47. And they that die not in me, wo unto them, for their death is bitter.

48. And again, it shall come to pass that he that hath faith in me to be healed, and is not appointed unto death, shall be healed.

49. He who hath faith to see shall see.

50. He who hath faith to hear shall hear.

51. The lame who hath faith to leap shall leap.

52. And they who have not faith to do these things, but believe in me, have power to become my sons; and inasmuch as they break not my laws thou shalt bear their infirmities.

53. Thou shalt stand in the place of thy stewardship.

54. Thou shalt not take thy brother's garment; thou shalt pay for that which thou shalt receive of thy brother.

55. And if thou obtainest more than that which would be for thy support; thou shalt give it into my store-house, that all things may be done according to that which I have said.

56. Thou shalt ask, and my Scriptures shall be given as I have appointed, and they shall be preserved in safety;

57. And it is expedient that thou shouldst hold thy peace concerning them, and not teach them until ye have received them in full.

58. And I give unto you a commandment that then ye shall teach them unto all men; for they shall be taught unto all nations, kindreds, tongues and people.

59. Thou shalt take the things which thou hast received, which have been given unto thee in my Scriptures for a law, to be my law to govern my church;

60. And he that doeth according to these things shall be saved, and he that doeth them not shall be damned, if he so continue.

61. If thou shalt ask, thou shalt receive revelation upon revelation, knowledge upon knowledge, that thou mayest know the mysteries and peaceable things—that which bringeth joy, that which bringeth life eternal.

62. Thou shalt ask, and it shall be revealed unto you in mine own due time where the New Jerusalem shall be built.

63. And behold, it shall come to pass that my servants shall be sent forth to the east and to the west, to the north and to the south.

64. And even now, let him that goeth to the east teach them that shall be converted to flee to the west, and this in consequence of that which is coming on the earth, and of secret combinations.

65. Behold, thou shalt observe all these things, and great shall be thy reward; for unto you it is given to know the mysteries of the kingdom, but unto the world it is not given to know them.

66. Ye shall observe the laws which ye have received and be faithful.

67. And ye shall hereafter receive church covenants, such as shall be sufficient to establish you, both here and in the New Jerusalem.

68. Therefore, he that lacketh wisdom, let him ask of me, and I will give him liberally and upbraid him not.

69. Lift up your hearts and rejoice, for unto you the kingdom, or in other words, the keys of the church have been given. Even so. Amen.

70. The priests and teachers shall have their stewardships, even as the members.

71. And the elders, or high priests,* who are appointed to assist the bishop as counselors in all things, are to have their families supported out of the property which is consecrated to the bishop, for the good of the poor, and for other purposes, as before mentioned;

72. Or they are to receive a just remuneration for all their services, either a stewardship or otherwise, as may be thought best or decided by the counselors and bishop.

73. And the bishop, also, shall receive his support, or a just remuneration for all his services in the church.

74. †Behold, verily I say unto you, that whatever persons among you, having put away their companions for the cause of fornication, or in other words, if they shall testify before you in all lowliness of heart that this is the case, ye shall not cast them out from among you;

* The words, "or High Priests," were added by the Prophet some years after.—*Orson Pratt.*

† Verses 74 to 93 inclusive, were given some days after the first 73 verses.—*Orson Pratt.*

75. But if ye shall find that any persons have left their companions for the sake of adultery, and they themselves are the offenders, and their companions are living, they shall be cast out from among you.

76. And again, I say unto you, that ye shall be watchful and careful, with all inquiry, that ye receive none such among you if they are married;

77. And if they are not married, they shall repent of all their sins or ye shall not receive them.

78. And again, every person who belongeth to this church of Christ, shall observe to keep all the commandments and covenants of the church.

79. And it shall come to pass, that if any persons among you shall kill they shall be delivered up and dealt with according to the laws of the land; for remember that he hath no forgiveness; and it shall be proved according to the laws of the land.

80. And if any man or woman shall commit adultery, he or she shall be tried before two elders of the church, or more, and every word shall be established against him or her by two witnesses of the church, and not of the enemy; but if there are more than two witnesses it is better.

81. But he or she shall be condemned by the mouth of two witnesses; and the elders shall lay the case before the church, and the church shall lift up their hands against him or her, that they may be dealt with according to the law of God.

82. And if it can be, it is necessary that the bishop be present also.

83. And thus ye shall do in all cases which shall come before you.

84. And if a man or woman shall rob, he or she shall be delivered up unto the law of the land.

85. And if he or she shall steal, he or she shall be delivered up unto the law of the land.

86. And if he or she shall lie, he or she shall be delivered up unto the law of the land.

87. And if he or she do any manner of iniquity, he or she shall be delivered up unto the law, even that of God.

88. And if thy brother or sister offend thee, thou shalt take him or her between him or her and thee alone; and if he or she confess thou shalt be reconciled.

89. And if he or she confess not, thou shalt deliver him or her up unto the church, not to the members, but to the elders. And it shall be done in a meeting, and that not before the world.

90. And if thy brother or sister offend many, he or she shall be chastened before many.

91. And if any one offend openly, he or she shall be rebuked

openly, that he or she may be ashamed. And if he or she confess not, he or she shall be delivered up unto the law of God.

92. If any shall offend in secret, he or she shall be rebuked in secret, that he or she may have opportunity to confess in secret to him or her whom he or she has offended, and to God, that the church may not speak reproachfully of him or her.

93. And thus shall ye conduct in all things.

Soon after the foregoing revelation was received, a woman* came making great pretensions of revealing commandments, laws and other curious matters; and as almost every person has advocates for both theory and practice, in the various notions and projects of the age, it became necessary to inquire of the Lord, when I received the following:

Pretensions of
a Woman to
Revelations,
etc.

Revelation given at Kirtland, February, 1831.†

1. O hearken, ye elders of my church, and give ear to the words which I shall speak unto you.

2. For behold, verily, verily, I say unto you, that ye have received a commandment for a law unto my church, through him whom I have appointed unto you to receive commandments and revelations from my hand.

3. And this ye shall know assuredly—that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me.

4. But verily, verily, I say unto you, that none else shall be appointed unto this gift except it be through him; for if it be taken from him he shall not have power except to appoint another in his stead.

5. And this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations or commandments;

6. And this I give unto you that you may not be deceived, that you may know they are not of me.

7. For verily I say unto you, that he that is ordained of me shall

* This woman's name, according to the history of the church kept by John Whitmer, was Hubble. "She professed to be a prophetess of the Lord, and professed to have many revelations, and knew the Book of Mormon was true, and that she should become a teacher in the church of Christ. She appeared to be very sanctimonious and deceived some who were not able to detect her in her hypocrisy; others, however, had the spirit of discernment and her follies and abominations were manifest." John Whitmer's *History of the Church*, ch. iii.

† Doctrine and Covenants, sec. xliii.

come in at the gate and be ordained as I have told you before, to teach those revelations which you have received and shall receive through him whom I have appointed.

8. And now, behold, I give unto you a commandment, that when ye are assembled together ye shall instruct and edify each other, that ye may know how to act and direct my church, how to act upon the points of my law and commandments, which I have given.

9. And thus ye shall become instructed in the law of my church, and be sanctified by that which ye have received, and ye shall bind yourselves to act in all holiness before me—

10. That inasmuch as ye do this, glory shall be added to the kingdom which ye have received. Inasmuch as ye do it not, it shall be taken, even that which ye have received.

11. Purge ye out the iniquity which is among you; sanctify yourselves before me;

12. And if ye desire the glories of the kingdom, appoint ye my servant Joseph Smith, Jun., and uphold him before me by the prayer of faith.

13. And again, I say unto you, that if ye desire the mysteries of the kingdom, provide for him food and raiment, and whatsoever thing he needeth to accomplish the work wherewith I have commanded him;

14. And if ye do it not, he shall remain unto them that have received him, that I may reserve unto myself a pure people before me.

15. Again I say, hearken ye elders of my church, whom I have appointed: Ye are not sent forth to be taught, but to teach the children of men the things which I have put into your hands by the power of my Spirit;

16. And ye are to be taught from on high. Sanctify yourselves and ye shall be endowed with power, that ye may give even as I have spoken.

17. Hearken ye, for, behold, the great day of the Lord is nigh at hand.

18. For the day cometh that the Lord shall utter his voice out of heaven; the heavens shall shake and the earth shall tremble, and the trump of God shall sound both long and loud, and shall say to the sleeping nations: Ye saints, arise and live; ye sinners, stay and sleep until I shall call again.

19. Wherefore gird up your loins lest ye be found among the wicked.

20. Lift up your voices and spare not. Call upon the nations to repent, both old and young, both bond and free, saying: Prepare yourselves for the great day of the Lord;

21. For if I, who am a man, do lift up my voice and call upon you to repent, and ye hate me, what will ye say when the day cometh

when the thunders shall utter their voices from the ends of the earth, speaking to the ears of all that live, saying—Repent, and prepare for the great day of the Lord?

22. Yea, and again, when the lightnings shall streak forth from the east unto the west, and shall utter forth their voices unto all that live, and make the ears of all tingle that hear, saying these words—Repent ye, for the great day of the Lord is come?

23. And again, the Lord shall utter his voice out of heaven, saying: Hearken, O ye nations of the earth, and hear the words of that God who made you.

24. O, ye nations of the earth, how often would I have gathered you together as a hen gathereth her chickens under her wings, but ye would not!

25. How oft have I called upon you by the mouth of my servants, and by the ministering of angels, and by mine own voice, and by the voice of thunders, and by the voice of lightnings, and by the voice of tempests, and by the voice of earthquakes, and great hailstorms, and by the voice of famines and pestilences of every kind, and by the great sound of a trump, and by the voice of judgment, and by the voice of mercy all the day long, and by the voice of glory and honor and the riches of eternal life, and would have saved you with an everlasting salvation, but ye would not!

26. Behold the day has come, when the cup of the wrath of mine indignation is full.

27. Behold, verily I say unto you, that these are the words of the Lord your God.

28. Wherefore, labor ye, labor ye in my vineyard for the last time—for the last time call upon the inhabitants of the earth.

29. For in mine own due time will I come upon the earth in judgment, and my people shall be redeemed and shall reign with me on earth,

30. For the great Millennium, of which I have spoken by the mouth of my servants, shall come.

31. For Satan shall be bound, and when he is loosed again he shall only reign for a little season, and then cometh the end of the earth.

32. And he that liveth in righteousness shall be changed in the twinkling of an eye, and the earth shall pass away so as by fire.

33. And the wicked shall go away into unquenchable fire, and their end no man knoweth on earth, nor ever shall know, until they come before me in judgment.

34. Hearken ye to these words. Behold, I am Jesus Christ, the Savior of the world. Treasure these things up in your hearts, and let the solemnities of eternity rest upon your minds.

35. Be sober. Keep all my commandments. Even so. Amen.

The latter part of February I received the following revelation, which caused the Church to appoint a conference to be held early in the month of June ensuing:

A Special Conference, 3rd-6th of June.

*Revelation to Joseph Smith, Jun., and Sidney Rigdon, given at Kirtland, February, 1831.**

1. Behold, thus saith the Lord unto you my servants, it is expedient in me that the elders of my church should be called together, from the east and from the west, and from the north and from the south, by letter or some other way.

2. And it shall come to pass, that inasmuch as they are faithful, and exercise faith in me, I will pour out my Spirit upon them in the day that they assemble themselves together.

3. And it shall come to pass that they shall go forth into the regions round about, and preach repentance unto the people.

4. And many shall be converted, insomuch that ye shall obtain power to organize yourselves according to the laws of man:

5. That your enemies may not have power over you; that you may be preserved in all things; that you may be enabled to keep my laws; that every bond may be broken wherewith the enemy seeketh to destroy my people.

6. Behold, I say unto you, that ye must visit the poor and the needy and administer to their relief, that they may be kept until all things may be done according to my law which ye have received. Amen.

* Doctrine and Covenants, sec. xlv.

CHAPTER XIV.

EFFORT TO OVERWHELM THE CHURCH BY FALSEHOOD
—SUNDRY REVELATIONS LEADING TO DOCTRINAL
DEVELOPMENT.

AT this age of the Church [i. e., early in the spring of 1831] many false reports, lies, and foolish stories, were published in the newspapers, and circulated in every direction, to prevent people from investigating the work, or embracing the faith. A great earthquake in China, which destroyed from one to two thousand inhabitants, was burlesqued in some papers, as "'Mormonism' in China."* But to the joy of the Saints who had to struggle against every thing that prejudice and wickedness could invent, I received the following:

Efforts
Through the
Press to Re-
tard the Work.

*This earthquake in China is a matter of some interest in connection with the history of the church, since it was the means of bringing Simonds Ryder, a somewhat noted preacher of the Campbellite faith, into the Church. According to *Hayden's History of the Disciples on the Western Reserve* (a Campbellite book), Mr. Ryder was much perplexed over "Mormonism," and for a time was undecided whether to join the Church or not. "In the month of June," (1831), writes Mr. Hayden, "he read in a newspaper an account of the destruction of Pekin in China, and he remembered that six weeks before, a young 'Mormon' girl had predicted the destruction of that city." J. H. Kennedy, in his *Early Days of Mormonism* (Scribner's & Sons, 1888), refers to the same thing, and adds: "This appeal to the superstitious part of his nature was the final weight in the balance and he threw the whole power of his influence upon the side of 'Mormonism.' His surrender caused an excitement almost equal to that which followed the fall of Rigdon." (pp. 103-4). It was doubtless this prophecy and the conversion connected with it that led the papers mentioned in the text to refer to it as "'Mormonism' in China." The discrepancy in dates, Hayden and Kennedy referring to the published accounts of the events as appearing in June, and the Prophet making reference to it previous to the 7th of March, need cause no confusion. It will be seen that the Prophet alludes to it in connection with a number of other things as taking place "at this age of the Church"—a very indefinite reference as to the time in which a thing may have occurred.

*Revelation at Kirtland, given March 7th, 1831.**

1. Hearken, O ye people of my church, to whom the kingdom has been given; hearken ye and give ear to him who laid the foundation of the earth, who made the heavens and all the hosts thereof, and by whom all things were made which live, and move, and have a being.

2. And again I say, hearken unto my voice, lest death shall overtake you; in an hour when ye think not the summer shall be past, and the harvest ended, and your souls not saved.

3. Listen to him who is the advocate with the Father, who is pleading your cause before him—

4. Saying: Father, behold the sufferings and death of him who did no sin, in whom thou wast well pleased; behold the blood of thy Son which was shed, the blood of him whom thou gavest that thyself might be glorified;

5. Wherefore, Father, spare these my brethren that believe on my name, that they may come unto me and have everlasting life.

6. Hearken, O ye people of my church, and ye elders listen together, and hear my voice while it is called today, and harden not your hearts,

7. For verily I say unto you that I am Alpha and Omega, the beginning and the end, the light and the life of the world—a light that shineth in darkness and the darkness comprehendeth it not.

8. I came unto mine own, and mine own received me not; but unto as many as received me gave I power to do many miracles, and to become the sons of God; and even unto them that believed on my name gave I power to obtain eternal life.

9. And even so I have sent mine everlasting covenant into the world, to be a light to the world, and to be a standard for my people, and for the Gentiles to seek to it, and to be a messenger before my face to prepare the way before me.

10. Wherefore, come ye unto it, and with him that cometh I will reason as with men in days of old, and I will show unto you my strong reasoning,

11. Wherefore, hearken ye together and let me show unto you even my wisdom—the wisdom of him whom ye say is the God of Enoch, and his brethren,

12. Who were separated from the earth, and were received unto myself—a city reserved until a day of righteousness shall come—a day which was sought for by holy men, and they found it not because of wickedness and abominations;

13. And confessed they were strangers and pilgrims on the earth:

* Doctrine and Covenants, sec. xlv.

14. But obtained a promise that they should find it and see it in their flesh.

15. Wherefore, hearken and I will reason with you, and I will speak unto you and prophesy, as unto men in days of old.

16. And I will show it plainly, as I showed it unto my disciples as I stood before them in the flesh, and spake unto them, saying: As ye have asked of me concerning the signs of my coming in the day when I shall come in my glory in the clouds of heaven, to fulfil the promises that I have made unto your fathers,

17. For as ye have looked upon the long absence of your spirits from your bodies to be a bondage, I will show unto you how the day of redemption shall come, and also the restoration of the scattered Israel.

18. And now ye behold this temple which is in Jerusalem, which ye call the house of God, and your enemies say that this house shall never fall.

19. But, verily I say unto you, that desolation shall come upon this generation as a thief in the night, and this people shall be destroyed and scattered among all nations.

20. And this temple which ye now see shall be thrown down that there shall not be left one stone upon another.

21. And it shall come to pass, that this generation of Jews shall not pass away until every desolation which I have told you concerning them shall come to pass.

22. Ye say that ye know that the end of the world cometh; ye say also that ye know that the heavens and the earth shall pass away;

23. And in this ye say truly, for so it is; but these things which I have told you shall not pass away until all shall be fulfilled,

24. And this I have told you concerning Jerusalem; and when that day shall come, shall a remnant be scattered among all nations;

25. But they shall be gathered again; but they shall remain until the times of the Gentiles be fulfilled.

26. And in that day shall be heard of wars and rumors of wars, and the whole earth shall be in commotion, and men's hearts shall fail them, and they shall say that Christ delayeth his coming until the end of the earth.

27. And the love of men shall wax cold, and iniquity shall abound.

28. And when the times of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fulness of my gospel;

29. But they receive it not; for they perceive not the light, and they turn their hearts from me because of the precepts of men.

30. And in that generation shall the times of the Gentiles be fulfilled.

31. And there shall be men standing in that generation, that shall not pass until they shall see an overflowing scourge; for a desolating sickness shall cover the land.

32. But my disciples shall stand in holy places, and shall not be moved; but among the wicked, men shall lift up their voices and curse God and die.

33. And there shall be earthquakes also in divers places and many desolations; yet men will harden their hearts against me, and they will take up the sword, one against another, and they will kill one another.

34. And now, when I the Lord had spoken these words unto my disciples, they were troubled.

35. And I said unto them: Be not troubled, for, when all these things shall come to pass, ye may know that the promises which have been made unto you shall be fulfilled.

36. And when the light shall begin to break forth, it shall be with them like unto a parable which I will show you—

37. Ye look and behold the fig trees, and ye see them with your eyes, and ye say when they begin to shoot forth, and their leaves are yet tender, that summer is now nigh at hand;

38. Even so it shall be in that day when they shall see all these things, then shall they know that the hour is nigh.

39. And it shall come to pass that he that feareth me shall be looking forth for the great day of the Lord to come, even for the signs of the coming of the Son of Man.

40. And they shall see signs and wonders, for they shall be shown forth in the heavens above, and in the earth beneath.

41. And they shall behold blood, and fire, and vapors of smoke.

42. And before the day of the Lord shall come, the sun shall be darkened, and the moon be turned into blood, and the stars fall from heaven.

43. And the remnant shall be gathered unto this place;

44. And then they shall look for me, and, behold, I will come; and they shall see me in the clouds of heaven, clothed with power and great glory, with all the holy angels; and he that watches not for me shall be cut off.

45. But before the arm of the Lord shall fall, an angel shall sound his trump, and the saints that have slept shall come forth to meet me in the cloud.

46. Wherefore, if ye have slept in peace, blessed are you; for as you now behold me and know that I am, even so shall ye come unto me and your souls shall live, and your redemption shall be perfected; and the saints shall come forth from the four quarters of the earth.

47. Then shall the arm of the Lord fall upon the nations.

48. And then shall the Lord set his foot upon this mount, and it shall cleave in twain, and the earth shall tremble, and reel to and fro, and the heavens also shall shake.

49. And the Lord shall utter his voice, and all the ends of the earth shall hear it; and the nations of the earth shall mourn, and they that have laughed shall see their folly,

50. And calamity shall cover the mocker, and the scorner shall be consumed; and they that have watched for iniquity shall be hewn down and cast into the fire.

51. And then shall the Jews look upon me and say: What are these wounds in thine hands and in thy feet?

52. Then shall they know that I am the Lord; for I will say unto them: These wounds are the wounds with which I was wounded in the house of my friends. I am he who was lifted up. I am Jesus that was crucified. I am the Son of God.

53. And then shall they weep because of their iniquities; then shall they lament because they persecuted their king.

54. And then shall the heathen nations be redeemed, and they that knew no law shall have part in the first resurrection; and it shall be tolerable for them.

55. And Satan shall be bound, that he shall have no place in the hearts of the children of men.

56. And at that day, when I shall come in my glory, shall the parable be fulfilled which I spake concerning the ten virgins.

57. For they that are wise and have received the truth, and have taken the Holy Spirit for their guide, and have not been deceived—verily I say unto you, they shall not be hewn down and cast into the fire, but shall abide the day.

58. And the earth shall be given unto them for an inheritance; and they shall multiply and wax strong, and their children shall grow up without sin unto salvation,

59. For the Lord shall be in their midst, and his glory shall be upon them, and he will be their king and their lawgiver.

60. And now, behold, I say unto you, it shall not be given unto you to know any further concerning this chapter, until the New Testament be translated, and in it all these things shall be made known:

61. Wherefore I give unto you that ye may now translate it, that ye may be prepared for the things to come.

62. For verily I say unto you, that great things await you;

63. Ye hear of wars in foreign lands; but, behold, I say unto you, they are nigh, even at your doors, and not many years hence ye shall hear of wars in your own lands.

64. Wherefore I, the Lord, have said, Gather ye out from the eastern lands, assemble ye yourselves together ye elders of my church; go ye forth into the western countries, call upon the inhabitants to repent, and inasmuch as they do repent, build up churches unto me.

65. And with one heart and with one mind, gather up your riches that ye may purchase an inheritance which shall hereafter be appointed unto you,

66. And it shall be called the New Jerusalem, a land of peace, a city of refuge, a place of safety for the saints of the Most High God:

67. And the glory of the Lord shall be there, and the terror of the Lord also shall be there, insomuch that the wicked will not come unto it, and it shall be called Zion.

68. And it shall come to pass among the wicked, that every man that will not take his sword against his neighbor must needs flee unto Zion for safety.

69. And there shall be gathered unto it out of every nation under heaven; and it shall be the only people that shall not be at war one with another.

70. And it shall be said among the wicked: Let us not go up to battle against Zion, for the inhabitants of Zion are terrible; wherefore we cannot stand.

71. And it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion, singing with songs of everlasting joy.

72. And now I say unto you, keep these things from going abroad unto the world until it is expedient in me, that ye may accomplish this work in the eyes of the people, and in the eyes of your enemies, that they may not know your works until ye have accomplished the thing which I have commanded you;

73. That when they shall know it, that they may consider these things.

74. For when the Lord shall appear he shall be terrible unto them, that fear may seize upon them, and they shall stand afar off and tremble.

75. And all nations shall be afraid because of the terror of the Lord, and the power of his might. Even so. Amen.

The next day after the above was received, I also received the following revelation, relative to the gifts of the Holy Ghost:

The Gifts of
the Holy
Ghost.

*Revelation, given at Kirtland, March 8th, 1831.**

1. Hearken, O ye people of my church; for verily I say unto you,

* Doctrine and Covenants, sec. xlvi. With reference to the matters mentioned in verses 1-7, in this revelation, John Whitmer writes: "In the beginning of the Church,

that these things were spoken unto you for your profit and learning.

2. But notwithstanding those things which are written, it always has been given to the elders of my church from the beginning, and ever shall be, to conduct all meetings as they are directed and guided by the Holy Spirit.

3. Nevertheless ye are commanded never to cast any one out from your public meetings, which are held before the world.

4. Ye are also commanded not to cast any one who belongeth to the church out of your sacrament meetings; nevertheless, if any have transgressed, let him not partake until he make reconciliation.

5. And again I say unto you, ye shall not cast any out of your sacrament meetings who are earnestly seeking the kingdom—I speak this concerning those who are not of the church.

6. And again I say unto you, concerning your confirmation meetings, that if there be any that are not of the church, that are earnestly seeking after the kingdom, ye shall not cast them out.

7. But ye are commanded in all things to ask of God, who giveth liberally; and that which the Spirit testifies unto you even so I would that ye should do in all holiness of heart, walking uprightly before me, considering the end of your salvation, doing all things with prayer and thanksgiving, that ye may not be seduced by evil spirits, or doctrines of devils, or the commandments of men; for some are of men, and others of devils.

8. Wherefore, beware lest ye are deceived; and that ye may not be deceived seek ye earnestly the best gifts, always remembering for what they are given;

9. For verily I say unto you, they are given for the benefit of those who love me and keep all my commandments, and him that seeketh so to do; that all may be benefited that seek or that ask of me, that ask and not for a sign that they may consume it upon their lust.

10. And again, verily I say unto you, I would that ye should always remember, and always retain in your minds what those gifts are, that are given unto the church,

11. For all have not every gift given unto them; for there are many gifts, and to every man is given a gift by the Spirit of God.

while yet in her infancy, the disciples used to exclude unbelievers, which caused some to marvel and converse of this matter because of the things written in the Book of Mormon [III Nephi xviii: 22-34.] Therefore the Lord deigned to speak on this subject, that His people might come to understanding, and said that He had always given to His Elders to conduct all meetings as they were led by the Spirit."—John Whitmer's *History of the Church*, ch. iv.

12. To some is given one, and to some is given another, that all may be profited thereby.

13. To some it is given by the Holy Ghost to know that Jesus Christ is the Son of God, and that he was crucified for the sins of the world.

14. To others it is given to believe on their words, that they also might have eternal life if they continue faithful.

15. And again, to some it is given by the Holy Ghost to know the differences of administration, as it will be pleasing unto the same Lord, according as the Lord will, suiting his mercies according to the conditions of the children of men.

16. And again, it is given by the Holy Ghost to some to know the diversities of operations, whether they be of God, that the manifestations of the Spirit may be given to every man to profit withal.

17. And again, verily I say unto you, to some is given, by the Spirit of God, the word of wisdom.

18. To another is given the word of knowledge, that all may be taught to be wise and to have knowledge.

19. And again, to some it is given to have faith to be healed,

20. And to others it is given to have faith to heal.

21. And again, to some is given the working of miracles;

22. And to others it is given to prophesy;

23. And to others the discerning of spirits.

24. And again, it is given to some to speak with tongues;

25. And to another is given the interpretation of tongues.

26. And all these gifts come from God, for the benefit of the children of God.

27. And unto the bishop of the church, and unto such as God shall appoint and ordain to watch over the church, and to be elders unto the church, are to have it given unto them to discern all those gifts lest there shall be any among you professing and yet be not of God.

28. And it shall come to pass that he that asketh in Spirit shall receive in Spirit;

29. That unto some it may be given to have all those gifts, that there may be a head, in order that every member may be profited thereby.

30. He that asketh in the Spirit, asketh according to the will of God; wherefore it is done even as he asketh.

31. And again, I say unto you, all things must be done in the name of Christ, whatsoever you do in the Spirit;

32. And ye must give thanks unto God in the Spirit for whatsoever blessings ye are blessed with.

33. And ye must practice virtue and holiness before me continually. Even so. Amen.

The same day that I received the foregoing revelation, I also received the following, setting apart John Whitmer as a historian,* inasmuch as he is faithful:

John Whitmer
Appointed
Historian.

Revelation to Joseph Smith, Jun., and John Whitmer, given at Kirtland, March 8th, 1831.†

1. Behold, it is expedient in me that my servant John should write and keep a regular history, and assist you, my servant Joseph, in transcribing all things which shall be given you, until he is called to further duties.

2. Again, verily I say unto you that he can also lift up his voice in meetings, whenever it shall be expedient.

3. And again, I say unto you that it shall be appointed unto him to keep the church record and history continually, for Oliver Cowdery I have appointed to another office.

4. Wherefore, it shall be given him, inasmuch as he is faithful, by the Comforter, to write these things. Even so. Amen.

Upon inquiry how the brethren should act in regard to purchasing lands to settle upon,‡ and where they should finally make a permanent location, I received the following:

On the Purchase of Lands
in Ohio.

Revelation, given at Kirtland, March, 1831.§

1. It is necessary that ye should remain for the present time in your places of abode, as it shall be suitable to your circumstances.

2. And inasmuch as ye have lands, ye shall impart to the eastern brethren;

3. And inasmuch as ye have not lands, let them buy for the pres-

* Previous to this Oliver Cowdery, had acted as historian and recorder. John Whitmer, according to his own representations, said he would rather not keep the Church history, but observed—"The will of the Lord be done, and if He desires it, I wish that He would manifest it through Joseph the Seer."—John Whitmer's *History of the Church*, ch. vi.—Accordingly the revelation was given.

† Doctrine and Covenants, sec. xlvii.

‡ This question was agitating the minds of the brethren in consequence of the expected arrival in the near future, of the Saints from New York, who had been commanded to gather to Ohio, and for whose reception it was necessary to make preparations.

§ Doctrine and Covenants, section xlviii.

ent time in those regions round about, as seemeth them good, for it must needs be necessary that they have places to live for the present time.

4. It must needs be necessary, that ye save all the money that ye can, and that ye obtain all that ye can in righteousness, that in time ye may be enabled to purchase land for an inheritance, even the city.

5. The place is not yet to be revealed; but after your brethren come from the east there are to be certain men appointed, and to them it shall be given to know the place, or to them it shall be revealed.

6. And they shall be appointed to purchase the lands, and to make a commencement to lay the foundation of the city; and then shall ye begin to be gathered with your families, every man according to his family, according to his circumstances, and as is appointed to him by the presidency and the bishop of the church, according to the laws and commandments which ye have received, and which ye shall hereafter receive. Even so. Amen.

At about this time came Leman Copley, one of the sect called Shaking Quakers,* and embraced the fulness of the everlasting Gospel, apparently honest-hearted, but still retaining the idea that the Shakers were right in some particulars of their faith. In order to have more perfect understanding on the subject, I inquired of the Lord, and received the following:

The Shaking
Quakers.

Revelation to Sidney Rigdon, Parley P. Pratt, and Leman Copley, given March, 1831.†

1. Hearken unto my word, my servants Sidney, and Parley, and

*"This sect of Christians arose in England, and Ann Lee has the credit of being its founder. They derive their name from their manner of worship, which is performed by singing and dancing, and clapping their hands in regular time, to a novel but rather pleasant kind of music. This sect was persecuted in England, and came to America in 1774. They first settled in Watervliet, near Albany, New York. They have, or think they have, revelations from heaven, or gifts from the Holy Spirit, which direct them in the choice of their leaders, and in other important concerns. Their dress and manners are similar to those of the society of Friends (Quakers); hence they are often called Shaking Quakers."—Hayward's *Book of All Religions*, pp. 84-85. "They assert, with the Quakers, that all external ordinances, especially baptism and the Lord's supper, ceased in the apostolic age; and that God had sent no one to preach since that time till they were raised up, to call in the elect in a new dispensation. They deny the doctrine of the Trinity and a vicarious atonement, as also the resurrection of the body."—Burder's *History of All Religions*, p. 502.

† Doctrine and Covenants, sec. xlix.

Leman; for behold, verily I say unto you, that I give unto you a commandment that you shall go and preach my gospel which ye have received, even as ye have received it, unto the Shakers.

2. Behold, I say unto you, that they desire to know the truth in part, but not all, for they are not right before me and must needs repent.

3. Wherefore, I send you, my servants Sidney and Parley to preach the gospel unto them;

4. And my servant Leman shall be ordained unto this work, that he may reason with them, not according to that which he has received of them, but according to that which shall be taught him by you my servants; and by so doing I will bless him, otherwise he shall not prosper.

5. Thus saith the Lord; for I am God, and have sent mine Only Begotten Son into the world for the redemption of the world, and have decreed that he that receiveth him shall be saved, and he that receiveth him not shall be damned—

6. And they have done unto the Son of Man even as they listed; and he has taken his power on the right hand of his glory, and now reigneth in the heavens, and will reign till he descends on the earth to put all enemies under his feet, which time is nigh at hand—

7. I, the Lord God, have spoken it; but the hour and the day no man knoweth, neither the angels in heaven, nor shall they know until he comes.

8. Wherefore, I will that all men shall repent, for all are under sin, except those which I have reserved unto myself, holy men that ye know not of.

9. Wherefore, I say unto you, that I have sent unto you mine everlasting covenant, even that which was from the beginning.

10. And that which I have promised I have so fulfilled, and the nations of the earth shall bow to it; and, if not of themselves, they shall come down, for that which is now exalted of itself shall be laid low of power.

11. Wherefore, I give unto you a commandment that ye go among this people, and say unto them, like unto mine apostle of old, whose name was Peter:

12. Believe on the name of the Lord Jesus, who was on the earth, and is to come, the beginning and the end;

13. Repent and be baptized in the name of Jesus Christ, according to the holy commandment, for the remission of sins;

14. And whoso doeth this shall receive the gift of the Holy Ghost, by the laying on of the hands of the elders of the church.

15. And again, verily I say unto you, that whoso forbiddeth to marry is not ordained of God, for marriage is ordained of God unto man.

16. Wherefore, it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation;

17. And that is might be filled with the measure of man, according to his creation before the world was made.

18. And whoso forbiddeth to abstain from meats, that man should not eat the same, is not ordained of God;

19. For, behold, the beasts of the field and the fowls of the air, and that which cometh of the earth, is ordained for the use of man for food and for raiment, and that he might have in abundance.

20. But it is not given that one man should possess that which is above another, wherefore the world lieth in sin.

21. And wo be unto man that sheddeth blood or that wasteth flesh and hath no need.

22. And again, verily I say unto you, that the Son of Man cometh not in the form of a woman, neither of a man traveling on the earth.

23. Wherefore, be not deceived, but continue in steadfastness, looking forth for the heavens to be shaken, and the earth to tremble and to reel to and fro as a drunken man, and for the valleys to be exalted, and for the mountains to be made low, and for the rough places to become smooth—and all this when the angel shall sound his trumpet.

24. But before the great day of the Lord shall come, Jacob shall flourish in the wilderness, and the Lamanites shall blossom as the rose.

25. Zion shall flourish upon the hills and rejoice upon the mountains, and shall be assembled together unto the place which I have appointed.

26. Behold, I say unto you, go forth as I have commanded you: repent of all your sins; ask and ye shall receive; knock and it shall be opened unto you.

27. Behold, I will go before you and be your rearward; and I will be in your midst, and you shall not be confounded.

28. Behold, I am Jesus Christ, and I come quickly. Even so. Amen.*

* Elders Rigdon and Pratt fulfilled the mission appointed to them by this revelation. In company with Leman Copley, who at his own earnest request had been ordained to the Priesthood, (John Whitmer's *History of the Church*, p. 20.) they visited the settlement of the Shakers, near Cleveland, Ohio, and preached the Gospel to them; "but," writes Elder Pratt, "they utterly refused to hear or obey the Gospel." —*Autobiography of Parley P. Pratt*, p. 65 (first ed.). John Whitmer also remarks upon this incident: "The above-named brethren went and proclaimed [the Gospel] according to the revelation given them, but the Shakers hearkened not to their words and received not the Gospel at that time, for they are bound in tradition and priestcraft; and thus they are led away with foolish and vain imaginations." —John Whitmer's *History of the Church*. Ms. p. 20.

During the month of April, I continued to translate the Scriptures as time would allow. In May, a number of Elders being present, and not understanding the different spirits* abroad in the earth, I inquired and received from the Lord the following:

Inquiry on
Spiritual Man-
ifestations.

Revelation, given May, 1831.†

1. Hearken, O ye elders of my church, and give ear to the voice of the living God; and attend to the words of wisdom which shall be given unto you, according as ye have asked and are agreed as touching the church, and the spirits which have gone abroad in the earth.

2. Behold, verily I say unto you, that there are many spirits which are false spirits, which have gone forth in the earth, deceiving the world.

3. And also Satan hath sought to deceive you, that he might overthrow you.

4. Behold, I, the Lord, have looked upon you, and have seen abominations in the church that profess my name.

5. But blessed are they who are faithful and endure, whether in life or in death, for they shall inherit eternal life.

6. But wo unto them that are deceivers and hypocrites, for, thus saith the Lord, I will bring them to judgment.

7. Behold, verily I say unto you, there are hypocrites among you, who have deceived some, which has given the adversary power; but behold such shall be reclaimed;

* This is a very brief allusion to very important and strange phenomena. Elder Parley P. Pratt, in his *Autobiography*, has a much more extended account of the spirit manifestations which called forth the revelation upon the subject. "As I went forth among the different branches," he says, alluding to the branches in the vicinity of Kirtland, "some very strange spiritual operations were manifested, which were disgusting rather than edifying. Some persons would seem to swoon away and make unseemly gestures, and be drawn or disfigured in their countenances. Others would fall into ecstasies and be drawn into contortions, cramp, fits, etc. Others would seem to have visions, and revelations, which were not edifying and which were not congenial to the doctrine and spirit of the Gospel. In short, a false and lying spirit seemed to be creeping into the Church. All these things were new and strange to me, and had originated in the Church during our absence, and previous to the arrival of President Joseph Smith from New York. Feeling our weakness and inexperience, and lest we should err in judgment concerning these spiritual phenomena, myself, John Murdock, and several other Elders, went to Joseph Smith and asked him to inquire of the Lord concerning these spirits or manifestations. After we had joined in prayer in his translating room, he dictated in our presence the following revelation." This is the revelation given in the text above on spiritual manifestations.

† Doctrine and Covenants, sec. L.

8. But the hypocrites shall be detected and shall be cut off, either in life or in death, even as I will; and wo unto them who are cut off from my Church, for the same are overcome of the world.

9. Wherefore, let every man beware lest he do that which is not in truth and righteousness before me.

10. And now come, saith the Lord, by the Spirit, unto the elders of his church, and let us reason together, that ye may understand;

11. Let us reason even as a man reasoneth one with another face to face.

12. Now, when a man reasoneth he is understood of man, because he reasoneth as a man; even so will I the Lord, reason with you, that you may understand.

13. Wherefore, I the Lord ask you this question—Unto what were ye ordained?

14. To preach my gospel by the Spirit, even the Comforter which was sent forth to teach the truth.

15. And then received ye spirits which ye could not understand, and received them to be of God; and in this are ye justified?

16. Behold ye shall answer this question yourselves; nevertheless, I will be merciful unto you; he that is weak among you hereafter shall be made strong.

17. Verily I say unto you, he that is ordained of me and sent forth to preach the word of truth by the Comforter, in the Spirit of truth, doth he preach it by the Spirit of truth or some other way?

18. And if it be by some other way it is not of God.

19. And again, he that receiveth the word of truth, doth he receive it by the Spirit of truth or some other way?

20. If it be some other way it is not of God.

21. Therefore, why is it that ye cannot understand and know that he that receiveth the word by the Spirit of truth, receiveth it as it is preached by the Spirit of truth?

22. Wherefore, he that preacheth and he that receiveth, understand one another, and both are edified and rejoice together.

23. And that which doth not edify is not of God, and is darkness.

24. That which is of God is light; and he that receiveth light, and continueth in God, receiveth more light; and that light groweth brighter and brighter until the perfect day.

25. And again, verily I say unto you, and I say it that you may know the truth, that you may chase darkness from among you;

26. He that is ordained of God and sent forth, the same is appointed to be the greatest, notwithstanding he is the least and the servant of all.

27. Wherefore, he is possessor of all things; for all things are subject unto him, both in heaven and on the earth, the life and the light,

the Spirit and the power, sent forth by the will of the Father, through Jesus Christ, his Son.

28. But no man is possessor of all things except he be purified and cleansed from all sin.

29. And if ye are purified and cleansed from all sin, ye shall ask whatsoever you will in the name of Jesus and it shall be done.

30. But know this, it shall be given you what you shall ask; and as ye are appointed to the head, the spirits shall be subject unto you.

31. Wherefore, it shall come to pass, that if you behold a spirit manifested that you cannot understand, and you receive not that spirit, ye shall ask of the Father in the name of Jesus; and if he give not unto you that spirit, then you may know that it is not of God.

32. And it shall be given unto you, power over that spirit; and you shall proclaim against that spirit with a loud voice that it is not of God—

33. Not with railing accusation, that ye be not overcome, neither with boasting nor rejoicing, lest you be seized therewith.

34. He that receiveth of God, let him account it of God; and let him rejoice that he is accounted of God worthy to receive.

35. And by giving heed and doing these things which ye have received, and which ye shall hereafter receive—and the kingdom is given you of the Father, and power to overcome all things which are not ordained of him—

36. And behold, verily I say unto you, blessed are you who are now hearing these words of mine from the mouth of my servant, for your sins are forgiven you.

37. Let my servant Joseph Wakefield, in whom I am well pleased, and my servant Parley P. Pratt go forth among the churches and strengthen them by the word of exhortation;

38. And also my servant John Corrill, or as many of my servants as are ordained unto this office, and let them labor in the vineyard; and let no man hinder them doing that which I have appointed unto them—

39. Wherefore in this thing my servant Edward Partridge is not justified; nevertheless let him repent and he shall be forgiven.

40. Behold, ye are little children and ye cannot bear all things now; ye must grow in grace and in the knowledge of the truth.

41. Fear not, little children, for you are mine, and I have overcome the world, and you are of them that my Father hath given me;

42. And none of them that my Father hath given me shall be lost.

43. And the Father and I are one. I am in the Father and the Father in me: and inasmuch as ye have received me, ye are in me and I in you.

44. Wherefore, I am in your midst, and I am the good shepherd, and the stone of Israel. He that buildeth upon this rock shall never fall.

45. And the day cometh that you shall hear my voice and see me, and know that I am.

46. Watch, therefore, that ye may be ready. Even so. Amen.*

Not long after the foregoing was received, the Saints from the State of New York began to come on, and it seemed necessary to settle them; therefore at the solicitation of Bishop Partridge, I inquired, and received the following:

Arrival in
Ohio of the
New York
Saints.

Revelation, given May, 1831.†

1. Hearken unto me, saith the Lord your God, and I will speak unto my servant Edward Partridge, and give unto him directions; for it must needs be that he receive directions how to organize this people.

2. For it must needs be that they be organized according to my laws; it otherwise, they will be cut off.

3. Wherefore, let my servant Edward Partridge, and those whom he has chosen, in whom I am well pleased, appoint unto this people their portions, every man equal according to his family, according to his circumstances and his wants and needs.

4. And let my servant Edward Partridge, when he shall appoint a man his portion, give unto him a writing that shall secure unto him his portion, that he shall hold it, even this right and this inheritance in the church, until he transgresses and is not accounted worthy by

* Elder Parley P. Pratt, in his *Autobiography*, referring to this revelation, for he was present when it was given—indeed it was obtained chiefly at his own and Elder John Murdock's solicitation—takes occasion to relate how this and other revelations were given through the Prophet. "Each sentence," says he, "was uttered slowly and very distinctly, and with a pause between each, sufficiently long for it to be recorded by an ordinary writer in long hand. This was the manner in which all his written revelations were dictated and written. There was never any hesitation, reviewing, or reading back, in order to keep the run of the subject; neither did any of these communications undergo revisions, interlinings or corrections. As he dictated them so they stood, so far as I have witnessed; and I was present to witness the dictation of several communications of several pages each."—*Aut.* Parley P. Pratt, pp. 65-66. This statement of Elder Pratt's is true in a general way, and valuable as a description of the manner in which revelations were dictated by the Prophet; and needs modifying only to the extent of saying that some of the early revelations first published in the "Book of Commandments," in 1833, were revised by the Prophet himself in the way of correcting errors made by the scribes and publishers; and some additional clauses were inserted to throw increased light upon the subjects treated in the revelations, and paragraphs added, to make the principles or instructions apply to officers not in the Church at the time some of the earlier revelations were given. The addition of verses, 65, 66 and 67 in sec. xx of the Doctrine and Covenants, is an example.

† Doctrine and Covenants, sec. li.

the voice of the church according to the laws and covenants of the church, to belong to the church.

5. And if he shall transgress and is not accounted worthy to belong to the church, he shall not have power to claim that portion which he has consecrated unto the bishop for the poor and needy of my church; therefore, he shall not retain the gift, but shall only have claim on that portion that is deeded unto him.

6. And thus all things shall be made sure, according to the laws of the land.

7. And let that which belongs to this people be appointed unto this people.

8. And the money which is left unto this people—let there be an agent appointed unto this people, to take the money to provide food and raiment, according to the wants of this people.

9. And let every man deal honestly, and be alike among this people, and receive alike, that ye may be one, even as I have commanded you.

10. And let that which belongeth to this people not be taken and given unto that of another church.

11. Wherefore, if another church would receive money of this church, let them pay unto this church again according as they shall agree;

12. And this shall be done through the bishop or the agent, which shall be appointed by the voice of the church.

13. And again, let the bishop appoint a storehouse unto this church; and let all things both in money and in meat, which are more than is needful for the wants of this people, be kept in the hands of the bishop.

14. And let him also reserve unto himself for his own wants, and for the wants of his family, as he shall be employed in doing this business.

15. And thus I grant unto this people a privilege of organizing themselves according to my laws.

16. And I consecrate unto them this land for a little season, until I, the Lord, shall provide for them otherwise, and command them to go hence;

17. And the hour and the day is not given unto them, wherefore let them act upon this land as for years, and this shall turn unto them for their good.

18. Behold, this shall be an example unto my servant Edward Partridge, in other places, in all churches.

19. And whoso is found a faithful, a just, and a wise steward shall enter into the joy of his Lord, and shall inherit eternal life.

20. Verily, I say unto you, I am Jesus Christ, who cometh quickly, in an hour you think not. Even so. Amen.

CHAPTER XV.

THE IMPORTANT CONFERENCE OF JUNE 3RD-6TH—
ARRIVAL OF THE ELDERS IN WESTERN MISSOURI.

ON the 3rd* of June, the Elders from the various parts of the country where they were laboring, came in; and the conference before appointed, convened in Kirtland; and the Lord displayed His power to the most perfect satisfaction of the Saints. The man of sin was revealed,† and the au-

Important
Conference of
June, 3rd-6th,
at Kirtland.

* This date in the Prophet's narrative is given the 6th of June, but the minutes of the conference in the *Far West Record* are dated "June 3rd." In John Whitmer's *History of the Church* it is written: "June 3rd, 1831, a general conference was called, and a blessing promised if the Elders were faithful and humble before Him [i. e., the Lord]. Therefore the Elders assembled from the east and from the west, from the north and the south, and also many members." (p. 21.) Whitmer, however, speaks of the conference as continuing several days (p. 22); and then under date of "the 6th of June" states that the revelation was given which Joseph, the Prophet, in the text of his *History* above, speaks of as having been given the day following the close of the conference. The 3rd of June, 1831, fell upon Friday, so that the great probability is that this important conference commenced on Friday and continued through Saturday and Sunday; and then, before the Elders dispersed on Monday, the 6th, the revelation alluded to by the Prophet, was given. Previous conferences of a general character usually occupied three days, see p. 118, and hence it is likely that this one did.

† The manner in which the man of sin was revealed and the authority of the Melchizedek Priesthood manifested, is related by John Whitmer, in his *History of the Church* (ch. vii). After giving the names of those who were ordained High Priests the day on which the two powers were manifested, he says: "Joseph Smith, Jun., prophesied the day previous that the man of sin would be revealed. While the Lord poured out His Spirit upon His servants, the devil took a notion to make known his power. He bound Harvey Whitlock and John Murdock so that they could not speak, and others were affected but the Lord showed to Joseph, the seer, the design of the thing; he commanded the devil in the name of Christ, and he departed, to our joy and comfort."

Parley P. Pratt also alludes to this subject in his *Autobiography*: "In this conference much instruction was given by President Smith, who spoke in great power, as he was moved upon by the Holy Ghost; and the spirit of power and of testimony rested down upon the Elders in a marvelous manner. Here also were some strange manifestations of false spirits, which were immediately rebuked." (p. 72.)

thority of the Melchizedek Priesthood was manifested and conferred for the first time upon several of the Elders.* It was clearly evident that the Lord gave us power in proportion to the work to be done, and strength according to the race set before us, and grace and help as our needs required.† Great harmony prevailed; several were ordained; faith was strengthened;

* A misapprehension has arisen in the minds of some respecting the statement—"The authority of the Melchizedek Priesthood was manifested and conferred for the first time upon several of the Elders." It has been supposed that this passage meant that the higher or Melchizedek Priesthood was now for the first time conferred upon men in this dispensation. This of course is an error, since even before the Church was organized, the Apostleship, the highest authority in the Melchizedek Priesthood, was conferred upon Joseph Smith and Oliver Cowdery, and very probably upon David Whitmer also. (See pp. 40-42, note.) The Prophet does not mean that the Melchizedek Priesthood was given for the first time in the Church. It was at this conference, however, that the special office of High Priest was for the first time conferred upon men in this dispensation, except in so far as Apostles are also High Priests (Doctrine and Covenants, sec. lxxxiv: 63); and of course as there were men who had been ordained to the apostleship before this conference of June, 1831, in that manner there had been High Priests in the Church, but not otherwise.

† In addition to the spiritual manifestations already mentioned as having occurred at this conference of June 3rd-6th, it should be said that, according to John Whitmer's *History of the Church* (ch. v): "The Spirit of the Lord fell upon Joseph in an unusual manner, and he prophesied that John the Revelator was then among the Ten Tribes of Israel who had been led away by Shalmaneser, king of Assyria, to prepare them for their return from their long dispersion, to again possess the land of their fathers. He prophesied many more things that I have not written. After he had prophesied he laid his hands upon Lyman Wight and ordained him to the High Priesthood [i. e., ordained him a High Priest], after the holy order of God. And the Spirit fell upon Lyman, and he prophesied concerning the coming of Christ. He said that there were some in the congregation that should live until the Savior should descend from heaven with a shout, with all the holy angels with Him. He said the coming of the Savior should be like the sun rising in the east, and will cover the whole earth. So with the coming of the Son of Man; yea, He will appear in His brightness and consume all [the wicked] before Him; and the hills will be laid low, and the valleys be exalted, and the crooked be made straight, and the rough smooth. And some of my brethren shall suffer martyrdom for the sake of the religion of Jesus Christ, and seal their testimony of Jesus Christ, and seal their testimony of Jesus with their blood. He saw the heavens opened and the Son of Man sitting on the right hand of the Father, making intercession for his brethren, the Saints. He said that God would work a work in these last days that tongue cannot express and the mind is not capable to conceive. The glory of the Lord shone around."

"The congregation at this conference numbered two thousand souls."—*Cannon's Life of Joseph Smith the Prophet*, p. 113.

This was the fourth general conference of the Church, the others were held on the 9th of June, 1830; the 26th of September, 1830; and the 2nd of January, 1831, respectively; and all at Fayette, Seneca County, New York.

and humility, so necessary for the blessing of God to follow prayer, characterized the Saints.

The next day, as a kind continuation of this great work of the last days, I received the following:

*Revelation, given June, 1831.**

1. Behold, thus saith the Lord unto the elders whom he hath called and chosen in these last days, by the voice of his Spirit—

2. Saying: I, the Lord, will make known unto you what I will that ye shall do from this time until the next conference, which shall be held in Missouri, upon the land which I will consecrate unto my people, which are a remant of Jacob, and those who are heirs according to the covenant.

3. Wherefore, verily I say unto you, let my servants Joseph Smith, Jun., and Sidney Rigdon take their journey as soon as preparations can be made to leave their homes, and journey to the land of Missouri.

4. And inasmuch as they are faithful unto me, it shall be made known unto them what they shall do;

5. And it shall also, inasmuch as they are faithful, be made known unto them the land of your inheritance.

6. And inasmuch as they are not faithful, they shall be cut off, even as I will, as seemeth me good.

7. And again, verily I say unto you, let my servant Lyman Wight and my servant John Corrill take their journey speedily;

8. And also my servant John Murdock, and my servant Hyrum Smith, take their journey unto the same place by the way of Detroit.

9. And let them journey from thence preaching the word by the way, saying none other things than that which the prophets and apostles have written, and that which is taught them by the Comforter through the prayer of faith.

10. Let them go two by two, and thus let them preach by the way in every congregation, baptizing by water, and the laying on of the hands by the water's side.

11. For thus saith the Lord, I will cut my work short in righteousness, for the days come that I will send forth judgment unto victory.

12. And let my servant Lyman Wight beware, for Satan desireth to sift him as chaff.

13. And behold, he that is faithful shall be made ruler over many things.

14. And again, I will give unto you a pattern in all things, that ye

* Doctrine and Covenants, sec. lii.

may not be deceived; for Satan is abroad in the land, and he goeth forth deceiving the nations—

15. Wherefore he that prayeth, whose spirit is contrite, the same is accepted of me if he obey mine ordinances.

16. He that speaketh, whose spirit is contrite, whose language is meek and edifieth, the same is of God if he obey mine ordinances.

17. And again, he that trembleth under my power shall be made strong, and shall bring forth fruits of praise and wisdom, according to the revelations and truths which I have given you.

18. And again, he that is overcome and bringeth not forth fruits, even according to this pattern, is not of me.

19. Wherefore, by this pattern ye shall know the spirits in all cases under the whole heavens.

20. And the days have come; according to men's faith it shall be done unto them.

21. Behold, this commandment is given unto all the elders whom I have chosen.

22. And again, verily I say unto you, let my servant Thomas B. Marsh and my servant Ezra Thayre, take their journey also, preaching the word by the way unto this same land.

23. And again, let my servant Isaac Morley, and my servant Ezra Booth take their journey, also preaching the word by the way unto this same land.

24. And again, let my servants Edward Partridge and Martin Harris take their journey with my servants Sidney Rigdon and Joseph Smith, Jun.

25. Let my servants David Whitmer and Harvey Whitlock also take their journey, and preach by the way unto this same land.

26. And let my servants Parley P. Pratt and Orson Pratt take their journey, and preach by the way, even unto this same land.

27. And let my servants Solomon Hanco^{ck} and Simeon Carter also take their journey unto this same land, and preach by the way.

28. Let my servants Edson Fuller and Jacob Scott also take their journey.

29. Let my servants Levi W. Hancock and Zebedee Coltrin also take their journey.

30. Let my servants Reynolds Cahoon and Samuel H. Smith also take their journey.

31. Let my servants Wheeler Baldwin and William Carter also take their journey.

32. And let my servants Newel Knight and Selah J. Griffin, both be ordained, and also take their journey.

33. Yea, verily I say, let all these take their journey unto one

place, in their several courses, and one man shall not build upon another's foundation, neither journey in another's track.

34. He that is faithful, the same shall be kept and blessed with much fruit.

35. And again, I say unto you, let my servants Joseph Wakefield and Solomon Humphrey take their journey into the eastern lands;

36. Let them labor with their families, declaring none other things than the prophets and apostles, that which they have seen and heard and most assuredly believe, that the prophecies may be fulfilled.

37. In consequence of transgression, let that which was bestowed upon Heman Bassett be taken from him, and placed upon the head of Simonds Ryder.

38. And again, verily I say unto you, let Jared Carter be ordained a priest, and also George James be ordained a priest.

39. Let the residue of the elders watch over the churches, and declare the word in the regions round about them: and let them labor with their own hands that there be no idolatry nor wickedness practiced.

40. And remember in all things the poor and the needy, the sick and the afflicted, for he that doeth not these things, the same is not my disciple.

41. And again, let my servant Joseph Smith, Jun., and Sidney Rigdon, and Edward Partridge take with them a recommend from the church. And let there be one obtained for my servant Oliver Cowdery also.

42. And thus, even as I have said, if ye are faithful ye shall assemble yourselves together to rejoice upon the land of Missouri, which is the land of your inheritance, which is now the land of your enemies.

43. But, behold, I, the Lord, will hasten the city in its time, and will crown the faithful with joy and with rejoicing.

44. Behold, I am Jesus Christ, the Son of God, and I will lift them up at the last day. Even so. Amen.

Shortly after the foregoing was received, at the request of Algernon Sidney Gilbert I inquired, and obtained the following:

*Revelation, given June, 1831.**

1. Behold, I say unto you, my servant Sidney Gilbert, that I have heard your prayers, and you have called upon me that it should be made known unto you, of the Lord your God, concerning your calling

* Doctrine and Covenants, sec. liii.

and election in the church, which I, the Lord, have raised up in these last days.

2. Behold, I, the Lord, who was crucified for the sins of the world, give unto you a commandment that you shall forsake the world.

3. Take upon you mine ordination, even that of an elder, to preach faith and repentance and remission of sins, according to my word, and the reception of the Holy Spirit by the laying on of hands;

4. And also to be an agent unto this church in the place which shall be appointed by the bishop, according to commandments which shall be given hereafter.

5. And again, verily I say unto you, you shall take your journey with my servants Joseph Smith, Jun., and Sidney Rigdon.

6. Behold these are the first ordinances which you shall receive; and the residue shall be made known in a time to come, according to your labor in my vineyard.

7. And again, I would that ye should learn that he only is saved who endureth unto the end. Even so. Amen.

The branch of the Church in Thompson, on account of breaking the covenant,* and not knowing what to do, they sent in Newel Knight and other Elders, to ask me to inquire of the Lord for them; which I did, and received the following:

Difficulty in
the Thompson
Branch.

* It is difficult to determine with exactness in what the transgressions of the Saints at Thompson consisted; but it is evident that selfishness and rebellion were at the bottom of their trouble, and that Leman Copley and Ezra Thayre were immediately concerned in it. The Saints comprising the Colesville branch, when they arrived at the gathering place, in Ohio, were advised to remain together and were settled at Thompson, a place in the vicinity of Kirtland. On their arrival Bishop Edward Partridge urged the Prophet Joseph to inquire of the Lord concerning the manner of settling them, and providing for them. Whereupon the Prophet inquired of the Lord and received the revelation found on page 173. It will be seen from that revelation that the Saints of the Colesville branch were to be organized under the law of consecration and stewardship. That is, in brief, the Saints were to make a consecration of whatsoever things they possessed unto the Bishop, and then each man receive from the Bishop a stewardship. Every man was to be equal in his stewardship, according to his family, his circumstances, and his needs. For details in the matter the reader is referred to the revelation itself. It is evident that some of the brethren already living at Thompson, had agreed to enter into the law of consecration and stewardship with the Saints from Colesville; and that afterwards they broke this covenant. Among these were Leman Copley and Ezra Thayre. "A man by the name of Copley," says Newel Knight in his journal, "had a considerable tract of land there [in Thompson] which he offered to let the Saints occupy. Consequently a contract was agreed upon, and we commenced work in good faith. But in a short time Copley broke the engagement, and I went to Kirtland to see Brother Joseph," etc. *Scraps of Biography*.

*Revelation to Newel Knight, given at Kirtland, June, 1831.**

1. Behold, thus saith the Lord, even Alpha and Omega, the beginning and the end, even he who was crucified for the sins of the world—

2. Behold, verily, verily, I say unto you, my servant Newel Knight, you shall stand fast in the office wherewith I have appointed you.

3. And if your brethren desire to escape their enemies, let them repent of all their sins, and become truly humble before me and contrite.

4. And as the covenant which they made unto me has been broken, even so it has become void and of none effect.

5. And wo to him by whom this offense cometh, for it had been better for him that he had been drowned in the depth of the sea.

6. But blessed are they who have kept the covenant and observed the commandment, for they shall obtain mercy.

7. Wherefore, go to now and flee the land, lest your enemies come upon you; and take your journey, and appoint whom you will to be your leader, and to pay monies for you.†

8. And thus you shall take your journey into the regions westward, unto the land of Missouri, unto the borders of the Lamanites.

9. And after you have done journeying, behold, I say unto you, seek ye a living like unto men, until I prepare a place for you,

10. And again be patient in tribulation until I come; and, behold, I came quickly, and my reward is with me, and they who have sought me early shall find rest to their souls. Even so. Amen.

The Elders now began to go to the western country, two and two, according to the word of the Lord.

From Parley P. Pratt, who during the spring had returned from his mission of last fall, we had verbal

in which is published Newel Knight's journal, ch. vi.) Of this matter, John Whitmer, then the Church Historian, writes: "At this time [the early part of June] the Church at Thompson, Ohio, was involved in difficulty because of the rebellion of Leman Copley, who would not do as he had previously agreed, which thing confused the whole Church, and finally the Lord spake through Joseph the Prophet, saying:" He then quotes the revelation to Newel Knight given in the text above.—(John Whitmer's *History of the Church*, chap. viii.) For Ezra Thayer's part in the proceedings at Thompson, see the revelation given to Thomas B. Marsh, pp. 186, 187.

* Doctrine and Covenants, sec. liv.

† "The Church at Thompson," says John Whitmer, "made all possible haste to leave for Missouri, and left, and none of their enemies harmed them."—John Whitmer's *History of the Church*, chap. viii. Newel Knight was appointed the leader of this company, which was made up of the Colesville branch, and under his leadership they made the entire journey from Thompson to Missouri.

Report of
Oliver Cow-
dery on Con-
ditions in
Western Mis-
souri.

information; and from letters from the still remaining Elders we had written intelligence; and as the mission to Western Missouri and the gathering of the Saints to that place was the most important subject which then engrossed the attention of the Church, I will here insert the copy of a letter, received about this time from that section, dated at Kaw Township, Missouri, May 7, 1831:

Our Dearly Beloved Brethren:—I have nothing particular to write as concerning the Lamanites; because of a short journey which I have just returned from, and in consequence of which I have not written to you since the 16th of last month. Brother Ziba Peterson and myself went into the county east, which is Lafayette, about forty miles; and, in the name of Jesus, we called on the people to repent, many of whom are, I believe, earnestly searching for truth, and if sincerely, I pray they may find that precious treasure, for it seems to be wholly fallen in the streets, and equity cannot enter.

The letter we received from you informed us that the opposition was great against you. Now, our beloved brethren, we verily believe that we also can rejoice that we are counted worthy to suffer shame for His name; for almost the whole country, consisting of Universalists, Atheists, Deists, Presbyterians, Methodists, Baptists, and other professed Christians, priests and people; with all the devils from the infernal pit are united, and foaming out their own shame [against us]. God forbid that I should bring a railing accusation against them, for vengeance belongeth to Him who is able to repay; and herein, brethren, we confide.

I am lately informed of another tribe of Lamanites, who have abundance of flocks of the best kinds of sheep and cattle; and they manufacture blankets of a superior quality. The tribe, is very numerous; they live three hundred miles west of Santa Fe, and are called Navashoes.* Why I mention this tribe is because I feel under obligations to communicate to my brethren any information concerning the Lamanites that I meet with in my labors and travels; believing, as I do, that much is expected from me in the cause of our Lord; and doubting not that I am daily remembered before the throne of the Most High by all my brethren, as well by those who have not seen my face in the flesh as by those who have.

We begin to expect our brother Parley P. Pratt soon; we have heard from him only when he was at St. Louis. We are all well, bless

* It was doubtless the Navajo Indians, whose reservation is now located in north-eastern Arizona, of whom Oliver heard.

the Lord; and preach the Gospel we will, if earth and hell oppose our way—for we dwell in the midst of scorpions—and in Jesus we trust. Grace be with you all. Amen. OLIVER COWDERY.

P. S.—I beseech Brother Whitney to remember and write, and direct to me, Independence, Jackson County, Missouri.*

* THE MISSION TO THE LAMANITES.—As the "mission to the Lamanites" is a very prominent event in early Church history, it is proper that the labors of the brethren engaged in it should be spoken of more fully than appears anywhere in the Prophet's narrative, and at this point, following the letter of Oliver Cowdery, seems as appropriate a place as will be found to speak of it. It has already been said that the brethren of the mission called upon the Catteraugus tribe, near Buffalo, New York, (p. 120 note). After leaving Kirtland, on their journey westward, they visited the Wyandot tribe of Indians near Sandusky, Ohio, with whom they spent several days. "We were well received," writes Elder Parley P. Pratt, "and had an opportunity of laying before them the record of their forefathers, which we did. They rejoiced in the tidings, bid us Godspeed and desired us to write to them in relation to our success among the tribes further west, who had already removed to the Indian territory, where these expected soon to go."—*Aut. P. P. Pratt*, p. 54.

On arriving at Independence two of the company secured employment, while the other three crossed the frontier and began their labors among the Indians. They visited the Shawnees, spending one night with them, and the next day crossed the Kansas river and began their labors among the Delawares. They sought an interview with the chief of the Delawares, known among the whites as Chief Anderson. He was the grand sachem of ten nations or tribes, and consequently possessed of large influence. He had always opposed the introduction of missionaries among his people, and therefore did not at first extend a very hearty welcome to the brethren. However, through an interpreter, the brethren made known their errand and explained to him the Book of Mormon and the information it contained for his people. They asked to be heard before a full council of his nation, a proposition which the chief took under consideration until the next day. Next morning the conversation with the Delaware Chief was renewed, but he was not inclined at first to call the council. But as he began to understand better the nature of the Book of Mormon, he changed his mind and asked the brethren to suspend their conversation until the council could be assembled. A runner was dispatched to the tribes, and in about an hour forty leading men were assembled and seated in grave silence to hear the message concerning the book of their forefathers. At the request of the chief, Oliver Cowdery in substance delivered the following address:

OLIVER COWDERY'S SPEECH TO THE DELAWARES.

"Aged Chief, and Venerable Council of the Delaware nation: we are glad of this opportunity to address you as our red brethren and friends. We have traveled a long distance from towards the rising sun to bring you glad news; we have traveled the wilderness, crossed the deep and wide rivers, and waded in the deep snows, and in the face of the storms of winter, to communicate to you great knowledge which has lately come to our ears and hearts and which will do the red man good as well as the pale face.

"Once the red men were many; they occupied the country from sea to sea—from the rising to the setting sun; the whole land was theirs; the Great Spirit gave it to them, and no pale faces dwelt among them. But now they are few in numbers; their possessions are small, and the pale faces are many.

"Thousands of moons ago, when the red men's forefathers dwelt in peace and possessed this whole land, the Great Spirit talked with them, and revealed His law and

About the middle of June, while we were preparing for our journey to Missouri, William W. Phelps and

His will, and much knowledge to their wise men and prophets. This they wrote in a Book, together with their history and the things which should befall their children in the latter days.

"This Book was written on plates of gold and handed down from father to son for many ages and generations.

"It was then that the people prospered and were strong and mighty; they cultivated the earth, built buildings and cities and abounded in all good things, as the pale faces now do.

"But they became wicked; they killed one another and shed much blood; they killed their prophets and wise men, and sought to destroy the Book. The Great Spirit became angry and would speak to them no more; they had no more good and wise dreams; no more visions; no more angels sent among them by the Great Spirit; and the Lord commanded Mormon and Moroni, their last wise men and prophets to hide the Book in the earth, that it might be preserved in safety and be found and made known in the latter-day to the pale faces who should possess the land, that they might again make it known to the red men, in order to restore them to the knowledge of the will of the Great Spirit and to His favor. And if the red men would then receive this Book and learn the things written in it and do according thereunto, they should be restored to all their rights and privileges; should cease to fight and kill one another; should become one people; cultivate the earth in peace, in common with the pale faces, who were willing to believe and obey the same Book and be good men and live in peace.

"Then should the red men become great and have plenty to eat and good clothes to wear, and should be in favor with the Great Spirit and be His children, while He would be their Great Father and talk with them, and raise up prophets and wise and good men among them again, who should teach them many things.

"This Book, which contained these things, was hid in the earth by Moroni, in a hill called by him Cumorah, which hill is now in the State of New York, near the village of Palmyra, in Ontario county.

"In that neighborhood there lived a young man named Joseph Smith, who prayed to the Great Spirit much, in order that he might know the truth, and the Great Spirit sent an angel to him and told him where this Book was hid by Moroni, and commanded him to go and get it. He accordingly went to the place and dug in the earth and found the Book written on golden plates.

"But it was written in the language of the forefathers of the red men; therefore this young man, being a pale face, could not understand it; but the angel told him and showed him and gave him knowledge of the language and how to interpret the Book. So he interpreted it into the language of the pale faces, and wrote it on paper and caused it to be printed, and published thousands of copies of it among them, and then sent us to the red men to bring some copies of it to them, and to tell them this news. So we have now come from him, and here is a copy of the Book, which we now present to our red friend, the Chief of the Delawares, which we hope he will cause to be read and known among his tribe; it will do them good."

We then presented him with a Book of Mormon.

There was a pause in the council and some conversation in their own language, after which the chief made the following reply:

THE CHIEF'S REPLY.

"We feel truly thankful to our white friends who have come so far and been at

his family arrived among us—"to do the will of the Lord," he said: so I inquired of the Lord concerning him and received the following:

*Revelation given June, 1831.**

1. Behold, thus saith the Lord unto you, my servant William, yea, even the Lord of the whole earth, thou art called and chosen; and after thou hast been baptized by water, which if you do with an eye single to my glory, you shall have a remission of your sins and a reception of the Holy Spirit by the laying on of hands;

2. And then thou shalt be ordained by the hand of my servant Joseph Smith, Jun., to be an elder unto this church, to preach repentance and remission of sins by way of baptism in the name of Jesus Christ the Son of the living God.

3. And on whomsoever you shall lay your hands, if they are contrite before me, you shall have power to give the Holy Spirit.

4. And again, you shall be ordained to assist my servant Oliver Cowdery to do the work of printing, and of selecting and writing books for schools in this Church, that little children also may receive instruction before me as is pleasing unto me.

such pains to tell us good news, and especially this new news concerning the Book of our forefathers; it makes us glad in here"—placing his hand on his heart. "It is now winter; we are new settlers in this place; the snow is deep; our cattle and horses are dying; our wigwams are poor; we have much to do in the spring—to build houses and fence and make farms; but we will build a council house and meet together, and you shall read to us and teach us more concerning the Book of our fathers and the will of the Great Spirit."

Elder Parley P. Pratt in his report of the matter adds: "We continued for several days to instruct the old Chief and many of his tribe. The interest became more and more intense on their part, from day to day, until at length nearly the whole tribe began to feel a spirit of inquiry and excitement on the subject. We found several among them who could read, and to them we gave copies of the Book, explaining to them that it was the Book of their forefathers. Some began to rejoice exceedingly and took great pains to tell the news to others in their own language. The excitement now reached the frontier settlements in Missouri, and stirred up the jealousy and envy of the Indian agents and sectarian missionaries to that degree that we were soon ordered out of the Indian country as disturbers of the peace, and even threatened with the military in case of non-compliance. We accordingly departed from the Indian country and came over the line, and commenced laboring in Jackson county, Missouri, among the whites. We were well received and listened to by many, and some were baptized and added to the Church.

"Thus ended our first Indian mission, in which we had preached the Gospel in its fulness and distributed the record of their forefathers among three tribes, viz.: the Catteraugus Indians, near Buffalo, N. Y.; the Wyandots, of Ohio; and the Delawares, west of Missouri."—*Aut. P. P. Pratt*, pp. 56-61.

* Doctrine and Covenants, sec. lv.

5. And again, verily I say unto you, for this cause ye shall take your journey with my servants Joseph Smith, Jun., and Sidney Rigdon, that you may be planted in the land of your inheritance to do this work.

6. And again, let my servant Joseph Coe also take his journey with them. The residue shall be made known hereafter, even as I will. Amen.*

Soon after I received the foregoing, Elder Thomas B. Marsh came to inquire what he should do; as Elder Ezra Thayre, his yoke-fellow in the ministry, could not get ready to start on his mission as soon as he (Marsh) would; and I inquired of the Lord, and received the following:

Marsh and
Thayre Sepa-
rated as Mis-
sionary Com-
panions.

Revelation, given at Kirtland, June, 1831.†

1. Harken, O ye people who profess my name, saith the Lord your God; for behold, mine anger is kindled against the rebellious, and they shall know mine arm and mine indignation, in the day of visitation and of wrath upon the nations.

2. And he that will not take up his cross and follow me, and keep my commandments, the same shall not be saved.

3. Behold, I, the Lord, command; and he that will not obey shall be cut off in mine own due time, after I have commanded and the commandment is broken.

4. Wherefore I, the Lord, command and revoke, as it seemeth me good; and all this to be answered upon the heads of the rebellious, saith the Lord.

5. Wherefore, I revoke the commandment which was given unto my servants Thomas B. Marsh and Ezra Thayre, and give a new commandment unto my servant Thomas, that he shall take up his journey speedily to the land of Missouri, and my servant Selah J. Griffin shall also go with him.

6. For behold, I revoke the commandment which was given unto my servants Selah J. Griffin and Newel Knight, in consequence of the stiffneckedness of my people which are in Thompson and their rebellions.

* William Wine Phelps, spoken of in the foregoing revelation, was born at Hanover, Morris county, New Jersey, February 17th, 1792. He was therefore in his fortieth year when he came to the Church at Kirtland, to cast in his lot with the Saints. It appears that before making his appearance at Kirtland, he had resided chiefly in the state of New York; and had been somewhat active in politics. He had been the editor of a partisan newspaper; and had aspired to be the candidate for the office of lieutenant-governor of New York. On the 28th of April, 1815, he married Sally Waterman, at Smyrna, Chenango county, New York.

† Doctrine and Covenants, sec lvi.

7. Wherefore, let my servant Newel Knight remain with them, and as many as will go may go, that are contrite before me, and be led by him to the land which I have appointed.

8. And again, verily I say unto you, that my servant Ezra Thayre must repent of his pride, and of his selfishness, and obey the former commandment which I have given him concerning the place upon which he lives.

9. And if he will do this, as there shall be no divisions made upon the land, he shall be appointed still to go to the land of Missouri;

10. Otherwise he shall receive the money which he has paid, and shall leave the place, and shall be cut off out of my church, saith the Lord God of hosts;

11. And though the heaven and the earth pass away, these words shall not pass away, but shall be fulfilled.

12. And if my servant Joseph Smith, Jun., must needs pay the money, behold, I, the Lord, will pay it unto him again in the land of Missouri, that those of whom he shall receive may be rewarded again according to that which they do;

13. For according to that which they do they shall receive, even in lands for their inheritance.

14. Behold, thus saith the Lord unto my people—you have many things to do and to repent of; for behold, your sins have come up unto me, and are not pardoned, because you seek to counsel in your own ways.

15. And your hearts are not satisfied. And ye obey not the truth, but have pleasure in unrighteousness.

16. Wo unto you rich men, that will not give your substance to the poor, for your riches will canker your souls; and this shall be your lamentation in the day of visitation, and of judgment, and of indignation: The harvest is past, the summer is ended, and my soul is not saved!

17. Wo unto you poor men, whose hearts are not broken, whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not stayed from laying hold upon other men's goods, whose eyes are full of greediness, and who will not labor with your own hands!

18. But blessed are the poor who are pure in heart, whose hearts are broken, and whose spirits are contrite, for they shall see the kingdom of God coming in power and great glory unto their deliverance; for the fatness of the earth shall be theirs.

19. For behold, the Lord shall come, and his recompense shall be with him, and he shall reward every man, and the poor shall rejoice;

20. And their generations shall inherit the earth from generation

to generation, for ever and ever. And now I make an end of speaking unto you. Even so. Amen.*

On the 19th of June, in company with Sidney Rigdon, Martin Harris, Edward Partridge, William W. Phelps, Joseph Coe, Algernon S. Gilbert and his wife, I started from Kirtland, Ohio, for the land of Missouri, agreeable to the commandment before received, wherein it was promised that if we were faithful, the land of our inheritance, even the place for the city of the New Jerusalem, should be revealed. We went by wagon, canal boats, and stages to Cincinnati, where I had an interview with the Rev. Walter Scott, one of the founders of the Campbellites, or Newlight church.† Before the close of our interview, he manifested one of the bitterest spirits against the doctrine of the New Testament (that "these signs shall follow them that believe," as recorded in Mark the 16th chapter,) that I ever witnessed among men. We left Cincinnati in a steamer, and landed at Louisville, Kentucky, where we were detained three days in waiting for a steamer to convey us to St. Louis. At St. Louis, myself, Brothers Harris, Phelps, Partridge and Coe, went by land on foot to Independence, Jackson county, Missouri, where we arrived about the middle of July, and the rest of the company came by water a few days later.

Notwithstanding the corruptions and abominations of the times, and the evil spirit manifested towards us on account of our belief in the Book of Mormon, at many places and among various persons, yet the Lord continued His watchful

The Departure of the Prophet and Company for Missouri.

Treatment by the Way.

* The phrase in the ninth verse of the foregoing revelation, "*As there shall be no divisions made upon the land,*" undoubtedly has reference to the land upon which Ezra Thayre was living at Thompson, and which he had covenanted, under some arrangement for compensation, to grant to the Church, and which contract he attempted, at least, to repudiate.

† Reference is made to both Mr. Alexander Campbell and Mr. Scott, and the founding of the "Campbellite" or "Disciples" sect in the biographical sketch of Sidney Rigdon; as also Rigdon's connection with that movement.—See pp. 120, 121.

care and loving kindness to us day by day; and we made it a rule wherever there was an opportunity, to read a chapter in the Bible, and pray; and these seasons of worship gave us great consolation.

The meeting of our brethren, who had long awaited our arrival, was a glorious one, and moistened with many tears. It seemed good and pleasant for brethren to meet together in unity. But our reflections were many, coming as we had from a highly cultivated state of society in the east, and standing now upon the confines or western limits of the United States, and looking into the vast wilderness of those that sat in darkness; how natural it was to observe the degradation, leanness of intellect, ferocity, and jealousy of a people that were nearly a century behind the times, and to feel for those who roamed about without the benefit of civilization, refinement, or religion; yea, and exclaim in the language of the Prophets: "When will the wilderness blossom as the rose? When will Zion be built up in her glory, and where will Thy temple stand, unto which all nations shall come in the last days?" Our anxiety was soon relieved by receiving the following:

Arrival in
Missouri.

Reflections on
State of So-
ciety in Mis-
souri.

Questions and
the Answer
by Revelation.

*Revelation, given in Zion, July, 1831.**

1. Hearken, O ye elders of my church, saith the Lord your God, who have assembled yourselves together, according to my commandments, in this land, which is the land of Missouri, which is the land which I have appointed and consecrated for the gathering of the Saints.

2. Wherefore, this is the land of promise, and the place for the city of Zion.

3. And thus saith the Lord your God, if you will receive wisdom here is wisdom. Behold, the place which is now called Independence is the center place; and the spot for the temple is lying westward, upon a lot which is not far from the court-house.

4. Wherefore, it is wisdom that the land should be purchased by the Saints, and also every tract lying westward, even unto the line running directly between Jew and Gentile.

* Doctrine and Covenants, sec. lvii.

5. And also every tract bordering by the prairies, inasmuch as my disciples are enabled to buy lands. Behold, this is wisdom, that they may obtain it for an everlasting inheritance.

6. And let my servant Sidney Gilbert stand in the office to which I have appointed him, to receive monies, to be an agent unto the church, to buy land in all the regions round about, inasmuch as can be done in righteousness, and as wisdom shall direct.

7. And let my servant Edward Partridge stand in the office to which I have appointed him, and divide unto the Saints their inheritance, even as I have commanded; and also those whom he has appointed to assist him.

8. And again, verily I say unto you, let my servant Sidney Gilbert plant himself in this place, and establish a store, that he may sell goods without fraud, that he may obtain money to buy lands for the good of the Saints, and that he may obtain whatsoever things the disciples may need to plant them in their inheritance.

9. And also let my servant Sidney Gilbert obtain a license—behold here is wisdom, and whoso readeth let him understand—that he may send goods also unto the people, even by whom he will as clerks employed in his service.

10. And thus provide for my saints, that my gospel may be preached unto those who sit in darkness, and in the region and shadow of death.

11. And again, verily I say unto you, let my servant William W. Phelps be planted in this place, and be established as a printer unto the church.

12. And lo, if the world receive his writings—behold here is wisdom—let him obtain whatsoever he can obtain in righteousness, for the good of the Saints.

13. And let my servant Oliver Cowdery assist him, even as I have commanded, in whatsoever place I shall appoint unto him, to copy, and to correct, and select, that all things may be right before me, as it shall be proved by the Spirit through him.

14. And thus let those of whom I have spoken be planted in the land of Zion, as speedily as can be, with their families, to do those things even as I have spoken.

15. And now concerning the gathering—Let the bishop and the agent make preparations for those families which have been commanded to come to this land, as soon as possible, and plant them in their inheritance.

And unto the residue of both elders and members further directions shall be given hereafter. Even so. Amen.

The first Sabbath after our arrival in Jackson county, Brother W. W. Phelps preached to a western audience over the boundary of the United States, wherein were present speci-

The First Sabbath in Zion.

mens of all the families of the earth; Shem, Ham and Japheth; several of the Lamanites or Indians—representative of Shem; quite a respectable number of negroes—descendants of Ham; and the balance was made up of citizens of the surrounding country, and fully represented themselves as pioneers of the West. At this meeting two were baptized, who had previously believed in the fulness of the Gospel.

During this week the Colesville branch, referred to in the latter part of the last revelation,* and Sidney Rigdon, Sidney Gilbert and wife and Elders Morley and Booth, arrived. I received the following:

Arrival of the
Colesville
Branch.

Revelation, given in Zion, August, 1831.†

1. Hearken, O ye elders of my church, and give ear to my word, and learn of me what I will concerning you, and also concerning this land unto which I have sent you.

2. For verily I say unto you, blessed is he that keepeth my commandments, whether in life or in death; and he that is faithful in tribulation, the reward of the same is greater in the kingdom of heaven.

3. Ye cannot behold with your natural eyes, for the present time, the design of your God concerning those things which shall come hereafter, and the glory which shall follow after much tribulation.

4. For after much tribulation come the blessings. Wherefore the day cometh that ye shall be crowned with much glory; the hour is not yet, but is nigh at hand.

5. Remember this, which I tell you before, that you may lay it to heart, and receive that which is to follow.

6. Behold, verily I say unto you, for this cause I have sent you—that you might be obedient, and that your hearts might be prepared to bear testimony of the things which are to come;

7. And also that you might be honored in laying the foundation, and in bearing record of the land upon which the Zion of God shall stand;

8. And also that a feast of fat things might be prepared for the poor; yea, a feast of fat things, of wine on the lees well refined, that the earth may know that the mouths of the prophets shall not fail;

* Verse fifteen.

† Doctrine and Covenants, sec. lviii.

9. Yea, a supper of the house of the Lord, well prepared, unto which all nations shall be invited.

10. First, the rich and the learned, the wise and the noble;

11. And after that cometh the day of my power; then shall the poor, the lame, and the blind, and the deaf, come in unto the marriage of the Lamb, and partake of the supper of the Lord, prepared for the great day to come.

12. Behold, I, the Lord, have spoken it.

13. And that the testimony might go forth from Zion, yea, from the mouth of the city of the heritage of God—

14. Yea, for this cause I have sent you hither, and have selected my servant Edward Partridge, and have appointed unto him his mission in this land.

15. But if he repent not of his sins, which are unbelief and blindness of heart, let him take heed lest he fall.

16. Behold his mission is given unto him, and it shall not be given again.

17. And whoso standeth in this mission is appointed to be a judge in Israel, like as it was in ancient days, to divide the lands of the heritage of God unto his children;

18. And to judge his people by the testimony of the just, and by the assistance of his counselors, according to the laws of the kingdom which are given by the prophets of God.

19. For verily I say unto you, my law shall be kept on this land.

20. Let no man think he is ruler; but let God rule him that judgeth, according to the counsel of his own will; or, in other words, him that counseleth or sitteth upon the judgment seat.

21. Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land.

22. Wherefore, be subject to the powers that be, until he reigns whose right it is to reign, and subdues all enemies under his feet.

23. Behold, the laws which ye have received from my hand are the laws of the church, and in this light ye shall hold them forth. Behold, here is wisdom.

24. And now as I spake concerning my servant Edward Partridge, this land is the land of his residence, and those whom he has appointed for his counselors; and also the land of the residence of him whom I have appointed to keep my store-house;

25. Wherefore, let them bring their families to this land, as they shall counsel between themselves and me.

26. For behold, it is not meet that I should command in all things; for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward.

27. Verily I say, men should be anxiously engaged in a good cause,

and do many things of their own free will, and bring to pass much righteousness;

28. For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward.

29. But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned.

30. Who am I that made man, saith the Lord, that will hold him guiltless that obeys not my commandments?

31. Who am I, saith the Lord, that have promised and have not fulfilled?

32. I command and men obey not; I revoke and they receive not the blessing.

33. Then they say in their hearts: This is not the work of the Lord, for his promises are not fulfilled. But wo unto such, for their reward lurketh beneath, and not from above.

34. And now I give unto you further directions concerning this land.

35. It is wisdom in me that my servant Martin Harris should be an example unto the church, in laying his monies before the bishop of the church.

36. And also, this is a law unto every man that cometh unto this land to receive an inheritance; and he shall do with his monies according as the law directs.

37. And it is wisdom also that there should be lands purchased in Independence, for the place of the store-house, and also for the house of the printing.

38. And other directions concerning my servant Martin Harris shall be given him of the Spirit, that he may receive his inheritance as seemeth him good;

39. And let him repent of his sins, for he seeketh the praise of the world.

40. And also let my servant William W. Phelps stand in the office which I have appointed him, and receive his inheritance in the land;

41. And also he hath need to repent, for I, the Lord, am not well pleased with him, for he seeketh to excel, and he is not sufficiently meek before me.

42. Behold, he who has repented of his sins, the same is forgiven, and I, the Lord, remember them no more.

43. By this ye may know if a man repenteth of his sins—behold, he will confess them and forsake them.

44. And now, verily, I say concerning the residue of the elders of my church, the time has not yet come, for many years, for them to

receive their inheritance in this land, except they desire it through the prayer of faith, only as it shall be appointed unto them of the Lord.

45. For, behold, they shall push the people together from the ends of the earth.

46. Wherefore, assemble yourselves together; and they who are not appointed to stay in this land, let them preach the gospel in the regions round about; and after that let them return to their homes.

47. Let them preach by the way, and bear testimony of the truth in all places, and call upon the rich, the high and the low, and the poor to repent.

48. And let them build up churches, inasmuch as the inhabitants of the earth will repent.

49. And let there be an agent appointed by the voice of the church, unto the church in Ohio, to receive monies to purchase lands in Zion.

50. And I give unto my servant Sidney Rigdon a commandment, that he shall write a description of the land of Zion, and a statement of the will of God, as it shall be made known by the Spirit unto him;

51. And an epistle and subscription, to be presented unto all the churches to obtain monies, to be put into the hands of the bishop, of himself or the agent, as seemeth him good or as he shall direct, to purchase lands for an inheritance for the children of God.

52. For, behold, verily I say unto you, the Lord willeth that the disciples, and the children of men should open their hearts, even to purchase this whole region of country, as soon as the time will permit.

53. Behold, here is wisdom. Let them do this lest they receive none inheritance, save it be by the shedding of blood.

54. And again, inasmuch as there is land obtained, let there be workmen sent forth of all kinds unto this land, to labor for the saints of God.

55. Let all these things be done in order; and let the privileges of the lands be made known from time to time, by the bishop or the agent of the church.

56. And let the work of the gathering be not in haste, nor by flight; but let it be done as it shall be counseled by the elders of the church at the conferences, according to the knowledge which they receive from time to time.

57. And let my servant Sidney Rigdon consecrate and dedicate this land, and the spot for the temple unto the Lord.

58. And let a conference meeting be called; and after that let my servants Sidney Rigdon and Joseph Smith, Jun., return, and also Oliver Cowdery with them, to accomplish the residue of the work which I have appointed unto them in their own land, and the residue as shall be ruled by the conferences.

59. And let no man return from this land except he bear record by the way of that which he knows and most assuredly believes.

60. Let that which has been bestowed upon Ziba Peterson be taken from him; and let him stand as a member in the church, and labor with his own hands, with the brethren, until he is sufficiently chastened for all his sins; for he confesseth them not, and he thinketh to hide them.

61. Let the residue of the elders of this church, who are coming to this land, some of whom are exceedingly blessed even above measure, also hold a conference upon this land.

62. And let my servant Edward Partridge direct the conference which shall be held by them.

63. And let them also return, preaching the gospel by the way, bearing record of the things which are revealed unto them.

64. For, verily, the sound must go forth from this place into all the world, and unto the uttermost parts of the earth—the gospel must be preached unto every creature, with signs following them that believe.

65. And behold the Son of man cometh. Amen.

CHAPTER XVI.

THE FOUNDING OF ZION.

On the second day of August, I assisted the Colesville branch of the Church* to lay the first log, for a house, as a foundation of Zion in Kaw township, twelve miles west of Independence. The log was carried and placed by twelve men, in honor of the twelve tribes of Israel. At the same time, through prayer, the land of Zion was consecrated and dedicated by Elder Sidney Rigdon for the gathering of the Saints.† It was a season of joy to those present, and afforded a glimpse of the future, which time will yet unfold to the satisfaction of the faithful.

The First Act
in the Found-
ing of Zion.

* The Colesville branch of the Church numbered about sixty souls.—Statement made by Oliver Cowdery in *John Whitmer's History of the Church*, ch. ix.

† Speaking of this second of August meeting, in addition to what the Prophet relates in his narrative, John Whitmer, in his *History of the Church*, (ch. ix), gives the following interesting details from a statement of Oliver Cowdery's: "On the second day of August, 1831, Rigdon stood up and asked, saying,

" 'Do you receive this land for the land of your inheritance with thankful hearts from the Lord?'

" 'Answer from all: 'We do.'

" 'Do you pledge yourselves to keep the law of God in this land which you never have kept in your own lands?'

" 'We do.'

" 'Do you pledge yourselves to see that others of your brethren who shall come hither do keep the laws of God?'

" 'We do.'

"After prayer, he arose and said: 'I now pronounce this land consecrated and dedicated unto the Lord for a possession and inheritance for the Saints, and for all the faithful servants of the Lord to the remotest ages of time. In the name of Jesus Christ, having authority from Him. Amen.' "

As we had received a commandment for Elder Rigdon to write a description of the land of Zion, we sought for all the information necessary to accomplish so desirable an object.

Description of
the Land of
Zion.

The country is unlike the timbered states of the East. As far as the eye can reach the beautiful rolling prairies lie spread out like a sea of meadows; and are decorated with a growth of flowers so gorgeous and grand as to exceed description; and nothing is more fruitful, or a richer stockholder in the blooming prairie than the honey bee. Only on the water courses is timber to be found. There in strips from one to three miles in width, and following faithfully the meanderings of the streams, it grows in luxuriant forests. The forests are a mixture of oak, hickory, black walnut, elm, ash, cherry, honey locust, mulberry, coffee bean, hackberry, boxelder, and bass wood; with the addition of cottonwood, butterwood, pecan, and soft and hard maple upon the bottoms. The shrubbery is beautiful, and consists in part of plums, grapes, crab apple, and persimmons.

The soil is rich and fertile; from three to ten feet deep, and generally composed of a rich black mould, intermingled with clay and sand. It yields in abundance, wheat, corn, sweet potatoes, cotton and many other common agricultural products. Horses, cattle and hogs, though of an inferior breed, are tolerably plentiful and seem nearly to raise themselves by grazing in the vast prairie range in summer, and feeding upon the bottoms in winter. The wild game is less plentiful of course where man has commenced the cultivation of the soil, than in the wild prairies. Buffalo, elk, deer, bear, wolves, beaver and many smaller animals here roam at pleasure. Turkeys, geese, swans, ducks, yea a variety of the feathered tribe, are among the rich abundance that grace the delightful regions of this goodly land—the heritage of the children of God.

Agricultural
Products.

Animals, Do-
mestic and
Wild.

The season is mild and delightful nearly three quarters of the year, and as the land of Zion, situated at about equal distances from the Atlantic and Pacific oceans, as well as from the Alleghany and Rocky mountains, in the thirty-ninth degree of north latitude, and between the sixteenth and seventeenth degrees of west longitude,* it bids fair—when the curse is taken from the land—to become one of the most blessed places on the globe. The winters are milder than the Atlantic states of the same parallel of latitude, and the weather is more agreeable; so that were the virtues of the inhabitants only equal to the blessings of the Lord which He permits to crown the industry of those inhabitants, there would be a measure of the good things of life for the benefit of the Saints, full, pressed down, and running over, even an hundred-fold. The disadvantages here, as in all new countries, are self-evident—lack of mills and schools; together with the natural privations and inconveniences which the hand of industry, the refinement of society, and the polish of science, overcome.

But all these impediments vanish when it is recollected what the Prophets have said concerning Zion in the last days; how the glory of Lebanon is to come upon her; the fir tree, the pine tree, and the box tree together, to beautify the place of His sanctuary, that He may make the place of His feet glorious. Where for brass, He will bring gold; and for iron, He will bring silver; and for wood, brass; and for stones, iron; and where the feast of fat things will be given to the just; yea, when the splendor of the Lord is brought to our consideration for the good of His people, the calculations of men and the vain glory of the world vanish, and we exclaim, "Out of Zion the perfection of beauty, God hath shined."

*This is the Washington longitude. It is between ninety-five and ninety-six degrees west longitude from Greenwich.

On the third day of August, I proceeded to dedicate the spot for the Temple, a little west of Independence, and there were also present Sidney Rigdon, Edward Partridge, W. W. Phelps, Oliver Cowdery, Martin Harris and Joseph Coe.

Dedication of
the Temple
Site.

The 87th Psalm was read:—

His foundation is in the holy mountains.

The Lord loveth the gates of Zion more than all the dwellings of Jacob.

Glorious things are spoken of thee, O city of God. Selah.

I will make mention of Rahab and Babylon to them that know me: behold Philistia, and Tyre, with Ethiopia; this man was born there.

And of Zion it shall be said, This and that man was born in her: and the Highest Himself shall establish her.

The Lord shall count, when he writeth up the people, that this man was born there. Selah.

As well the singers as the players on instruments shall be there: all my springs are in thee.

The scene was solemn and impressive.

On the 4th I attended the first conference in the land of Zion. It was held at the house of Brother Joshua Lewis, in Kaw township, in the presence of the Colesville branch of the Church. The Spirit of the Lord was there.

First Confer-
ence in Zion.

On the 7th, I attended the funeral of Sister Polly Knight, the wife of Joseph Knight, Sen. This was the first death in the Church in this land, and I can say, a worthy member sleeps in Jesus till the resurrection.*

Death of Polly
Knight.

I also received the following:

* Polly Knight's health had been failing for some time, according to a statement made by her son, Newel. She was very ill during her journey from Kirtland to Missouri. "Yet," says her son, "she would not consent to stop traveling; her only, or her greatest desire was to set her feet upon the land of Zion, and to have her body interred in that land. I went on shore and bought lumber to make a coffin in case she should die before we arrived at our place of destination—so fast did she fail. But the Lord gave her the desire of her heart, and she lived to stand upon that land." —*Scraps of Biography*, p. 70.

*Revelation, given in Zion, August 7th, 1831.**

1. Behold, blessed, saith the Lord, are they who have come up unto this land with an eye single to my glory, according to my commandments.

2. For those that live shall inherit the earth, and those that die shall rest from all their labors, and their works shall follow them; and they shall receive a crown in the mansions of my Father, which I have prepared for them.

3. Yea, blessed are they whose feet stand upon the land of Zion, who have obeyed my gospel; for they shall receive for their reward the good things of the earth, and it shall bring forth in its strength.

4. And they shall also be crowned with blessings from above, yea, and with commandments not a few, and with revelations in their time—they that are faithful and diligent before me.

5. Wherefore, I give unto them a commandment, saying thus: Thou shalt love the Lord thy God with all thy heart, with all thy might, mind, and strength; and in the name of Jesus Christ thou shalt serve him.

6. Thou shalt love thy neighbor as thyself. Thou shalt not steal; neither commit adultery, nor kill, nor do anything like unto it.

7. Thou shalt thank the Lord thy God in all things.

8. Thou shalt offer a sacrifice unto the Lord thy God in righteousness, even that of a broken heart and a contrite spirit.

9. And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day;

10. For verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High;

11. Nevertheless thy vows shall be offered up in righteousness on all days and at all times;

12. But remember that on this, the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord.

13. And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart that thy fasting may be perfect, or, in other words, that thy joy may be full.

14. Verily, this is fasting and prayer, or in other words rejoicing and prayer.

15. And inasmuch as ye do these things with thanksgiving, with cheerful hearts and countenances, not with much laughter, for this is sin, but with a glad heart and a cheerful countenance—

* Doctrine and Covenants, sec. lix.

16. Verily I say, that inasmuch as ye do this, the fulness of the earth is yours, the beasts of the field and the fowls of the air, and that which climbeth upon the trees and walketh upon the earth;

17. Yea, and the herb, and the good things which come of the earth, whether for food or for raiment, or for houses, or for barns, or for orchards, or for gardens, or for vineyards;

18. Yea, all things which come of the earth, in the season thereof, are made for the benefit and the use of man, both to please the eye and to gladden the heart;

19. Yea, for food and for raiment, for taste and for smell, to strengthen the body and to enliven the soul.

20. And it pleaseth God that he hath given all these things unto man; for unto this end were they made to be used, with judgment, not to excess, neither by extortion.

21. And in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things, and obey not his commandments.

22. Behold, this is according to the law and the prophets; wherefore, trouble me no more concerning this matter.

23. But learn that he who doeth the works of righteousness shall receive his reward, even peace in this world and eternal life in the world to come.

24. I, the Lord, have spoken it, and the Spirit beareth record. Amen.

On the 8th, as there had been some inquiry among the Elders what they were to do, I received the following:

Directions for
the Elders.

*Revelation, given August, 1831.**

1. Behold, thus saith the Lord unto the elders of his church, who are to return speedily to the land from whence they came: Behold, it pleaseth me, that you have come up hither;

2. But with some I am not well pleased, for they will not open their mouths, but they hide the talent which I have given unto them, because of the fear of man. Wo unto such, for mine anger is kindled against them.

3. And it shall come to pass, if they are not more faithful unto me, it shall be taken away, even that which they have.

4. For I, the Lord, rule in the heavens above, and among the armies of the earth; and in the day when I shall make up my jewels, all men shall know what it is that bespeaketh the power of God.

5. But, verily, I will speak unto you concerning your journey unto

the land from whence you came. Let there be a craft made, or bought, as seemeth you good, it mattereth not unto me, and take your journey speedily for the place which is called St. Louis.

6. And from thence let my servants, Sidney Rigdon, Joseph Smith, Jun., and Oliver Cowdery, take their journey for Cincinnati;

7. And in this place let them lift up their voice and declare my word with loud voices, without wrath or doubting, lifting up holy hands upon them. For I am able to make you holy, and your sins are forgiven you.

8. And let the residue take their journey from St. Louis, two by two, and preach the word, not in haste, among the congregations of the wicked, until they return to the churches from whence they came.

9. And all this for the good of the churches; for this intent have I sent them.

10. And let my servant Edward Partridge impart of the money which I have given him, a portion unto mine elders who are commanded to return;

11. And he that is able, let him return it by the way of the agent; and he that is not, of him it is not required.

12. And now I speak of the residue who are to come unto this land.

13. Behold, they have been sent to preach my gospel among the congregations of the wicked; wherefore, I give unto them a commandment, thus: Thou shalt not idle away thy time, neither shalt thou bury thy talent that it may not be known.

14. And after thou hast come up unto the land of Zion, and hast proclaimed my word, thou shalt speedily return, proclaiming my word among the congregations of the wicked, not in haste, neither in wrath nor with strife.

15. And shake off the dust of thy feet against those who receive thee not, not in their presence, lest thou provoke them; but in secret and wash thy feet, as a testimony against them in the day of judgment.

16. Behold, this is sufficient for you, and the will of him who hath sent you.

17. And by the mouth of my servant Joseph Smith, Jun., it shall be made known concerning Sidney Rigdon and Oliver Cowdery. The residue hereafter. Even so. Amen.

On the 9th, in company with ten Elders, I left Independence landing for Kirtland. We started down the river in canoes, and went the first day as far as Fort Osage, where we had an excellent wild turkey for supper. Nothing very im-

Prophet and
Others Depart
for Kirtland.

portant occurred till the third day, when many of the dangers so common upon the western waters, manifested themselves; and after we had encamped upon the bank of the river, at McIlwaine's Bend, Brother Phelps, in open vision by daylight, saw the destroyer in his most horrible power, ride upon the face of the waters; others heard the noise, but saw not the vision.

The next morning after prayer, I received the following:

*Revelation, given August, 1831.**

1. Behold, and hearken unto the voice of him who has all power, who is from everlasting to everlasting, even Alpha and Omega, the beginning and the end.

2. Behold, verily thus saith the Lord unto you, O ye elders of my church, who are assembled upon this spot, whose sins are now forgiven you, for I, the Lord, forgive sins, and am merciful unto those who confess their sins with humble hearts;

3. But verily I say unto you, that it is not needful for this whole company of mine elders to be moving swiftly upon the waters, whilst the inhabitants on either side are perishing in unbelief.

4. Nevertheless, I suffered it that ye might bear record; behold, there are many dangers upon the waters, and more especially hereafter;

5. For I, the Lord, have decreed in mine anger many destructions upon the waters; yea, and especially upon these waters.

6. Nevertheless, all flesh is in mine hand, and he that is faithful among you shall not perish by the waters.

7. Wherefore, it is expedient that my servant Sidney Gilbert and my servant William W. Phelps, be in haste upon their errand and mission.

8. Nevertheless, I would not suffer that ye should part until you were chastened for all your sins, that you might be one, that you might not perish in wickedness;

9. But now, verily I say, it behooveth me that ye should part. Wherefore let my servants Sidney Gilbert and William W. Phelps take their former company, and let them take their journey in haste that they may fill their mission, and through faith they shall overcome;

10. And inasmuch as they are faithful they shall be preserved, and I, the Lord, will be with them.

11. And let the residue take that which is needful for clothing.

* Doctrine and Covenants, sec. lxi.

12. Let my servant Sidney Gilbert take that which is not needful with him, as you shall agree.

13. And now, behold, for your good I gave unto you a commandment concerning these things; and I, the Lord, will reason with you as with men in days of old.

14. Behold, I, the Lord, in the beginning blessed the waters, but in the last days, by the mouth of my servant John, I cursed the waters;

15. Wherefore, the days will come that no flesh shall be safe upon the waters.

16. And it shall be said in days to come that none is able to go up to the land of Zion upon the waters, but he that is upright in heart.

17. And, as I, the Lord, in the beginning cursed the land, even so in the last days have I blessed it, in its time, for the use of my Saints, that they may partake the fatness thereof.

18. And now I give unto you a commandment that what I say unto one I say unto all, that you shall forewarn your brethren concerning these waters, that they come not in journeying upon them, lest their faith fail and they are caught in snares;

19. I, the Lord, have decreed, and the destroyer rideth upon the face thereof, and I revoke not the decree;

20. I, the Lord, was angry with you yesterday, but today mine anger is turned away.

21. Wherefore, let those concerning whom I have spoken, that should take their journey in haste—again I say unto you, let them take their journey in haste.

22. And it mattereth not unto me, after a little, if it so be that they fill their mission, whether they go by water or by land; let this be as it is made known unto them according to their judgments hereafter.

23. And now, concerning my servants Sidney Rigdon, and Joseph Smith, Jun., and Oliver Cowdery, let them come not again upon the waters, save it be upon the canal, while journeying unto their homes; or in other words they shall not come upon the waters to journey, save upon the canal.

24. Behold, I, the Lord, have appointed a way for the journeying of my Saints; and behold this is the way—that after they leave the canal, they shall journey by land, inasmuch as they are commanded to journey and go up unto the land of Zion;

25. And they shall do like unto the children of Israel, pitching their tents by the way.

26. And, behold, this commandment you shall give unto all your brethren.

27. Nevertheless, unto whom it is given power to command the waters, unto him it is given by the Spirit to know all his ways;

28. Wherefore, let him do as the Spirit of the living God commandeth him, whether upon the land or upon the waters, as it remaineth with me to do hereafter.

29. And unto you it is given the course for the saints, or the way for the saints of the camp of the Lord, to journey.

30. And again, verily I say unto you, my servants, Sidney Rigdon, Joseph Smith, Jun., and Oliver Cowdery, shall not open their mouths in the congregations of the wicked, until they arrive at Cincinnati;

31. And in that place they shall lift up their voices unto God against that people; yea unto him whose anger is kindled against their wickedness, a people who are well-nigh ripened for destruction.

32. And from thence let them journey for the congregations of their brethren, for their labors even now are wanted more abundantly among them than among the congregations of the wicked.

33. And now, concerning the residue, let them journey and declare the word among the congregations of the wicked, inasmuch as it is given;

34. And inasmuch as they do this they shall rid their garments, and they shall be spotless before me.

35. And let them journey together, or two by two, as seemeth them good, only let my servant Reynolds Cahoon, and my servant Samuel H. Smith, with whom I am well pleased, be not separated until they return to their homes, and this for a wise purpose in me.

36. And now, verily I say unto you, and what I say unto one I say unto all, be of good cheer, little children, for I am in your midst, and I have not forsaken you;

37. And inasmuch as you have humbled yourselves before me, the blessings of the kingdom are yours.

38. Gird up your loins and be watchful and be sober, looking forth for the coming of the Son of Man, for he cometh in an hour you think not.

39. Pray always that you enter not into temptation, that you may abide the day of his coming, whether in life or in death. Even so. Amen.

On the 13th [August] I met several of the Elders on their way to the land of Zion, and after the joyful salutations with which brethren meet each other, who are actually "contending for the faith once delivered to the Saints," I received the following:

A Chance
Meeting of
Elders.

*Revelation, given August, 1831.**

1. Behold, and hearken, O ye elders of my church, saith the Lord your God, even Jesus Christ, your advocate, who knoweth the weakness of man and how to succor them who are tempted.

2. And verily mine eyes are upon those who have not as yet gone up unto the land of Zion; wherefore your mission is not yet full.

3. Nevertheless, ye are blessed, for the testimony which ye have borne is recorded in heaven for the angels to look upon; and they rejoice over you, and your sins are forgiven you.

4. And now continue your journey. Assemble yourselves upon the land of Zion; and hold a meeting and rejoice together, and offer a sacrament unto the Most High.

5. And then you may return to bear record, yea, even all together, or two by two, as seemeth you good, it mattereth not unto me; only be faithful, and declare glad tidings unto the inhabitants of the earth, or among the congregations of the wicked.

6. Behold, I, the Lord, have brought you together that the promise might be fulfilled, that the faithful among you should be preserved and rejoice together in the land of Missouri. I, the Lord, promised the faithful and cannot lie.

7. I, the Lord, am willing, if any among you desire to ride upon horses, or upon mules, or in chariots, he shall receive this blessing, if he receive it from the hand of the Lord, with a thankful heart in all things.

8. These things remain with you to do according to judgment and the directions of the Spirit.

9. Behold, the kingdom is yours. And behold, and lo, I am with the faithful always. Even so. Amen.

After this meeting with the Elders, Sidney Rigdon, Oliver Cowdery, and myself, continued our journey by land to St. Louis, where we overtook Brothers Phelps and Gilbert. From this place we took stage, and they went by water to Kirtland, where we arrived safe and well on the 27th [August]. Many things transpired upon this journey to strengthen our faith, and which displayed the goodness of God in such a marvelous manner, that we could not help beholding the exertions of Satan to blind the eyes of the people, so as to hide the true light that lights every man that comes into the world.

Arrival of the
Prophet and
Party at Kirt-
land.

* Doctrine and Covenants, sec. lxii.

In these infant days of the Church, there was a great anxiety to obtain the word of the Lord upon every subject that in any way concerned our salvation; and as the land of Zion was now the most important temporal object in view, I enquired of the Lord for further information upon the gathering of the Saints, and the purchase of the land, and other matters, and received the following:

Anxiety of the
Saints to Re-
ceive the Word
of the Lord.

*Revelation, given in Kirtland, August, 1831.**

1. Hearken, O ye people, and open your hearts and give ear from afar; and listen, you that call yourselves the people of the Lord, and hear the word of the Lord and his will concerning you.

2. Yea, verily, I say, hear the word of him whose anger is kindled against the wicked and rebellious;

3. Who willeth to take even them whom he will take, and preserveth in life them whom he will preserve;

4. Who buildeth up at his own will and pleasure; and destroyeth when he pleases, and is able to cast the soul down to hell.

5. Behold, I, the Lord, utter my voice, and it shall be obeyed.

6. Wherefore, verily I say, let the wicked take heed, and let the rebellious fear and tremble; and let the unbelieving hold their lips, for the day of wrath shall come upon them as a whirlwind, and all flesh shall know that I am God.

7. And he that seeketh signs shall see signs, but not unto salvation.

8. Verily, I say unto you, there are those among you who seek signs, and there have been such even from the beginning;

9. But, behold, faith cometh not by signs, but signs follow those that believe.

10. Yea, signs come by faith, not by the will of men, nor as they please, but by the will of God.

11. Yea, signs come by faith, unto mighty works, for without faith no man pleaseth God; and with whom God is angry he is not well pleased; wherefore, unto such he sheweth no sign, only in wrath unto their condemnation.

12. Wherefore, I, the Lord, am not pleased with those among you who have sought after signs and wonders for faith, and not for the good of men unto my glory.

13. Nevertheless, I gave commandments, and many have turned away from my commandments and have not kept them.

* Doctrine and Covenants, sec. 1xiii.

14. There were among you adulterers and adulteresses; some of whom have turned away from you, and others remain with you that hereafter shall be revealed.

15. Let such beware and repent speedily, lest judgment shall come upon them as a snare, and their folly shall be made manifest, and their works shall follow them in the eyes of the people.

16. And verily I say unto you, as I have said before, he that looketh upon a woman to lust after her, or if any shall commit adultery in their hearts, they shall not have the Spirit, but shall deny the faith and shall fear.

17. Wherefore I, the Lord, have said that the fearful, and the unbelieving, and all liars, and whosoever loveth and maketh a lie, and the whoremonger, and the sorcerer, shall have their part in that lake which burneth with fire and brimstone, which is the second death.

18. Verily I say, that they shall not have part in the first resurrection.

19. And now behold, I, the Lord, say unto you that ye are not justified because these things are among you.

20. Nevertheless, he that endureth in faith and doeth my will, the same shall overcome, and shall receive an inheritance upon the earth when the day of transfiguration shall come;

21. When the earth shall be transfigured, even according to the pattern which was shown unto mine apostles upon the mount; of which account the fulness ye have not yet received.

22. And now, verily I say unto you, that as I said that I would make known my will unto you, behold I will make it known unto you, not by the way of commandment, for there are many who observe not to keep my commandments.

23. But unto him that keepeth my commandments I will give the mysteries of my kingdom, and the same shall be in him a well of living water, springing up unto everlasting life.

24. And now, behold, this is the will of the Lord your God concerning his saints, that they should assemble themselves together unto the land of Zion, not in haste, lest there should be confusion, which bringeth pestilence.

25. Behold, the land of Zion, I, the Lord, hold it in mine own hands;

26. Nevertheless, I, the Lord, render unto Cæsar the things which are Cæsar's.

27. Wherefore, I the Lord will that you should purchase the lands, that you may have advantage of the world, that you may have claim on the world, that they may not be stirred up unto anger.

28. For Satan putteth it into their hearts to anger against you, and to the shedding of blood.

29. Wherefore, the land of Zion shall not be obtained but by purchase or by blood, otherwise there is none inheritance for you.

30. And if by purchase, behold you are blessed;

31. And if by blood, as you are forbidden to shed blood, lo, your enemies are upon you, and ye shall be scourged from city to city, and from synagogue to synagogue, and but few shall stand to receive an inheritance.

32. I, the Lord, am angry with the wicked; I am holding my Spirit from the inhabitants of the earth.

33. I have sworn in my wrath, and decreed wars upon the face of the earth, and the wicked shall slay the wicked, and fear shall come upon every man;

34. And the Saints also shall hardly escape; nevertheless, I, the Lord, am with them, and will come down in heaven from the presence of my Father and consume the wicked with unquenchable fire.

35. And behold, this is not yet, but by and by.

36. Wherefore, seeing that I, the Lord, have decreed all these things upon the face of the earth, I will that my Saints should be assembled upon the land of Zion;

37. And that every man should take righteousness in his hands and faithfulness upon his loins, and lift a warning voice unto the inhabitants of the earth; and declare both by word and by flight, that desolation shall come upon the wicked.

38. Wherefore, let my disciples in Kirtland arrange their temporal concerns, who dwell upon this farm.

39. Let my servant Titus Billings, who has the care thereof, dispose of the land, that he may be prepared in the coming spring to take his journey up unto the land of Zion, with those that dwell upon the face thereof, excepting those whom I shall reserve unto myself, that shall not go until I shall command them.

40. And let all the monies which can be spared, it mattereth not unto me whether it be little or much, be sent up unto the land of Zion, unto them whom I have appointed to receive.

41. Behold, I, the Lord, will give unto my servant Joseph Smith, Jun., power that he shall be enabled to discern by the Spirit those who shall go up unto the land of Zion, and those of my disciples who shall tarry.

42. Let my servant Newel K. Whitney retain his store, or in other words, the store, yet for a little season.

43. Nevertheless, let him impart all the money which he can impart, to be sent up unto the land of Zion.

44. Behold, these things are in his own hands, let him do according to wisdom.

45. Verily I say, let him be ordained as an agent unto the disciples that shall tarry, and let him be ordained unto this power;

46. And now speedily visit the churches, expounding these things unto them, with my servant Oliver Cowdery. Behold, this is my will, obtaining moneys even as I have directed.

47. He that is faithful and endureth shall overcome the world.

48. He that sendeth up treasures unto the land of Zion shall receive an inheritance in this world, and his works shall follow him, and also a reward in the world to come.

49. Yea, and blessed are the dead that die in the Lord, from henceforth, when the Lord shall come, and old things shall pass away, and all things become new, they shall rise from the dead and shall not die after, and shall receive an inheritance before the Lord, in the holy city.

50. And he that liveth when the Lord shall come, and hath kept the faith, blessed is he; nevertheless, it is appointed to him to die at the age of man.

51. Wherefore, children shall grow up until they become old; old men shall die; but they shall not sleep in the dust, but they shall be changed in the twinkling of an eye.

52. Wherefore, for this cause preached the apostles unto the world the resurrection of the dead.

53. These things are the things that ye must look for; and, speaking after the manner of the Lord, they are now nigh at hand, and in a time to come, even in the day of the coming of the Son of Man.

54. And until that hour there will be foolish virgins among the wise; and at that hour cometh an entire separation of the righteous and the wicked; and in that day will I send mine angels to pluck out the wicked and cast them into unquenchable fire.

55. And now behold, verily I say unto you, I, the Lord, am not pleased with my servant Sidney Rigdon; he exalted himself in his heart, and received not counsel, but grieved the Spirit;

56. Wherefore his writing is not acceptable unto the Lord, and he shall make another; and if the Lord receive it not, behold he standeth no longer in the office to which I have appointed him.

57. And again, verily I say unto you, those who desire in their hearts, in meekness, to warn sinners to repentance, let them be ordained unto this power.

58. For this is a day of warning, and not a day of many words. For I, the Lord, am not to be mocked in the last days.

59. Behold, I am from above, and my power lieth beneath. I am over all and in all, and through all, and search all things, and the day cometh that all things shall be subject unto me.

60. Behold, I am Alpha and Omega, even Jesus Christ.

61. Wherefore, let all men beware how they take my name in their lips—

62. For behold, verily I say, that many there be who are under this condemnation, who use the name of the Lord, and use it in vain, having not authority.

63. Wherefore, let the church repent of their sins, and I, the Lord, will own them; otherwise they shall be cut off.

64. Remember that that which cometh from above is sacred, and must be spoken with care, and by constraint of the Spirit; and in this there is no condemnation, and ye receive the Spirit through prayer; wherefore, without this there remaineth condemnation.

65. Let my servants, Joseph Smith, Jun., and Sidney Rigdon, seek them a home, as they are taught through prayer by the Spirit.

66. These things remain to overcome through patience that such may receive a more exceeding and eternal weight of glory, otherwise, a greater condemnation. Amen.

The early part of September was spent in making preparations to remove to the town of Hiram, and renew our work on the translation of the Bible. The brethren who were commanded to go up to Zion were earnestly engaged in getting ready to start in the coming October. On the 11th of September I received the following:

Preparations
to Move to
Hiram.

*Revelation, given in Kirtland.**

1. Behold, thus saith the Lord your God unto you, O ye elders of my church, hearken ye and hear, and receive my will concerning you.

2. For verily I say unto you, I will that ye should overcome the world; wherefore I will have compassion upon you.

3. There are those among you who have sinned; but verily I say, for this once, for mine own glory, and for the salvation of souls, I have forgiven you your sins.

4. I will be merciful unto you, for I have given unto you the kingdom.

5. And the keys of the mysteries of the kingdom shall not be taken from my servant Joseph Smith, Jun., through the means I have appointed, while he liveth, inasmuch as he obeyeth mine ordinances.

6. There are those who have sought occasion against him without cause;

* Doctrine and Covenants, sec. lxiv.

7. Nevertheless, he has sinned; but verily I say unto you, I, the Lord, forgive sins unto those who confess their sins before me and ask forgiveness, who have not sinned unto death.

8. My disciples, in days of old, sought occasion against one another and forgave not one another in their hearts; and for this evil they were afflicted and sorely chastened.

9. Wherefore, I say unto you, that ye ought to forgive one another; for he that forgiveth not his brother his trespasses standeth condemned before the Lord; for there remaineth in him the greater sin.

10. I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men.

11. And ye ought to say in your hearts—let God judge between me and thee, and reward thee according to thy deeds.

12. And him that repenteth not of his sins, and confesseth them not, ye shall bring before the church, and do with him as the scripture saith unto you, either by commandment or by revelation.

13. And this ye shall do that God may be glorified—not because ye forgive not, having not compassion, but that ye may be justified in the eyes of the law, that ye may not offend him who is your law-giver—

14. Verily I say, for this cause ye shall do these things.

15. Behold, I, the Lord, was angry with him who was my servant Ezra Booth, and also my servant Isaac Morley, for they kept not the law, neither the commandment;

16. They sought evil in their hearts, and I, the Lord, withheld my Spirit. They condemned for evil that thing in which there was no evil; nevertheless I have forgiven my servant Isaac Morley.

17. And also my servant Edward Partridge, behold, he hath sinned, and Satan seeketh to destroy his soul; but when these things are made known unto them and they repent of the evil, they shall be forgiven.

18. And now, verily I say that it is expedient in me that my servant Sidney Gilbert, after a few weeks, shall return upon his business, and to his agency in the land of Zion:

19. And that which he hath seen and heard may be made known unto my disciples, that they perish not. And for this cause have I spoken these things.

20. And again, I say unto you, that my servant Isaac Morley may not be tempted above that which he is able to bear, and counsel wrongfully to your hurt, I gave commandment that his farm should be sold.

21. I will not that my servant Frederick G. Williams should sell his farm, for I, the Lord, will to retain a strong hold in the land of Kirtland, for the space of five years, in the which I will not overthrow the wicked, that thereby I may save some.

22. And after that day, I, the Lord, will not hold any guilty that

shall go with an open heart up to the land of Zion; for I, the Lord, require the hearts of the children of men.

23. Behold, now it is called today until the coming of the Son of Man, and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned at his coming.

24. For after today cometh the burning—this is speaking after the manner of the Lord—for verily I say, tomorrow all the proud and they that do wickedly shall be as stubble; and I will burn them up, for I am the Lord of Hosts; and I will not spare any that remain in Babylon.

25. Wherefore, if ye believe me, ye will labor while it is called today.

26. And it is not meet that my servants, Newel K. Whitney and Sidney Gilbert, should sell their store and their possessions here; for this is not wisdom until the residue of the church, which remaineth in this place, shall go up unto the land of Zion.

27. Behold, it is said in my laws, or forbidden, to get in debt to thine enemies;

28. But behold, it is not said at any time that the Lord should not take when he please, and pay as seemeth him good.

29. Wherefore, as ye are agents, ye are on the Lord's errand; and whatever ye do according to the will of the Lord is the Lord's business.

30. And he hath set you to provide for his saints in these last days, that they may obtain an inheritance in the land of Zion.

31. And behold, I, the Lord, declare unto you, and my words are sure and shall not fail, that they shall obtain it.

32. But all things must come to pass in their time.

33. Wherefore, be not weary in well-doing, for ye are laying the foundation of a great work. And out of small things proceedeth that which is great.

34. Behold, the Lord requireth the heart and a willing mind; and the willing and obedient shall eat the good of the land of Zion in these last days.

35. And the rebellious shall be cut off out of the land of Zion, and shall be sent away, and shall not inherit the land.

36. For, verily I say that the rebellious are not of the blood of Ephraim, wherefore they shall be plucked out.

37. Behold, I, the Lord, have made my church in these last days like unto a judge sitting on a hill or in a high place, to judge the nations.

38. For it shall come to pass that the inhabitants of Zion shall judge all things pertaining to Zion.

39. And liars and hypocrites shall be proved by them, and they who are not apostles and prophets shall be known.

40. And even the bishop, who is a judge, and his counselors, if they are not faithful in their stewardships shall be condemned, and others shall be planted in their stead.

41. For, behold, I say unto you that Zion shall flourish, and the glory of the Lord shall be upon her;

42. And she shall be an ensign unto the people, and there shall come unto her out of every nation under heaven.

43. And the day shall come when the nations of the earth shall tremble because of her, and shall fear because of her terrible ones. The Lord hath spoken it. Amen.

CHAPTER XVII.

THE APOSTASY OF EZRA BOOTH—PREPARATIONS FOR PUBLISHING THE BOOK OF COMMANDMENTS.

On the 12th of September, I removed with my family to the township of Hiram, and commenced living with John Johnson. Hiram was in Portage county, and about thirty miles southeasterly from Kirtland. From this time until the forepart of October, I did little more than prepare to re-commence the translation of the Bible.*

The Prophet
Moves to
Hiram.

About this time Ezra Booth came out as an apostate. He came into the Church upon seeing a person healed of an infirmity of many years standing.† He had been a Methodist priest for some time previous to his embracing the fulness of the

Ezra Booth's
Apostasy.

* It would be more proper to say "revision of the Bible" than "translation" of it; as the Prophet did not at any time pretend to a knowledge of the ancient languages that would enable him to translate from the Hebrew or the Greek as "translation" is commonly understood. But what he did was to revise the English text of the Bible under the inspiration of God; and that led him not only to give different renderings of various passages, but also to supply missing parts.

† The miracle here referred to is thus related in *Hayden's History of the Disciples* (a Campbellite work), pp. 250-1. "Ezra Booth, of Mantua, a Methodist preacher of much more than ordinary culture, and with strong natural abilities, in company with his wife, Mr. and Mrs. Johnson, and some other citizens of this place [Hiram], visited Smith at his home in Kirtland, in 1831. Mrs. Johnson had been afflicted for some time with a lame arm, and was not at the time of the visit able to lift her hand to her head. The party visited Smith partly out of curiosity, and partly to see for themselves what there might be in the new doctrine. During the interview the conversation turned on the subject of supernatural gifts, such as were conferred in the days of the apostles. Some one said, 'Here is Mrs. Johnson with a lame arm; has God given any power to man now on the earth to cure her?'"

Gospel, as developed in the Book of Mormon; and upon his admission into the Church he was ordained an Elder. As will be seen by the foregoing revelations,* he went up to Missouri as a companion of Elder Morley; but when he actually learned that faith, humility, patience, and tribulation go before blessing, and that God brings low before He exalts; that instead of the "Savior's granting him power to smite men and make them believe," (as he said he wanted God to do in his own case)—when he found he must become all things to all men, that he might peradventure save some; and that, too, by all diligence, by perils by sea and land, as was the case in the days of Jesus—then he was disappointed. In the 6th chapter of St. John's Gospel, 26th verse, it is written: "Verily, verily I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled." So it was with Booth; and when he was disappointed by his own evil heart, he turned away, and, as said before, became an apostate, and wrote a series of letters,†

A few moments later, when the conversation had turned in another direction, Smith rose, and walking across the room, taking Mrs. Johnson by the hand, said in the most solemn and impressive manner: 'Woman, in the name of the Lord Jesus Christ I command thee to be whole,' and immediately left the room. The company were awe-stricken at the infinite presumption of the man, and the calm assurance with which he spoke. The sudden mental and moral shock—I know not how better to explain the well-attested fact—electrified the rheumatic arm—Mrs. Johnson at once lifted it up with ease, and on her return home the next day she was able to do her washing without difficulty or pain."

* See page 212, verses 15, 16.

†It is generally supposed that Ezra Booth was the first to turn away from the faith; but this is an error. Others denied the faith before him, but he was the first apostate, I think, to publish anything against the Church. That he was not the first apostate, however, is evident from the fact that John Whitmer in his history makes mention of others turning from the faith even before the journey of the Elders to Missouri was undertaken; whereas Booth did not announce his apostasy until his return from that journey in the month of September. Writing of a time previous to the assembling of the conference of June 3rd-6th, 1831, John Whitmer remarks: "About these days the disciples arrived from the state of New York to this place, Kirtland, Ohio. They had some difficulty between themselves because of some that did not continue faithful—who denied the truth and turned to fables." (Ch. viii.) Again in chapter viii he says: "After some of the Elders had left [i. e., for Missouri], and the time for Joseph Smith, Jun., and others to leave [had come]—some of those who had been commanded to take their journey speedily, had denied the faith and

which, by their coloring, falsity, and vain calculations to overthrow the work of the Lord, exposed his weakness, wickedness and folly, and left him a monument of his own shame, for the world to wonder at.*

A conference was held in which Brother W. W. Phelps was instructed to stop at Cincinnati on his way to Missouri and purchase a press ^{The Purchase of a Press.} and type, for the purpose of establishing and publishing a monthly paper at Independence, Jackson county, Missouri, to be called the *Evening and Morning Star*.

The first Sunday in October, Orson Hyde,† a clerk in Brother Sidney Gilbert and Newel K. Whitney's store, in Kirtland, was baptized, and became a member of the Church. He was soon after designated as one of the chosen men of the Lord, to bear His word to the nations.

turned from the truth." And still speaking of a time previous to the apostasy of Booth, and before detailing the events which happened on the land of Zion among the Elders who went there, he says: "There was much trouble and unbelief among those who called themselves disciples of Christ; some apostatized and became enemies to the cause of God, and persecuted the Saints." (Chapter ix.) All this was before Booth's apostasy. In the minutes of a conference held on the 6th of September, 1831, and signed by Oliver Cowdery, it is recorded: "Upon testimony satisfactory to this conference, it was voted that Ezra Booth be silenced from preaching as an Elder in this Church."

*The series of letters referred to in the text above were nine in number, and first appeared in the *Ohio Star*, published at Ravenna, the county seat of Portage county. Afterwards they were published in E. D. Howe's Book. *Mormonism Unveiled*, pp. 175-221.

† Orson Hyde was born January 8th, 1805, at Oxford, New Haven county, Connecticut. He was the son of Nathan and Sally Hyde. His father served in the United States army in the war of 1812. When Orson was seven years old his mother died, and the large family of Nathan Hyde, consisting of nine sons and three daughters, were scattered. Orson was taken in charge by a man of the name of Nathan Wheeler. Seven years later, or when young Hyde was fourteen years of age, Mr. Wheeler moved from the state of Connecticut to Ohio, settling in the vicinity of Kirtland. Orson accompanied him and continued to live with him in Ohio for about four years, after which he engaged in various occupations on his own account, at last becoming a clerk in the firm of Gilbert & Whitney, merchants. In the year 1827 a religious revival of unusual fervor occurred in Kirtland and vicinity, and under its influence Orson Hyde became a convert to the Methodist faith; and shortly afterwards was made a class leader. "At about the same time," writes Edward Tullidge, in a biographical sketch of him, "he heard that a 'golden Bible' had been dug out of a rock in the state of New York. It was treated, however, as a hoax; but, on

In the fore part of October, I received the following

A Prayer Re-
vealed. prayer through revelation:

*Revelation**

1. Hearken, and lo, a voice as of one sent down from on high, who is mighty and powerful, whose going forth is unto the ends of the earth, yea, whose voice is unto men—Prepare ye the way of the Lord, make his paths straight.

2. The keys of the kingdom of God are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth, until it has filled the whole earth.

3. Yea, a voice crying—Prepare ye the way of the Lord, prepare ye the supper of the Lamb, make ready for the Bridegroom.

4. Pray unto the Lord, call upon his holy name, make known his wonderful works among the people.

5. Call upon the Lord, that his kingdom may go forth upon the earth, that the inhabitants thereof may receive it, and be prepared for the days to come, in the which the Son of Man shall come down in heaven, clothed in the brightness of his glory, to meet the kingdom of God which is set up on the earth.

6. Wherefore, may the kingdom of God go forth, that the kingdom of heaven may come, that thou, O God, mayest be glorified in heaven so on earth, that thine enemies may be subdued; for thine is the honor, power and glory, forever and ever. Amen.

reading the report, Hyde remarked: 'Who knows but that this 'golden Bible' may break up our religion and change its whole features and bearing.'" (*Utah and her Founders*, Biographical Sketches, p. 70). Some time subsequent to his becoming a Methodist he heard Sidney Rigdon preach the Campbellite faith, and being convinced that the doctrine Rigdon advocated was more scriptural than that which he had embraced, he accepted it and was baptized into the Campbellite church. He also became a theological student under his new teacher's instruction, with a view of becoming a minister of the new church; and, in fact, began to preach and had already assisted in founding several Campbellite congregations in Lorain and Huron counties. In 1830, he was made pastor over these congregations. In the fall of that year the Lamanite mission of the Church of Jesus Christ arrived in the northeast part of Ohio, and soon the whole country was agitated by the presentation of the Book of Mormon and its attendant message, the restored Gospel of Jesus Christ. At first Orson Hyde, at the request of members of the Campbellite faith, opposed the Book of Mormon in public addresses; but feeling reproved by the Spirit for this course, he suspended his opposition in order to make further inquiry, with the result that after much prayer and some hesitancy he accepted the great latter-day message, and was baptized, as related in the text.

* Doctrine and Covenants, sec. lxxv.

Soon after the above revelation was received, I renewed my work on the translation of the Scriptures, in company with Elder Rigdon, who had removed to Hiram, to act in his office of scribe to me.

Revision of
the Bible Re-
newed.

On the 11th of October, a conference was held at Brother Johnson's where I was living, at which the Elders were instructed in the ancient manner of conducting meetings, of which knowledge most of them were ignorant. A committee of six was appointed to instruct the several branches of the Church. Elders David Whitmer and Reynolds Cahoon were appointed as two of the said committee; with the further duty on their mission of setting forth the condition of Brothers Joseph Smith, Jun., and Sidney Rigdon, that they might obtain means to continue the translation. This conference was adjourned till the 25th of October, to meet at the house of Irenus Burnett, in Orange, Cuyahoga county.

Instructions
and Appoint-
ments of the
Conference of
October 11th.

On the 21st, I attended a special conference, to settle a difficulty which had occurred in Kirtland, on account of William Cahoon and Peter Devolve, having abused one of Brother Whitney's children. Elder Rigdon and myself were appointed to go to Kirtland and settle the difficulty, which we did.

Special Con-
ference of Oc-
tober 21st.

At the conference on the 25th, at Orange, twelve High Priests, seventeen Elders, four Priests, three Teachers, and four Deacons, together with a large congregation attended. Much business was done, and the four remaining members of the committee, authorized by the conference at Hiram on the 11th, were appointed, and consisted of Simeon Carter, Orson Hyde, Hyrum Smith, and Emer Harris.*

Conference at
Orange, Ohio,
October 25th.

*This was a very important conference, and continued through two days, the 25th and 26th of October—Tuesday and Wednesday. The minutes of it are contained in the *Far West Record*, pp. 10-15. Very many of the brethren holding the Priesthood addressed the conference, and each one expressed his willingness to consecrate all he possessed to God and His cause. The minutes of the Prophet's remarks

At the request of William E. M'Lellin,* I inquired of the Lord, and received the following:

Revelation, given October, 1831.†

1. Behold, thus saith the Lord unto my servant William E.

upon this subject, as relating to his own willingness to consecrate all to the Lord, are of particular interest. It stands as follows in the record: "Brother Joseph Smith, Jun., said that he had nothing to consecrate to the Lord of the things of the earth, yet he felt to consecrate himself and family. Was thankful that God had given him a place among His Saints; felt willing to labor for their good" (p. 13). It appears at this time that the Prophet and other leading Elders of the Church were much embarrassed in the work of translating the Scriptures and preaching the Gospel, in consequence of the difficulty they encountered to do this work of the ministry and at the same time provide for their families. It appears also that the Saints were somewhat backward in providing means for the support of the ministry of the Church. Referring to the subject the Prophet, according to the minutes above referred to, said: "The Lord held the Church bound to provide for the families of the absent Elders while proclaiming the Gospel. Further said that God had often sealed up the heavens because of covetousness in the Church" (p. 13).

The remarks of Simeon Carter, one of the High Priests in attendance at the conference, are of interest and importance, owing to the light they throw upon the views of the faithful brethren respecting the journey to the land of Zion and the work that had been accomplished there. The minute of his remarks stands as follows: "Brother Simeon Carter said that he was thankful that he had been spared and preserved to go to the land of Zion according to the commandment of the Lord, for he received it as from His mouth; and also thanked the Lord that his feet had trodden upon the consecrated ground which was the inheritance of the Saints. Testified that the Book of Mormon was true. Mourned because of the falling away [in Kirtland] since he took his journey to the land of Zion" (p. 12).

Another item of interest will be found in the following circumstance: Several of the brethren took occasion to testify to the truth of the Book of Mormon; and now the minutes—"Brother Hyrum Smith said that he thought best that the information of the coming forth of the Book of Mormon be related by Joseph himself to the Elders present, that all might know for themselves."

"Brother Joseph Smith, Jun., said that it was not intended to tell the world all the particulars of the coming forth of the Book of Mormon; and also said that it was not expedient for him to relate these things" (p. 13). This will account for the Prophet confining himself to the merest generalities in all his statements concerning the coming forth of the Book of Mormon.

*The exact date of the birth of William E. M'Lellin cannot be ascertained. He was born in the state of Tennessee, about the year 1806. He first heard the Gospel preached by Elders Samuel H. Smith and Reynolds Cahoon, while those brethren were en route from Kirtland to Independence, Missouri, in the early summer of 1831. He closed up his affairs as soon as possible and followed these missionaries to Jackson county. On the way to that place he was baptized and ordained an Elder. During the same summer he made his way to Kirtland, where we find him in attendance at the special conference of October 25th, seeking to learn the will of the Lord, through the Prophet, respecting himself.

† Doctrine and Covenants, sec. lxi.

M'Lellin—Blessed are you, inasmuch as you have turned away from your iniquities, and have received my truths, saith the Lord your Redeemer, the Savior of the world, even of as many as believe on my name.

2. Verily I say unto you, blessed are you for receiving mine everlasting covenant, even the fulness of my gospel, sent forth unto the children of men, that they might have life and be made partakers of the glories which are to be revealed in the last days, as it was written by the prophets and apostles in days of old.

3. Verily I say unto you, my servant William, that you are clean, but not all; repent, therefore, of those things which are not pleasing in my sight, saith the Lord, for the Lord will show them unto you.

4. And now, verily, I, the Lord, will show unto you what I will concerning you, or what is my will concerning you.

5. Behold, verily I say unto you, that it is my will that you should proclaim my gospel from land to land, and from city to city, yea, in those regions round about where it has not been proclaimed.

6. Tarry not many days in this place; go not up unto the land of Zion as yet; but inasmuch as you can send, send; otherwise, think not of thy property.

7. Go unto the eastern lands, bear testimony in every place, unto every people and in their synagogues, reasoning with the people.

8. Let my servant Samuel H. Smith go with you, and forsake him not, and give him thine instructions; and he that is faithful shall be made strong in every place; and I, the Lord, will go with you.

9. Lay your hands upon the sick, and they shall recover. Return not till I, the Lord, shall send you. Be patient in affliction. Ask, and ye shall receive; knock, and it shall be opened unto you.

10. Seek not to be cumbered. Forsake all unrighteousness. Commit not adultery—a temptation with which thou hast been troubled.

11. Keep these sayings, for they are true and faithful; and thou shalt magnify thine office, and push many people to Zion with songs of everlasting joy upon their heads.

12. Continue in these things even unto the end, and you shall have a crown of eternal life at the right hand of my Father, who is full of grace and truth.

13. Verily, thus saith the Lord your God, your Redeemer, even Jesus Christ. Amen.

I returned from the conference at Orange, to Hiram; and as Oliver Cowdery and John Whitmer were to start for Independence, Missouri, a special conference was appointed for the

Special Con-
ference No-
vember 1st.

first of November,* at which I received the following:

Revelation.†

1. Harken, O ye people of my church, saith the voice of him who dwells on high, and whose eyes are upon all men; yea, verily I say: Harken ye people from afar; and ye that are upon the islands of the sea, listen together.

2. For verily the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated.

3. And the rebellious shall be pierced with much sorrow; for their iniquities shall be spoken upon the housetops, and their secret acts shall be revealed.

4. And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days.

5. And they shall go forth and none shall stay them, for I the Lord have commanded them.

6. Behold, this is mine authority, and the authority of my servants, and my preface unto the book of my commandments, which I have given them to publish unto you, O inhabitants of the earth.

7. Wherefore, fear and tremble, O ye people, for what I the Lord have decreed in them shall be fulfilled.

*This special conference at Hiram on November 1st, should receive larger notice. The number of copies in the edition of the Book of Commandments to be printed was considered, and the decision reached that ten thousand should be published. The conference lasted two days. In the afternoon of the first day of the conference, according to the minutes of the meeting, the preface to the Book of Commandments was "received by inspiration." The same afternoon, the following occurred: "Brother Joseph Smith, Jun., said that inasmuch as the Lord had bestowed a great blessing upon us in giving commandments and revelations, he asked the conference what testimony they were willing to attach to these commandments which would shortly be sent to the world. A number of the brethren arose and said that they were willing to testify to the world that they knew that they were of the Lord." (*Far West Record*, p. 16.)

In the second day's proceedings of the conference it is recorded: "The revelation of last evening read by the moderator [this was Oliver Cowdery]. The brethren then arose in turn and bore witness to the truth of the Book of Commandments; after which Brother Joseph Smith, Jun., arose and expressed his feelings and gratitude concerning the commandments and preface received yesterday." (*Far West Record*, p. 16.)

† Doctrine and Covenants, sec. i. This revelation which, in the current edition, and in fact in all editions of the Doctrine and Covenants, stands as section i, is the Lord's Preface to the revelations which He has given to this Dispensation of the Fulness of Times.

8. And verily I say unto you, that they who go forth, bearing these tidings unto the inhabitants of the earth, to them is power given to seal both on earth and in heaven, the unbelieving and rebellious;

9. Yea, verily, to seal them up unto the day when the wrath of God shall be poured out upon the wicked without measure—

10. Unto the day when the Lord shall come to recompense unto every man according to his work, and measure to every man according to the measure which he has measured to his fellow man.

11. Wherefore the voice of the Lord is unto the ends of the earth, that all that will hear may hear:

12. Prepare ye, prepare ye for that which is to come, for the Lord is nigh;

13. And the anger of the Lord is kindled, and his sword is bathed in heaven, and it shall fall upon the inhabitants of the earth.

14. And the arm of the Lord shall be revealed; and the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people;

15. For they have strayed from mine ordinances, and have broken mine everlasting covenant;

16. They seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own God, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall.

17. Wherefore, I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments;

18. And also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled, which was written by the prophets—

19. The weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel his fellow man, neither trust in the arm of flesh—

20. But that every man might speak in the name of God the Lord, even the Savior of the world;

21. That faith also might increase in the earth;

22. That mine everlasting covenant might be established;

23. That the fulness of my gospel might be proclaimed by the weak and the simple unto the ends of the world, and before kings and rulers.

24. Behold, I am God and have spoken it; these commandments are of me, and were given unto my servants in their weakness, after

the manner of their language, that they might come to understanding.

25. And inasmuch as they erred it might be made known;

26. And inasmuch as they sought wisdom they might be instructed:

27. And inasmuch as they sinned they might be chastened, that they might repent;

28. And inasmuch as they were humble they might be made strong, and blessed from on high, and receive knowledge from time to time.

29. And after having received the record of the Nephites, yea, even my servant Joseph Smith, Jun., might have power to translate through the mercy of God, by the power of God, the Book of Mormon.

30. And also those to whom these commandments were given, might have power to lay the foundation of this church, and to bring it forth out of obscurity and out of darkness, the only true and living church upon the face of the whole earth, with which I, the Lord, am well pleased, speaking unto the church collectively and not individually—

31. For I the Lord cannot look upon sin with the least degree of allowance;

32. Nevertheless, he that repents and does the commandments of the Lord shall be forgiven;

33. And he that repents not, from him shall be taken even the light which he has received; for my Spirit shall not always strive with man, saith the Lord of Hosts.

34. And again, verily I say unto you, O inhabitants of the earth: I the Lord am willing to make these things known unto all flesh;

35. For I am no respecter of persons, and will that all men shall know that the day speedily cometh; the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion.

36. And also the Lord shall have power over his saints, and shall reign in their midst, and shall come down in judgment upon Idumea, or the world.

37. Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled.

38. What I the Lord have spoken, I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice or by the voice of my servants, it is the same.

39. For behold, and lo, the Lord is God, and the Spirit beareth record, and the record is true, and the truth abideth forever and ever. Amen.

After this revelation was received, some conversation was had concerning revelations and language. I received the following:

Language of
Revelations
Criticism.

*Revelation, given November, 1831.**

1. Behold and hearken, O ye elders of my church, who have assembled yourselves together, whose prayers I have heard, and whose hearts I know, and whose desires have come up before me.

2. Behold and lo, mine eyes are upon you, and the heavens and the earth are in mine hands, and the riches of eternity are mine to give.

3. Ye endeavored to believe that ye should receive the blessing which was offered unto you; but behold, verily I say unto you there were fears in your hearts, and verily this is the reason that ye did not receive.

4. And now I, the Lord, give unto you a testimony of the truth of these commandments which are lying before you.

5. Your eyes have been upon my servant Joseph Smith, Jun., and his language you have known, and his imperfections you have known; and you have sought in your hearts knowledge that you might express beyond his language; this you also know.

6. Now, seek ye out of the Book of Commandments, even the least that is among them, and appoint him that is the most wise among you;

7. Or, if there be any among you that shall make one like unto it, then ye are justified in saying that ye do not know that they are true;

8. But if ye cannot make one like unto it, ye are under condemnation if ye do not bear record that they are true.

9. For ye know that there is no unrighteousness in them, and that which is righteous cometh down from above, from the Father of lights.

10. And again, verily I say unto you that it is your privilege, and a promise I give unto you that have been ordained unto this ministry, that inasmuch as you strip yourselves from jealousies and fears, and humble yourselves before me, for ye are not sufficiently humble, the veil shall be rent and you shall see me and know that I am—not with the carnal neither natural mind, but with the spiritual.

11. For no man has seen God at any time in the flesh, except quickened by the Spirit of God.

12. Neither can any natural man abide the presence of God, neither after the carnal mind.

13. Ye are not able to abide the presence of God now, neither the ministering of angels; wherefore, continue in patience until ye are perfected.

14. Let not your minds turn back; and when ye are worthy, in mine own due time, ye shall see and know that which was conferred upon you by the hands of my servant Joseph Smith, Jun. Amen.

*Doctrine and Covenants, sec. lxxvii.

After the foregoing was received, William E. M'Lellin, as the wisest man, in his own estimation, having more learning than sense, endeavored to write a commandment like unto one of the least of the Lord's, but failed; it was an awful responsibility to write in the name of the Lord. The Elders and all present that witnessed this vain attempt of a man to imitate the language of Jesus Christ, renewed their faith in the fulness of the Gospel, and in the truth of the commandments and revelations which the Lord had given to the Church through my instrumentality; and the Elders signified a willingness to bear testimony of their truth to all the world. Accordingly I received the following:

The Folly of
William E.
M'Lellin.

The testimony of the witnesses to the book of the Lord's commandments, which He gave to His Church through Joseph Smith, Jun., who was appointed by the voice of the Church for this purpose; we therefore feel willing to bear testimony to all the world of mankind, to every creature upon the face of all the earth and upon the islands of the sea, that the Lord has borne record to our souls, through the Holy Ghost, shed forth upon us, that these commandments were given by inspiration of God, and are profitable for all men, and are verily true. We give this testimony unto the world, the Lord being our helper; and it is through the grace of God, the Father, and His Son, Jesus Christ, that we are permitted to have this privilege of bearing this testimony unto the world, that the children of men may be profited thereby.*

* This "Testimony" to the truth of the "Book of Commandments" was doubtless drawn up with the intention of having it signed by the Elders present at the conference; but whether that was done or not does not appear in the Ms. of the Prophet's history. The testimony itself, however, is in the manuscript History. This is remarked because it has not been published heretofore in the History of the Prophet. The matter appears to stand thus: Each of the Elders present at the conference testified to the truth of the revelations then about to be published; and, as already seen (p. 222 note), expressed a willingness to testify to the truth of the revelations to all the world. Accordingly this testimony was prepared with the intention of having it signed and published in the "Book of Commandments." It may have been signed, too, and carried to Missouri, but owing to the fact that the printing press was destroyed by a mob before the "Book of Commandments" was all printed, the "Testimony" does not appear in the part of it that was printed. The names of the Elders present at this special conference, according to the minutes of it in the *Far West Record* (p. 15), are as follows: Joseph Smith, Jun., Oliver Cowdery, David Whitmer, John Whitmer, Peter Whitmer, Jun., Sidney Rigdon, William E. M'Lellin, Orson Hyde, Luke Johnson, Lyman E. Johnson.

As the following Elders—Orson Hyde, Luke Johnson, Lyman E. Johnson, and William E. M'Lellin—were desirous to know the mind of the Lord concerning themselves, I inquired, and received the following:

*Revelation, given November, 1831.**

1. My servant, Orson Hyde, was called by his ordination to proclaim the everlasting gospel, by the Spirit of the living God, from people to people, and from land to land, in the congregations of the wicked, in their synagogues, reasoning with and expounding all scriptures unto them.

2. And, behold, and lo, this is an ensample unto all those who were ordained unto this priesthood, whose mission is appointed unto them to go forth—

3. And this is the ensample unto them, that they shall speak as they are moved upon by the Holy Ghost.

4. And whatsoever they shall speak when moved upon by the Holy Ghost shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation.

5. Behold, this is the promise of the Lord unto you, O ye my servants.

6. Wherefore, be of good cheer, and do not fear, for I the Lord am with you, and will stand by you; and ye shall bear record of me, even Jesus Christ, that I am the Son of the living God, that I was, that I am, and that I am to come.

7. This is the word of the Lord unto you, my servant Orson Hyde, and also unto my servant Luke Johnson, and unto my servant Lyman Johnson, and unto my servant William E. M'Lellin, and unto all the faithful elders of my church—

8. Go ye into all the world, preach the gospel to every creature, acting in the authority which I have given you, baptizing in the name of the Father, and of the Son, and of the Holy Ghost.

9. And he that believeth and is baptized shall be saved, and he that believeth not shall be damned.

10. And he that believeth shall be blest with signs following, even as it is written.

11. And unto you it shall be given to know the signs of the times, and the signs of the coming of the Son of Man;

12. And of as many as the Father shall bear record, to you shall be given power to seal them up unto eternal life. Amen.

* Doctrine and Covenants, sec. lxxviii.

13. And now, concerning the items in addition to the covenants and commandments, they are these—

14. There remain hereafter, in the due time of the Lord, other bishops to be set apart unto the church, to minister even according to the first;

15. Wherefore they shall be high priests who are worthy, and they shall be appointed by the First Presidency of the Melchizedek Priesthood, except they be literal descendants of Aaron.

16. And if they be literal descendants of Aaron they have a legal right to the bishopric, if they are the firstborn among the sons of Aaron;

17. For the firstborn holds the right of the presidency over this priesthood, and the keys or authority of the same.

18. No man has a legal right to this office, to hold the keys of this priesthood, except he be a literal descendant and the firstborn of Aaron.

19. But, as a high priest of the Melchizedek Priesthood has authority to officiate in all the lesser offices he may officiate in the office of bishop when no literal descendant of Aaron can be found, provided he is called and set apart and ordained unto this power, under the hands of the First Presidency of the Melchizedek Priesthood.

20. And a literal descendant of Aaron, also, must be designated by this Presidency, and found worthy, and anointed, and ordained under the hands of this Presidency, otherwise they are not legally authorized to officiate in their priesthood.

21. But, by virtue of the decree concerning their right of the priesthood descending from father to son, they may claim their anointing if at any time they can prove their lineage, or do ascertain it by revelation from the Lord under the hands of the above named Presidency.

22. And again, no bishop or high priest who shall be set apart for this ministry shall be tried or condemned for any crime, save it be before the First Presidency of the church;

23. And inasmuch as he is found guilty before this Presidency, by testimony that cannot be impeached, he shall be condemned;

24. And if he repent he shall be forgiven, according to the covenants and commandments of the church.

25. And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents.

26. For this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized.

27. And their children shall be baptized for the remission of their

sins when eight years old, and receive the laying on of the hands.

28. And they shall also teach their children to pray, and to walk uprightly before the Lord.

29. And the inhabitants of Zion shall also observe the Sabbath day to keep it holy.

30. And the inhabitants of Zion also shall remember their labors, inasmuch as they are appointed to labor, in all faithfulness; for the idler shall be had in remembrance before the Lord.

31. Now, I, the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them; and their children are also growing up in wickedness; they also seek not earnestly the riches of eternity but their eyes are full of greediness.

32. These things ought not to be, and must be done away from among them; wherefore, let my servant Oliver Cowdery carry these sayings unto the land of Zion.

33. And a commandment I give unto them—that he that observeth not his prayers before the Lord in the season thereof, let him be had in remembrance before the judge of my people.

34. These sayings are true and faithful; wherefore, transgress them not, neither take therefrom.

35. Behold, I am Alpha and Omega, and I come quickly. Amen.

It had been decided by the conference that Elder Oliver Cowdery should carry the commandments and revelations to Independence, Missouri, for printing, and that I should arrange and get them in readiness by the time that he left, which was to be by—or, if possible, before—the 15th of the month [November]. At this time there were many things which the Elders desired to know relative to preaching the Gospel to the inhabitants of the earth, and concerning the gathering; and in order to walk by the true light, and be instructed from on high, on the 3rd of November, 1831, I inquired of the Lord and received the following important revelation, which has since been added to the book of Doctrine and Covenants, and called the Appendix:

Preparation
of the Revela-
tions for Pub-
lication, Nov.
1st-15th.

*Revelation, given November 3, 1831.**

1. Hearken, O ye people of my church, saith the Lord your God, and hear the word of the Lord concerning you—

* Doctrine and Covenants, sec. cxxxiii.

2. The Lord who shall suddenly come to his temple; the Lord who shall come down upon the world with a curse to judgment; yea, upon all the nations that forget God, and upon all the ungodly among you.

3. For he shall make bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of their God.

4. Wherefore, prepare ye, prepare ye, O my people; sanctify yourselves; gather ye together, O ye people of my church, upon the land of Zion, all you that have not been commanded to tarry.

5. Go ye out from Babylon. Be ye clean that bear the vessels of the Lord.

6. Call your solemn assemblies, and speak often one to another. And let every man call upon the name of the Lord.

7. Yea, verily I say unto you again, the time has come when the voice of the Lord is unto you: Go ye out of Babylon; gather ye out from among the nations, from the four winds, from one end of heaven to the other.

8. Send forth the elders of my church unto the nations which are afar off; unto the islands of the sea; send forth unto foreign lands; call upon all nations, first upon the Gentiles, and then upon the Jews.

9. And behold, and lo, this shall be their cry, and the voice of the Lord unto all people: Go ye forth unto the land of Zion, that the borders of my people may be enlarged, and that her stakes may be strengthened, and that Zion may go forth unto the regions round about.

10. Yea, let the cry go forth among all people: Awake and arise and go forth to meet the Bridegroom; behold and lo, the Bridegroom cometh; go ye out to meet him. Prepare yourselves for the great day of the Lord.

11. Watch, therefore, for ye know neither the day nor the hour.

12. Let them, therefore, who are among the Gentiles, flee unto Zion.

13. And let them who be of Judah flee unto Jerusalem, unto the mountains of the Lord's house.

14. Go ye out from among the nations, even from Babylon, from the midst of wickedness, which is spiritual Babylon.

15. But verily, thus saith the Lord, let not your flight be in haste, but let all things be prepared before you; and he that goeth, let him not look back lest sudden destruction shall come upon him.

16. Hearken and hear, O ye inhabitants of the earth. Listen, ye elders of my church together, and hear the voice of the Lord; for he calleth upon all men, and he commandeth all men everywhere to repent.

17. For behold, the Lord God hath sent forth the angel crying through the midst of heaven, saying: Prepare ye the way of the Lord, and make his paths straight, for the hour of his coming is nigh—

18. When the Lamb shall stand upon Mount Zion, and with him a hundred and forty-four thousand, having his Father's name written on their foreheads.

19. Wherefore, prepare ye for the coming of the Bridegroom; go ye, go ye out to meet him.

20. For behold, he shall stand upon the mount of Olivet, and upon the mighty ocean, even the great deep, and upon the islands of the sea, and upon the land of Zion.

21. And he shall utter his voice out of Zion, and he shall speak from Jerusalem, and his voice shall be heard among all people;

22. And it shall be a voice as the voice of many waters, and as the voice of a great thunder, which shall break down the mountains, and the valleys shall not be found.

23. He shall command the great deep, and it shall be driven back into the north countries, and the islands shall become one land;

24. And the land of Jerusalem and the land of Zion shall be turned back into their own place, and the earth shall be like as it was in the days before it was divided.

25. And the Lord, even the Savior, shall stand in the midst of his people, and shall reign over all flesh.

26. And they who are in the north countries shall come in remembrance before the Lord; and their prophets shall hear his voice, and shall no longer stay themselves; and they shall smite the rocks, and the ice shall flow down at their presence.

27. And an highway shall be cast up in the midst of the great deep.

28. Their enemies shall become a prey unto them.

29. And in the barren deserts there shall come forth pools of living water; and the parched ground shall no longer be a thirsty land.

30. And they shall bring forth their rich treasures unto the children of Ephraim, my servants.

31. And the boundaries of the everlasting hills shall tremble at their presence.

32. And there shall they fall down and be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim.

33. And they shall be filled with songs of everlasting joy.

34. Behold, this is the blessing of the everlasting God upon the tribes of Israel, and the richer blessing upon the head of Ephraim and his fellows.

35. And they also of the tribe of Judah, after their pain shall be

sanctified in holiness before the Lord, to dwell in his presence day and night, forever and ever.

36. And now, verily saith the Lord, that these things might be known among you, O inhabitants of the earth, I have sent forth mine angel flying through the midst of heaven, having the everlasting gospel, who hath appeared unto some and hath committed it unto man, who shall appear unto many that dwell on the earth.

37. And this gospel shall be preached unto every nation, and kindred, and tongue, and people.

38. And the servants of God shall go forth, saying with a loud voice: Fear God and give glory to him, for the hour of his judgment is come;

39. And worship him that made heaven, and earth, and the sea, and the fountains of waters—

40. Calling upon the name of the Lord day and night, saying: O that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence.

41. And it shall be answered upon their heads; for the presence of the Lord shall be as the melting fire that burneth, and as the fire which causeth the waters to boil.

42. O Lord, thou shalt come down to make thy name known to thine adversaries, and all nations shall tremble at thy presence—

43. When thou doest terrible things, things they look not for;

44. Yea, when thou comest down, and the mountains flow down at thy presence, thou shalt meet him who rejoiceth and worketh righteousness, who remembereth thee in thy ways.

45. For since the beginning of the world have not men heard nor perceived by the ear, neither hath any eye seen, O God, besides thee, how great things thou hast prepared for him that waiteth for thee.

46. And it shall be said: Who is this that cometh down from God in heaven with dyed garments; yea, from the regions which are not known, clothed in his glorious apparel, traveling in the greatness of his strength?

47. And he shall say: I am he who spake in righteousness, mighty to save.

48. And the Lord shall be red in his apparel, and his garments like him that treadeth in the wine-vat.

49. And so great shall be the glory of his presence that the sun shall hide his face in shame, and the moon shall withhold its light, and the stars shall be hurled from their places.

50. And his voice shall be heard: I have trodden the winepress alone, and have brought judgment upon all people; and none were with me;

51. And I have trampled them in my fury, and I did tread upon them in mine anger, and their blood have I sprinkled upon my gar-

ments, and stained all my raiment; for this was the day of vengeance which was in my heart.

52. And now the year of my redeemed is come; and they shall mention the loving kindness of their Lord, and all that he has bestowed upon them according to his goodness, and according to his loving kindness, forever and ever.

53. In all their afflictions he was afflicted. And the angel of his presence saved them; and in his love, and in his pity, he redeemed them, and bore them, and carried them all the days of old;

54. Yea, and Enoch also, and they who were with him; the prophets who were before him; and Noah also, and they who were before him; and Moses also, and they who were before him;

55. And from Moses to Elijah, and from Elijah to John, who were with Christ in his resurrection, and the holy apostles, with Abraham, Isaac, and Jacob, shall be in the presence of the Lamb.

56. And the graves of the saints shall be opened; and they shall come forth and stand on the right hand of the Lamb, when he shall stand upon Mount Zion, and upon the holy city, the New Jerusalem; and they shall sing the song of the Lamb, day and night forever and ever.

57. And for this cause, that men might be made partakers of the glories which were to be revealed, the Lord sent forth the fulness of his gospel, his everlasting covenant, reasoning in plainness and simplicity—

58. To prepare the weak for those things which are coming on the earth, and for the Lord's errand in the day when the weak shall confound the wise, and the little one become a strong nation, and two shall put their tens of thousands to flight.

59. And by the weak things of the earth the Lord shall thrash the nations by the power of his Spirit.

60. And for this cause these commandments were given; they were commanded to be kept from the world in the day that they were given, but now are to go forth unto all flesh—

61. And this according to the mind and will of the Lord, who ruleth over all flesh.

62. And unto him that repenteth and sanctifieth himself before the Lord shall be given eternal life.

63. And upon them that hearken not to the voice of the Lord shall be fulfilled that which was written by the prophet Moses, that they should be cut off from among the people.

64. And also that which was written by the prophet Malachi: For, behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh

shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.

65. Wherefore, this shall be the answer of the Lord unto them:

66. In that day when I came unto mine own, no man among you received me, and you were driven out.

67. When I called again there was none of you to answer; yet my arm was not shortened at all that I could not redeem, neither my power to deliver.

68. Behold, at my rebuke I dry up the sea. I make the rivers a wilderness; their fish stink, and die for thirst.

69. I clothe the heavens with blackness, and make sackcloth their covering.

70. And this shall ye have of my hand—ye shall lie down in sorrow.

71. Behold, and lo, there are none to deliver you; for ye obeyed not my voice when I called to you out of the heavens; ye believed not my servants, and when they were sent unto you ye received them not.

72. Wherefore, they sealed up the testimony and bound up the law, and ye were delivered over unto darkness.

73. These shall go away into outer darkness, where there is weeping, and wailing, and gnashing of teeth.

74. Behold the Lord your God hath spoken it. Amen.

The Book of Commandments and Revelations was to be dedicated by prayer to the service of Almighty God by me; and after I had done this, I inquired of the Lord concerning these things, and received the following:

Dedication of
the Book of
Command-
ments.

*Revelation, given November, 1831.**

* Doctrine and Covenants, sec. lxi. It must not be understood from the first paragraph of this revelation that Oliver Cowdery was untrustworthy, and therefore it was necessary that a companion be provided for him. The fact was that much of the journey between Kirtland and Independence, or Zion, was through a sparsely settled country, the western portion of it through a frontier country where there is always a gathering, more or less, of lawless people; and it was at considerable risk that a person traveled through such a country, especially when alone and carrying money with him. It was wisdom then, for the sake of Oliver Cowdery, and to insure the safety of the money and the sacred things he was to carry with him, that one should go with him that would be a true and faithful companion, hence the appointment of John Whitmer.

1. Hearken unto me, saith the Lord your God, for my servant Oliver Cowdery's sake. It is not wisdom in me that he should be entrusted with the commandments and the moneys which he shall carry unto the land of Zion, except one go with him who will be true and faithful.

2. Wherefore, I, the Lord, will that my servant, John Whitmer, should go with my servant Oliver Cowdery;

3. And also that he shall continue in writing and making a history of all the important things which he shall observe and know concerning my church;

4. And also that he receive counsel and assistance from my servant Oliver Cowdery and others.

5. And also my servants who are abroad in the earth should send forth the accounts of their stewardships to the land of Zion;

6. For the land of Zion shall be a seat and a place to receive and do all these things.

7. Nevertheless, let my servant John Whitmer travel many times from place to place, and from church to church, that he may the more easily obtain knowledge—

8. Preaching and expounding, writing, copying, selecting, and obtaining all things which shall be for the good of the church, and for the rising generations that shall grow up on the land of Zion, to possess it from generation to generation, forever and ever. Amen.

My time was occupied closely in reviewing the commandments and sitting in conference, for nearly two weeks; for from the first to the twelfth of November we held four special conferences. In the last which was held at Brother Johnson's, in Hiram, after deliberate

Esteem in which the Conference Held the Book of Commandments and Book of Mormon.

consideration, in consequence of the book of revelations, now to be printed, being the foundation of the Church in these last days, and a benefit to the world, showing that the keys of the mysteries of the kingdom of our Savior are again entrusted to man; and the riches of eternity within the compass of those who are willing to live by every word that proceedeth out of the mouth of God—therefore the conference voted that they prize the revelations to be worth to the Church the riches of the whole earth, speaking temporally. The great benefits to the world which result from the Book of Mormon and the revelations which the Lord has seen fit in His infinite wisdom to grant unto us for our salvation, and for the salvation of all that will believe,

were duly appreciated;* and in answer to an inquiry, I received the following:

Revelation, given November, 1831.†

1. Behold, and hearken, O ye inhabitants of Zion, and all ye people of my church who are afar off, and hear the word of the Lord which I give unto my servant Joseph Smith, Jun., and also unto my servant Martin Harris, and also unto my servant Oliver Cowdery, and also unto my servant John Whitmer, and also unto my servant Sidney Rigdon, and also unto my servant William W. Phelps, by the way of commandment unto them.

2. For I give unto them a commandment; wherefore hearken and hear, for thus saith the Lord unto them—

3. I, the Lord, have appointed them, and ordained them to be stewards over the revelations and commandments which I have given unto them, and which I shall hereafter give unto them;

4. And an account of this stewardship will I require of them in the day of judgment.

5. Wherefore, I have appointed unto them, and this is their business in the church of God, to manage them and the concerns thereof, yea, the benefits thereof.

* In the minutes of the special conference of November 12th, spoken of in the foregoing by the Prophet, occurs the following account of what took place in addition to what the Prophet has written: "Brother Joseph Smith, Jun., said one item he wished acted upon was that our brothers Oliver Cowdery and John Whitmer and the sacred writings which they have entrusted to them to carry to Zion—be dedicated to the Lord by the prayer of faith. Secondly, Brother Oliver has labored with me from the beginning in writing, &c. Brother Martin has labored with me from the beginning and Brothers John Whitmer and Sidney Rigdon also for a considerable time, and as these sacred writings are now going to the Church for its benefit, that we may have claim on the Church for recompense—if this conference think these things worth prizing to be had on record to show hereafter—I feel that it will be according to the mind of the Spirit, for by it these things were put into my heart which I know to be the Spirit of truth.

"Voted; that Joseph Smith, Jun., be appointed to dedicate and consecrate these brethren and the sacred writings and all they have entrusted to their care, to the Lord. Done accordingly. * * * Voted; that in consequence of the diligence of our brethren, Joseph Smith, Jun., Oliver Cowdery, John Whitmer, and Sidney Rigdon in bringing to light by the grace of God these sacred things,—[they] be appointed to manage them according to the laws of the Church and the commandments of the Lord. And also that in consequence of the families of Joseph Smith, Hyrum Smith, Peter Whitmer, Christian Whitmer, Jacob Whitmer, Hiram Page and David Whitmer administering to their wants in temporal things; and also [on account of] the labors of Samuel H. Smith, Peter Whitmer, Jun., William Smith and Don Carlos Smith—voted by the conference that the above named brethren be remembered to the Bishop in Zion as being worthy of inheritances among the people of the Lord according to the laws of said Church."—*Far West Record*, pp. 18, 19.

† Doctrine and Covenants, sec. lxx.

6. Wherefore, a commandment I give unto them, that they shall not give these things unto the church, neither unto the world;

7. Nevertheless, inasmuch as they receive more than is needful for their necessities and their wants, it shall be given into my storehouse;

8. And the benefits shall be consecrated unto the inhabitants of Zion, and unto their generations, inasmuch as they become heirs according to the laws of the kingdom.

9. Behold, this is what the lord requires of every man in his stewardship, even as I, the Lord, have appointed or shall hereafter appoint unto any man.

10. And behold, none are exempt from this law who belong to the church of the living God;

11. Yea, neither the bishop, neither the agent who keepeth the Lord's storehouse, neither he who is appointed in a stewardship over temporal things.

12. He who is appointed to administer spiritual things, the same is worthy of his hire, even as those who are appointed to a stewardship to administer in temporal things;

13. Yea, even more abundantly, which abundance is multiplied unto them through the manifestations of the Spirit.

14. Nevertheless, in your temporal things you shall be equal, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld.

15. Now, this commandment I give unto my servants for their benefit while they remain, for a manifestation of my blessings upon their heads, and for a reward of their diligence and for their security;

16. For food and for raiment; for an inheritance; for houses and for lands, in whatsoever circumstances I, the Lord, shall place them, and whithersoever I, the Lord, shall send them.

17. For they have been faithful over many things, and have done well inasmuch as they have not sinned.

18. Behold, I, the Lord, am merciful and will bless them, and they shall enter into the joy of these things. Even so. Amen.

CHAPTER XVIII.

THE AMHERST CONFERENCE—THE VISION OF THE DEGREES OF GLORY IN MAN'S FUTURE LIFE.

After Oliver Cowdery and John Whitmer had departed for Jackson county, Missouri, I resumed the translation of the Scriptures, and continued to labor in this branch of my calling with Elder Sidney Rigdon as my scribe, until I received the following:

The Labors of
the Prophet
and Sidney
Rigdon.

*Revelation, given December 1st, 1831.**

1. Behold, thus saith the Lord unto you my servants Joseph Smith, Jun., and Sidney Rigdon, that the time has verily come that it is necessary and expedient in me that you should open your mouths in proclaiming my gospel, the things of the kingdom, expounding the mysteries thereof out of the scriptures, according to that portion of Spirit and power which shall be given unto you, even as I will.

2. Verily I say unto you, proclaim unto the world in the regions round about, and in the church also, for the space of a season, even until it shall be made known unto you.

3. Verily this is a mission for a season, which I give unto you.

4. Wherefore, labor ye in my vineyard. Call upon the inhabitants of the earth, and bear record, and prepare the way for the commandments and revelations which are to come.

5. Now, behold this is wisdom; whoso readeth, let him understand and receive also;

6. For unto him that receiveth it shall be given more abundantly, even power.

7. Wherefore, confound your enemies; call upon them to meet you both in public and in private; and inasmuch as ye are faithful their shame shall be made manifest.

* Doctrine and Covenants, sec. lxxi.

8. Wherefore, let them bring forth their strong reasons against the Lord.

9. Verily, thus saith the Lord unto you—there is no weapon that is formed against you shall prosper;

10. And if any man lift his voice against you he shall be confounded in mine own due time.

11. Wherefore, keep my commandments; they are true and faithful. Even so. Amen.

Knowing now the mind of the Lord, that the time had come that the Gospel should be proclaimed in power and demonstration to the world, from the Scriptures, reasoning with men as in days of old, I took a journey to Kirtland, in company with Elder Sidney Rigdon on the 3rd day of December, to fulfil the above revelation. On the 4th, several of the Elders and members assembled together to learn their duty, and for edification, and after some time had been spent in conversing about our temporal and spiritual welfare, I received the following:

The Prophet's
Earnest La-
bors in Kirt-
land.

*Revelation Given December 4th, 1831**

1. Hearken, and listen to the voice of the Lord, O ye who have assembled yourselves together, who are the high priests of my church, to whom the kingdom and power have been given.

2. For verily thus saith the Lord, it is expedient in me for a bishop to be appointed unto you, or of you, unto the church in this part of the Lord's vineyard.

3. And verily in this thing ye have done wisely, for it is required of the Lord, at the hand of every steward, to render an account of his stewardship, both in time and in eternity.

4. For he who is faithful and wise in time is accounted worthy to inherit the mansions prepared for him of my Father.

5. Verily I say unto you, the elders of the church in this part of my vineyard shall render an account of their stewardship unto the bishop, who shall be appointed of me in this part of my vineyard.

6. These things shall be had on record, to be handed over unto the bishop in Zion.

7. And the duty of the bishop shall be made known by the commandments which have been given, and the voice of the conference.

* Doctrine and Covenants, sec. lxxii.

8. And now, verily I say unto you, my servant Newel K. Whitney is the man who shall be appointed and ordained unto this power. This is the will of the Lord your God, your Redeemer. Even so. Amen.

9. The word of the Lord, in addition to the law which has been given, making known the duty of the bishop who has been ordained unto the church in this part of the vineyard, which is verily this—

10. To keep the Lord's storehouse; to receive the funds of the church in this part of the vineyard;

11. To take an account of the elders as before has been commanded; and to administer to their wants, who shall pay for that which they receive, inasmuch as they have wherewith to pay;

12. That this also may be consecrated to the good of the church, to the poor and needy.

13. And he who hath not wherewith to pay, an account shall be taken and handed over to the bishop of Zion, who shall pay the debt out of that which the Lord shall put into his hands.

14. And the labors of the faithful who labor in spiritual things, in administering the gospel and the things of the kingdom unto the church, and unto the world, shall answer the debt unto the bishop in Zion;

15. Thus it cometh out of the church, for according to the law every man that cometh up to Zion must lay all things before the bishop in Zion.

16. And now, verily I say unto you, that as every elder in this part of the vineyard must give an account of his stewardship unto the bishop in this part of the vineyard—

17. A certificate from the judge or bishop in this part of the vineyard, unto the bishop in the vineyard, unto the bishop in Zion, rendereth every man acceptable, and answereth all things, for an inheritance, and to be received as a wise steward and as a faithful laborer;

18. Otherwise he shall not be accepted of the bishop of Zion.

19. And now, verily I say unto you, let every elder who shall give an account unto the bishop of the church in this part of the vineyard be recommended by the church or churches, in which he labors, that he may render himself and his accounts approved in all things.

20. And again, let my servants who are appointed as stewards over the literary concerns of my church have claim for assistance upon the bishop or bishops in all things—

21. That the revelations may be published, and go forth unto the ends of the earth; that they also may obtain funds which shall benefit the church in all things;

22. That they also may render themselves approved in all things, and be accounted as wise stewards.

23. And now, behold, this shall be an ensample for all the extensive

branches of my church, in whatsoever land they shall be established. And now I make an end of my sayings. Amen.

24. A few words in addition to the laws of the kingdom, respecting the members of the church—they that are appointed by the Holy Spirit to go up unto Zion, and they who are privileged to go up unto Zion—

25. Let them carry up unto the bishop a certificate from three elders of the church, or a certificate from the bishop;

26. Otherwise he who shall go up unto the land of Zion shall not be accounted as a wise steward. This is also an ensample. Amen.

From this time until the 8th or 10th of January, 1832, myself and Elder Rigdon continued to preach in Shalersville, Ravenna, and other places, setting forth the truth, vindicating the cause of our Redeemer; showing that the day of vengeance was coming upon this generation like a thief in the night; that prejudice, blindness and darkness filled the minds of many, and caused them to persecute the true Church, and reject the true light; by which means we did much towards allaying the excited feelings which were growing out of the scandalous letters then being published in the *Ohio Star*, at Ravenna, by the before-mentioned apostate, Ezra Booth.* On the 10th of January, I received the following revelation making known the will of the Lord concerning the Elders of the Church until the convening of the next conference.†

Effectiveness
of the Proph-
et's and Sid-
ney Rigdon's
Labors.

Revelation of January 10th, 1832‡

1. For verily, thus saith the Lord, it is expedient in me that they should continue preaching the gospel, and in exhortation to the churches in the regions round about, until conference;

2. And then, behold, it shall be made known unto them, by the voice of the conference, their several missions.

3. Now, verily I say unto you my servants, Joseph Smith, Jun., and Sidney Rigdon, saith the Lord, it is expedient to translate again;

4. And, inasmuch as it is practicable, to preach in the regions round

*These are the letters referred to at p. 217, note.

†This conference had been appointed to meet on the 25th of January, at Amherst, Lorain county, Ohio.

‡ Doctrine and Covenants, sec. lxxiii.

about until conference; and after that it is expedient to continue the work of translation until it be finished.

5. And let this be a pattern unto the elders until further knowledge, even as it is written.

6. Now I give no more unto you at this time. Gird up your loins and be sober. Even so. Amen.

Upon the reception of the foregoing word of the Lord, I recommenced the translation of the Scriptures, and labored diligently until just before the conference, which was to convene on the 25th of January. During this period, I also received the following, as an explanation of the First Epistle to the Corinthians, 7th chapter, 14th verse:

Translation
Renewed.

*Revelation.**

1. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean, but now are they holy.

2. Now, in the days of the apostles the law of circumcision was had among all the Jews who believed not the gospel of Jesus Christ.

3. And it came to pass that there arose a great contention among the people concerning the law of circumcision, for the unbelieving husband was desirous that his children should be circumcised and become subject to the law of Moses, which law was fulfilled.

4. And it came to pass that the children, being brought up in subjection to the law of Moses, gave heed to the traditions of their fathers and believed not the gospel of Christ, wherein they became unholy.

5. Wherefore, for this cause the apostle wrote unto the church, giving unto them a commandment, not of the Lord, but of himself, that a believer should not be united to an unbeliever; except the law of Moses should be done away among them.

6. That their children might remain without circumcision; and that the tradition might be done away, which saith that little children are unholy; for it was had among the Jews;

7. But little children are holy, being sanctified through the atonement of Jesus Christ; and this is what the scriptures mean.

A few days before the conference was to commence in Amherst, Lorain county, I started with the Elders that lived in my own vicinity, and arrived in good time. At this conference much har-

The Amherst
Conference.

* Doctrine and Covenants, sec. lxxiv.

mony prevailed, and considerable business was done to advance the kingdom, and promulgate the Gospel to the inhabitants of the surrounding country.* The Elders seemed anxious for me to inquire of the Lord that they might know His will, or learn what would be most pleasing to Him for them to do, in order to bring men to a sense of their condition; for, as it was written, all men have gone out of the way, so that none doeth good, no, not one. I inquired and received the following:

Revelation, given January, 1832.†

1. Verily, verily, I say unto you, I who speak even by the voice of my spirit, even Alpha and Omega, your Lord and your God—

2. Hearken, O ye who have given your names to go forth to proclaim my gospel, and to prune my vineyard.

3. Behold, I say unto you that it is my will that you should go forth and not tarry, neither be idle but labor with your might—

4. Lifting up your voices as with the sound of a trumpet, proclaiming the truth according to the revelations and commandments which I have given you.

5. And thus, if ye are faithful ye shall be laden with many sheaves, and crowned with honor, and glory, and immortality, and eternal life.

6. Therefore, verily I say unto my servant William E. M'Lellin, I revoke the commission which I gave unto him to go unto the eastern countries;

7. And I give unto him a new commission and a new commandment, in the which I, the Lord, chasten him for the murmurings of his heart;

8. And he sinned; nevertheless, I forgive him and say unto him again, Go ye into the south countries.

9. And let my servant Luke Johnson go with him, and proclaim the things which I have commanded them—

10. Calling on the name of the Lord for the Comforter, which shall teach them all things that are expedient for them—

11. Praying always that they faint not; and inasmuch as they do this, I will be with them even unto the end.

12. Behold, this is the will of the Lord your God concerning you. Even so. Amen.

13. And again, verily thus saith the Lord, let my servant Orson

*The chief item of interest connected with this Amherst conference held on the 25th of January, 1832, is the fact that it was here that the Prophet Joseph was sustained and ordained as President of the High Priesthood.

†Doctrine and Covenants, sec. lxxv.

Hyde and my servant Samuel H. Smith take their journey into the eastern countries, and proclaim the things which I have commanded them; and inasmuch as they are faithful, lo, I will be with them even unto the end.

14. And again, verily I say unto my servant Lyman Johnson, and unto my servant Orson Pratt, they shall also take their journey into the eastern countries; and behold, and lo, I am with them also, even unto the end.

15. And again, I say unto my servant Asa Dodds, and unto my servant Calves Wilson, that they also shall take their journey unto the western countries, and proclaim my gospel, even as I have commanded them.

16. And he who is faithful shall overcome all things, and shall be lifted up at the last day.

17. And again, I say unto my servant Major N. Ashley, and my servant Burr Riggs, let them take their journey also into the south country.

18. Yea, let all those take their journey, as I have commanded them, going from house to house, and from village to village, and from city to city.

19. And in whatsoever house ye enter, and they receive you, leave your blessing upon that house.

20. And in whatsoever house ye enter, and they receive you not, ye shall depart speedily from that house, and shake off the dust of your feet as a testimony against them.

21. And you shall be filled with joy and gladness; and know this, that in the day of judgment you shall be judges of that house, and condemn them;

22. And it shall be more tolerable for the heathen in the day of judgment, than for that house; therefore, gird up your loins and be faithful, and ye shall overcome all things and be lifted up at the last day. Even so. Amen.

23. And again, thus saith the Lord unto you, O ye elders of my church, who have given your names that you might know his will concerning you—

24. Behold, I say unto you, that it is the duty of the church to assist in supporting the families of those, and also to support the families of those who are called and must needs be sent unto the world to proclaim the gospel unto the world.

25. Wherefore, I, the Lord, give unto you this commandment, that ye obtain places for your families inasmuch as your brethren are willing to open their hearts.

26. And let all such as can obtain places for their families, and sup-

port of the church for them, not fail to go into the world, whether to the east, or to the west, or to the north, or to the south.

27. Let them ask and they shall receive, knock and it shall be opened unto them, and be made known from on high, even by the Comforter, whither they shall go.

28. And again, verily I say unto you, that every man who is obliged to provide for his own family, let him provide, and he shall in nowise lose his crown; and let him labor in the church.

29. Let every man be diligent in all things. And the idler shall not have place in the church, except he repent and mend his ways.

30. Wherefore, let my servant Simeon Carter and my servant Emer Harris be united in the ministry;

31. And also my servant Ezra Thayre and my servant Thomas B. Marsh;

32. Also my servant Hyrum Smith and my servant Reynolds Cahoon;

33. And also my servant Daniel Stanton and my servant Seymour Brunson;

34. And also my servant Sylvester Smith and my servant Gideon Carter;

35. And also my servant Ruggles Eames and my servant Stephen Burnett;

36. And also my servant Micah B. Welton and also my servant Eden Smith. Even so. Amen.

Upon my return from Amherst conference, I resumed the translation of the Scriptures. From sundry revelations which had been received, it was apparent that many important points touching the salvation of man, had been taken from the Bible, or lost before it was compiled. It appeared self-evident from what truths were left, that if God rewarded every one according to the deeds done in the body the term "Heaven," as intended for the Saints' eternal home must include more kingdoms than one. Accordingly, on the 16th of February, 1832, while translating St. John's Gospel, myself and Elder Rigdon saw the following vision:

Revelation on
the Degrees of
Future Glory.

*Vision of the Glories.**

1. Hear, O ye heavens, and give ear, O earth, and rejoice ye in-

* Doctrine and Covenants, sec. lxxvi.

habitants thereof, for the Lord is God, and beside him there is no Savior.

2. Great is his wisdom, marvelous are his ways, and the extent of his doings none can find out.

3. His purposes fail not, neither are there any who can stay his hand.

4. From eternity to eternity he is the same, and his years never fail.

5. For thus saith the Lord—I, the Lord, am merciful and gracious unto those who fear me, and delight to honor those who serve me in righteousness and in truth unto the end.

6. Great shall be their reward and eternal shall be their glory.

7. And to them will I reveal all mysteries, yea, all the hidden mysteries of my kingdom from days of old, and for ages to come, will I make known unto them the good pleasure of my will concerning all things pertaining to my kingdom.

8. Yea, even the wonders of eternity shall they know, and things to come will I show them, even the things of many generations.

9. And their wisdom shall be great, and their understanding reach to heaven; and before them the wisdom of the wise shall perish, and the understanding of the prudent shall come to naught.

10. For by my Spirit will I enlighten them, and by my power will I make known unto them the secrets of my will—yea, even those things which eye has not seen, nor ear heard, nor yet entered into the heart of man.

11. We, Joseph Smith, Jun., and Sidney Rigdon, being in the Spirit on the sixteenth day of February, in the year of our Lord one thousand eight hundred and thirty-two—

12. By the power of the Spirit our eyes were opened and our understandings were enlightened, so as to see and understand the things of God—

13. Even those things which were from the beginning before the world was, which were ordained of the Father, through his Only Begotten Son, who was in the bosom of the Father, even from the beginning;

14. Of whom we bear record; and the record which we bear is the fulness of the gospel of Jesus Christ who is the Son, whom we saw and with whom we conversed in the heavenly vision.

15. For while we were doing the work of translation, which the Lord had appointed unto us, we came to the twenty-ninth verse of the fifth chapter of John, which was given unto us as follows:

16. Speaking of the resurrection of the dead, concerning those who shall hear the voice of the Son of Man, and shall come forth—

17. They who have done good in the resurrection of the just, and they who have done evil in the resurrection of the unjust—

18. Now this caused us to marvel, for it was given unto us of the Spirit.

19. And while we meditated upon these things, the Lord touched the eyes of our understandings and they were opened, and the glory of the Lord shone round about.

20. And we beheld the glory of the Son, on the right hand of the Father, and received of his fulness;

21. And saw the holy angels, and them who are sanctified before his throne, worshiping God, and the Lamb, who worship him forever and ever.

22. And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

23. For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

24. That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God.

25. And this we saw also, and bear record, that an angel of God who was in authority in the presence of God, who rebelled against the Only Begotten Son whom the Father loved and who was in the bosom of the Father, was thrust down from the presence of God and the Son.

26. And was called Perdition, for the heavens wept over him—he was Lucifer, a son of the morning.

27. And we beheld, and lo, he is fallen! is fallen, even a son of the morning!

28. And while we were yet in the Spirit, the Lord commanded us that we should write the vision; for we beheld Satan, that old serpent, even the devil, who rebelled against God, and sought to take the kingdom of our God and his Christ—

29. Wherefore, he maketh war with the saints of God, and encompasseth them round about.

30. And we saw a vision of the sufferings of those with whom he made war and overcame, for thus came the voice of the Lord unto us:

31. Thus saith the Lord concerning all those who know my power, and have been made partakers thereof, and suffered themselves through the power of the devil to be overcome, and to deny the truth and defy my power—

32. They are they who are the sons of perdition, of whom I say that it had been better for them never to have been born;

33. For they are vessels of wrath, doomed to suffer the wrath of God, with the devil and his angels in eternity;

34. Concerning whom I have said there is no forgiveness in this world nor in the world to come—

35. Having denied the Holy Spirit after having received it, and having denied the Only Begotten Son of the Father, having crucified him unto themselves and put him to an open shame.

36. These are they who shall go away into the lake of fire and brimstone, with the devil and his angels—

37. And the only ones on whom the second death shall have any power;

38. Yea, verily, the only ones who shall not be redeemed in the due time of the Lord, after the sufferings of his wrath.

39. For all the rest shall be brought forth by the resurrection of the dead, through the triumph and the glory of the Lamb, who was slain, who was in the bosom of the Father before the worlds were made.

40. And this is the gospel, the glad tidings, which the voice out of the heavens bore record unto us—

41. That he came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness;

42. That through him all might be saved whom the Father had put into his power and made by him;

43. Who glorifies the Father, and saves all the works of his hands, except those sons of perdition who deny the Son after the Father has revealed him.

44. Wherefore, he saves all except them—they shall go away into everlasting punishment, which is endless punishment, which is eternal punishment, to reign with the devil and his angels in eternity, where their worm dieth not, and the fire is not quenched, which is their torment—

45. And the end thereof, neither the place thereof, nor their torment, no man knows;

46. Neither was it revealed, neither is, neither will be revealed unto man, except to them who are made partakers thereof;

47. Nevertheless, I, the Lord, show it by vision unto many, but straightway shut it up again;

48. Wherefore, the end, the width, the height, the depth, and the misery thereof, they understand not, neither any man except those who are ordained unto this condemnation.

49. And we heard the voice, saying: Write the vision, for lo, this is the end of the vision of the sufferings of the ungodly.

50. And again we bear record—for we saw and heard, and this is the testimony of the gospel of Christ concerning them who shall come forth in the resurrection of the just—

51. They are they who received the testimony of Jesus, and believed on his name and were baptized after the manner of his burial,

being buried in the water in his name, and this according to the commandment which he has given—

52. That by keeping the commandments they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power:

53. And who overcome by faith, and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true.

54. They are they who are the church of the Firstborn.

55. They are they into whose hands the Father has given all things—

56. They are they who are priests and kings, who have received of his fulness, and of his glory;

57. And are priests of the Most High, after the order of Melchizedek, which was after the order of Enoch, which was after the order of the Only Begotten Son.

58. Wherefore, as it is written, they are gods, even the sons of God—

59. Wherefore, all things are theirs, whether life or death, or things present, or things to come, all are theirs and they are Christ's. and Christ is God's.

60. And they shall overcome all things.

61. Wherefore, let no man glory in man, but rather let him glory in God, who shall subdue all enemies under his feet.

62. These shall dwell in the presence of God and his Christ forever and ever.

63. These are they whom he shall bring with him, when he shall come in the clouds of heaven to reign on earth over his people.

64. These are they who shall have part in the first resurrection.

65. These are they who shall come forth in the resurrection of the just.

66. These are they who are come unto Mount Zion, and unto the city of the living God, the heavenly place, the holiest of all.

67. These are they who have come to an innumerable company of angels, to the general assembly and church of Enoch, and of the Firstborn.

68. These are they whose names are written in heaven, where God and Christ are the judge of all.

69. These are they who are just men made perfect through Jesus the mediator of the new covenant, who wrought out this perfect atonement through the shedding of his own blood.

70. These are they whose bodies are celestial, whose glory is that of the sun, even the glory of God, the highest of all, whose glory the sun of the firmament is written of as being typical.

71. And again, we saw the terrestrial world, and behold and lo, these are they who are of the terrestrial, whose glory differs from that

of the church of the Firstborn who have received the fulness of the Father, even as that of the moon differs from the sun in the firmament.

72. Behold, these are they who died without law;

73. And also they who are the spirits of men kept in prison, whom the Son visited, and preached the gospel unto them, that they might be judged according to men in the flesh;

74. Who received not the testimony of Jesus in the flesh, but afterwards received it.

75. These are they who are honorable men of the earth, who were blinded by the craftiness of men.

76. These are they who receive of his glory, but not of his fulness.

77. These are they who receive of the presence of the Son, but not of the fulness of the Father.

78. Wherefore, they are bodies terrestrial, and not bodies celestial, and differ in glory as the moon differs from the sun.

79. These are they who are not valiant in the testimony of Jesus; wherefore, they obtain not the crown over the kingdom of our God.

80. And now this is the end of the vision which we saw of the terrestrial, that the Lord commanded us to write while we were yet in the Spirit.

81. And again, we saw the glory of the telestial, which glory is that of the lesser, even as the glory of the stars differs from that of the glory of the moon in the firmament.

82. These are they who received not the gospel of Christ, neither the testimony of Jesus.

83. These are they who deny not the Holy Spirit.

84. These are they who are thrust down to hell.

85. These are they who shall not be redeemed from the devil until the last resurrection, until the Lord, even Christ the Lamb, shall have finished his work.

86. These are they who receive not of his fulness in the eternal world, but of the Holy Spirit through the ministration of the terrestrial;

87. And the terrestrial through the ministration of the celestial.

88. And also the telestial receive it of the administering of angels who are appointed to minister for them, or who are appointed to be ministering spirits for them; for they shall be heirs of salvation.

89. And thus we saw, in the heavenly vision, the glory of the telestial, which surpasses all understanding;

90. And no man knows it except him to whom God has revealed it.

91. And thus we saw the glory of the terrestrial which excels in all things the glory of the telestial, even in glory, and in power, and in might, and in dominion.

92. And thus we saw the glory of the celestial, which excels in all

things—where God, even the Father, reigns upon his throne forever and ever;

93. Before whose throne all things bow in humble reverence, and give him glory forever and ever.

94. They who dwell in his presence are the church of the First-born; and they see as they are seen, and know as they are known, having received of his fulness and of his grace;

95. And he makes them equal in power, and in might, and in dominion.

96. And the glory of the celestial is one, even as the glory of the sun is one.

97. And the glory of the terrestrial is one, even as the glory of the moon is one.

98. And the glory of the telesstial is one, even as the glory of the stars is one; for as one star differs from another star in glory, even so differs one from another in glory in the telesstial world;

99. For these are they who are of Paul, and of Apollos, and of Cephas.

100. These are they who say they are some of one and some of another—some of Christ and some of John, and some of Moses, and some of Elias, and some of Esaias, and some of Isaiah, and some of Enoch;

101. But received not the gospel, neither the testimony of Jesus, neither the prophets, neither the everlasting covenant.

102. Last of all, these all are they who will not be gathered with the saints, to be caught up unto the church of the Firstborn, and received into the cloud.

103. These are they who are liars, and sorcerers, and adulterers, and whoremongers, and whosoever loves and makes a lie.

104. These are they who suffer the wrath of God on earth.

105. These are they who suffer the vengeance of eternal fire.

106. These are they who are cast down to hell and suffer the wrath of Almighty God, until the fulness of times, when Christ shall have subdued all enemies under his feet, and shall have perfected his work;

107. When he shall deliver up the kingdom, and present it unto the Father, spotless, saying: I have overcome and have trodden the wine-press alone, even the wine-press of the fierceness of the wrath of Almighty God.

108. Then shall he be crowned with the crown of his glory, to sit on the throne of his power to reign forever and ever.

109. But behold, and lo, we saw the glory and the inhabitants of the telesstial world, that they were as innumerable as the stars in the firmament of heaven, or as the sand upon the seashore;

110. And heard the voice of the Lord, saying: These all shall bow

the knee, and every tongue shall confess to him who sits upon the throne forever and ever;

111. For they shall be judged according to their works, and every man shall receive according to his own works, his own dominion, in the mansions which are prepared;

112. And they shall be servants of the Most High; but where God and Christ dwell they cannot come, worlds without end.

113. This is the end of the vision which we saw, which we were commanded to write while we were yet in the Spirit.

114. But great and marvelous are the works of the Lord, and the mysteries of his kingdom which he showed unto us, which surpass all understanding in glory, and in might, and in dominion;

115. Which he commanded us we should not write while we were yet in the Spirit, and are not lawful for man to utter;

116. Neither is man capable to make them known, for they are only to be seen and understood by the power of the Holy Spirit, which God bestows on those who love him, and purify themselves before him;

117. To whom he grants this privilege of seeing and knowing for themselves;

118. That through the power and manifestation of the Spirit, while in the flesh, they may be able to bear his presence in the world of glory.

119. And to God and the Lamb be glory, and honor, and dominion forever and ever. Amen.

Nothing could be more pleasing to the Saints upon the order of the kingdom of the Lord, than the light which burst upon the world through the foregoing vision. Every law, every commandment, every promise, every truth, and every point touching the destiny of man, from Genesis to Revelation, where the purity of the scriptures remains unsullied by the folly of men, go to show the perfection of the theory [of different degrees of glory in the future life] and witnesses the fact that that document is a transcript from the records of the eternal world. The sublimity of the ideas; the purity of the language; the scope for action; the continued duration for completion, in order that the heirs of salvation may confess the Lord and bow the knee; the rewards for faithfulness, and the punishments for sins, are so much beyond the narrow-mindedness of men. that every

The Prophet's
Views on the
Foregoing
Revelation.

honest man is constrained to exclaim: "*It came from God.*"

About the first of March, in connection with the translation of the Scriptures, I received the following explanation of the Revelation of St. John:

A Key to St.
John's Book
of Revelation.

*Revelation, given at Hiram, Portage County, Ohio.**

1. Q. What is the sea of glass spoken of by John, 4th chapter, and 6th verse of the Revelation?

A. It is the earth, in its sanctified, immortal, and eternal state.

2. Q. What are we to understand by the four beasts, spoken of in the same verse?

A. They are figurative expressions, used by the Revelator, John, in describing heaven, the paradise of God, the happiness of man, and of beasts, and of creeping things, and of the fowls of the air; that which is spiritual being in the likeness of that which is temporal; and that which is temporal in the likeness of that which is spiritual; the spirit of man in the likeness of his person, as also the spirit of the beast, and every other creature which God has created.

3. Q. Are the four beasts limited to individual beasts, or do they represent classes or orders?

A. They are limited to four individual beasts, which were shown to John, to represent the glory of the classes of beings in their destined order or sphere of creation, in the enjoyment of their eternal felicity.

4. Q. What are we to understand by the eyes and wings, which the beasts had?

A. Their eyes are a representation of light and knowledge, that is, they are full of knowledge; and their wings are a representation of power, to move, to act, etc.

5. Q. What are we to understand by the four and twenty elders, spoken of by John?

A. We are to understand that these elders whom John saw, were elders who had been faithful in the work of the ministry and were dead; who belonged to the seven churches, and were then in the paradise of God.

6. Q. What are we to understand by the book which John saw, which was sealed on the back with seven seals?

A. We are to understand that it contains the revealed will, mysteries, and works of God; the hidden things of his economy concerning

* Doctrine and Covenants, sec. lxxvii.

this earth during the seven thousand years of its continuance, or its temporal existence.

7. Q. What are we to understand by the seven seals with which it was sealed?

A. We are to understand that the first seal contains the things of the first thousand years, and the second also of the second thousand years, and so on until the seventh.

8. Q. What are we to understand by the four angels, spoken of in the 7th chapter and 1st verse of Revelation?

A. We are to understand that they are four angels sent forth from God, to whom is given power over the four parts of the earth, to save life and to destroy; these are they who have the everlasting gospel to commit to every nation, kindred, tongue, and people; having power to shut up the heavens, to seal up unto life, or to cast down to the regions of darkness.

9. Q. What are we to understand by the angel ascending from the east, Revelation 7th chapter and 2nd verse?

A. We are to understand that the angel ascending from the east is he to whom is given the seal of the living God over the twelve tribes of Israel; wherefore, he crieth unto the four angels having the everlasting gospel, saying: Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And, if you will receive it, this is Elias which was to come to gather together the tribes of Israel and restore all things.

10. Q. What time are the things spoken of in this chapter to be accomplished?

A. They are to be accomplished in the sixth thousand years, or the opening of the sixth seal.

11. Q. What are we to understand by sealing the one hundred and forty-four thousand, out of all the tribes of Israel—twelve thousand out of every tribe?

A. We are to understand that those who are sealed are high priests, ordained unto the holy order of God, to administer the everlasting gospel; for they are they who are ordained out of every nation, kindred, tongue, and people, by the angels to whom is given power over the nations of the earth, to bring as many as will come to the church of the Firstborn.

12. Q. What are we to understand by the sounding of the trumpets, mentioned in the 8th chapter of Revelation?

A. We are to understand that as God made the world in six days, and on the seventh day he finished his work, and sanctified it, and also formed man out of the dust of the earth, even so, in the beginning of the seventh thousand years will the Lord God sanctify the earth, and

complete the salvation of man, and judge all things, and shall redeem all things, except that which he hath not put into his power, when he shall have sealed all things, unto the end of all things; and the sounding of the trumpets of the seven angels are the preparing and finishing of his work, in the beginning of the seventh thousand years—the preparing of the way before the time of his coming.

13. Q. When are the things to be accomplished, which are written in the 9th chapter of Revelation?

A. They are to be accomplished after the opening of the seventh seal, before the coming of Christ.

14. Q. What are we to understand by the little book which was eaten by John, as mentioned in the 10th chapter of Revelation?

A. We are to understand that it was a mission, and an ordinance, for him to gather the tribes of Israel; behold, this is Elias, who, as it is written, must come and restore all things.

15. Q. What is to be understood by the two witnesses, in the eleventh chapter of Revelation?

A. They are two prophets that are to be raised up to the Jewish nation in the last days, at the time of the restoration, and to prophesy to the Jews after they are gathered and have built the city of Jerusalem in the land of their fathers.

Besides the work of translating, previous to the 20th of March, I received the four following
Sundry Revelations.
 revelations:—

Revelation, given March, 1832. The Order given of the Lord to Enoch, [Joseph Smith, Jun.,] for the purpose of establishing the poor.†*

1. The Lord spake unto Enoch [Joseph Smith, Jun.], saying: Hearken unto me, saith the Lord your God, who are ordained unto the high priesthood of my church, who have assembled yourselves together;

2. And listen to the counsel of him who has ordained you from on high, who shall speak in your ears the words of wisdom, that salvation may be unto you in that thing which you have presented before me, saith the Lord God.

3. For verily I say unto you, the time has come, and is now at hand; and behold, and lo, it must needs be that there be an organization

* It was not always desirable that the individuals whom the Lord addressed in revelations should at the time be known by the world, and hence in this and in some subsequent revelations the brethren were addressed by other than their own names. The temporary necessity having passed for keeping the names of the individuals addressed unknown, their real names were subsequently given in brackets.

† Doctrine and Covenants, sec. lxxviii.

of my people, in regulating and establishing the affairs of the storehouse for the poor of my people, both in this place and in the land of Zion—

4. Or in other words, the city of Enoch [Joseph], for a permanent and everlasting establishment and order unto my church, to advance the cause, which ye have espoused, to the salvation of man, and to the glory of your Father who is in heaven;

5. That you may be equal in the bonds of heavenly things, yea, and earthly things also, for the obtaining of heavenly things.

6. For if ye are not equal in earthly things ye cannot be equal in obtaining heavenly things;

7. For if you will that I give unto you a place in the celestial world, you must prepare yourselves by doing the things which I have commanded you and required of you.

8. And now, verily thus saith the Lord, it is expedient that all things be done unto my glory, by you who are joined together in this order;

9. Or, in other words, let my servant Ahashdah [Newel K. Whitney] and my servant Gazelam, or Enoch [Joseph Smith, Jun.,] and my servant Pelagoram [Sidney Rigdon], sit in council with the saints which are in Zion;

10. Otherwise Satan seeketh to turn their hearts away from the truth, that they become blinded and understand not the things which are prepared for them.

11. Wherefore, a commandment I give unto you, to prepare and organize yourselves by a bond or everlasting covenant that cannot be broken.

12. And he who breaketh it shall lose his office and standing in the church, and shall be delivered over to the buffetings of Satan until the day of redemption.

13. Behold, this is the preparation wherewith I prepare you, and the foundation, and the ensample which I give unto you, whereby you may accomplish the commandments which are given you;

14. That through my providence, notwithstanding the tribulation which shall descend upon you, that the church may stand independent above all other creatures beneath the celestial world;

15. That you may come up unto the crown prepared for you, and be made rulers over many kingdoms, saith the Lord God, the Holy One of Zion, who hath established the foundations of Adam-ondi-Ahman;

16. Who hath appointed Michael your prince, and established his feet, and set him upon high, and given unto him the keys of salvation under the counsel and direction of the Holy One, who is without beginning of days or end of life.

17. Verily, verily, I say unto you, ye are little children, and ye have not as yet understood how great blessings the Father hath in his own hands and prepared for you;

18. And ye cannot bear all things now; nevertheless, be of good cheer, for I will lead you along. The kingdom is yours and the blessings thereof are yours, and the riches of eternity are yours.

19. And he who receiveth all things with thankfulness shall be made glorious; and the things of this earth shall be added unto him even an hundred fold, yea, more.

20. Wherefore, do the things which I have commanded you, saith your Redeemer, even the Son Ahman, who prepareth all things before he taketh you;

21. For ye are the church of the Firstborn, and he will take you up in a cloud, and appoint every man his portion.

22. And he that is a faithful and wise steward shall inherit all things. Amen.

*Revelation, given March, 1832.**

1. Verily I say unto you, that it is my will that my servant Jared Carter should go again into the eastern countries, from place to place, and from city to city, in the power of the ordination wherewith he has been ordained, proclaiming glad tidings of great joy, even the everlasting gospel.

2. And I will send upon him the Comforter, which shall teach him the truth and the way whither he shall go;

3. And inasmuch as he is faithful, I will crown him again with sheaves.

4. Wherefore, let your heart be glad, my servant Jared Carter, and fear not, saith your Lord, even Jesus Christ. Amen.

Revelation, given March, 1832.†

1. Verily, thus saith the Lord unto you my servant Stephen Burnett: Go ye, go ye into the world and preach the gospel to every creature that cometh under the sound of your voice.

2. And inasmuch as you desire a companion, I will give unto you my servant Eden Smith.

3. Wherefore, go ye and preach my gospel, whether to the north or to the south, to the east or to the west, it mattereth not, for ye cannot go amiss.

4. Therefore, declare the things which ye have heard, and verily believe, and know to be true.

5. Behold, this is the will of him who hath called you, your Redeemer, even Jesus Christ. Amen.

Revelation, given March, 1832.‡

1. Verily, verily, I say unto you my servant Frederick G. Williams:

* Doctrine and Covenants, sec. lxxix.

† Doctrine and Covenants, sec. lxxx.

‡ Doctrine and Covenants, sec. lxxxi.

Listen to the voice of him who speaketh, to the word of the Lord your God, and hearken to the calling wherewith you are called, even to be a high priest in my church, and a counselor unto my servant Joseph Smith, Jun.;

2. Unto whom I have given the keys of the kingdom, which belong always unto the Presidency of the High Priesthood:

3. Therefore, verily I acknowledge him and will bless him, and also thee, inasmuch as thou art faithful in counsel, in the office which I have appointed unto you, in prayer always, vocally and in thy heart, in public and in private, also in thy ministry in proclaiming the gospel in the land of the living, and among thy brethren.

4. And in doing these things thou wilt do the greatest good unto thy fellow beings, and wilt promote the glory of him who is your Lord.

5. Wherefore, be faithful; stand in the office which I have appointed unto you; succor the weak, lift up the hands which hang down, and strengthen the feeble knees.

6. And if thou art faithful unto the end thou shalt have a crown of immortality, and eternal life in the mansions which I have prepared in the house of my Father.

7. Behold, and lo, these are the words of Alpha and Omega, even Jesus Christ. Amen.

CHAPTER XIX

MOB VIOLENCE AT HIRAM—THE SECOND JOURNEY OF THE PROPHET TO ZION, AND RETURN TO KIRTLAND.

I RECEIVED a letter from the brethren who went up to the land of Zion, stating that they had arrived at Independence, Missouri, in good health and spirits, with a printing press and a store of goods. Agreeable to the instructions of the fall conference, they also sent me the prospectus of a monthly paper, *The Evening and Morning Star*.*

Prospectus of
*The Evening
and Morning
Star.*

* The prospectus of *The Evening and Morning Star*, referred to above, is a lengthy document, from which the following is condensed: it is announced that the *Star* will be devoted to unfolding the meaning of the revelations of God from the earliest times to the present, but more especially those revelations which God has given in the present dispensation; that God made choice of Israel in ancient times through whom to make known His will unto mankind; but owing to transgression Israel was taken captive and scattered among all nations; God, however, promised that in the last days He would gather Israel then scattered, and bring them again into their own lands where they should be wonderfully prospered.

The time for the accomplishment of these things is rapidly approaching. It will be attended with the sore judgments of God upon the wicked. And as in all past ages, before allowing judgments to fall upon the wicked, God has sent them a word of warning and an opportunity to repent, so too in the crisis pending the Lord will not bring the threatened calamity upon mankind without sending forth due warning. "Therefore, in the fear of Him (the Lord), and to spread the truth among all nations, kindreds, tongues and people, this paper is sent forth, that a wicked world may know that Jesus Christ, the Redeemer, who shall come to Zion will soon appear." *The Evening and Morning Star*—in addition to being a herald of Israel's return to the favor of God, and a messenger of the everlasting Gospel—will also contain whatever of truth or information that will benefit the Saints of God temporally as well as spiritually, "without interfering with politics, broils, or the gainsaying of the world." It is also announced that from the *Star* press it may be expected, as soon as wisdom directs, that there will be issued "many sacred records which have slept for ages." The *Star* was to be a royal quarto sheet, issued monthly, at one dollar a year, until it should be deemed proper to publish it oftener. The prospectus was issued in February, and signed by W W. Phelps.

According to previous intentions, we now began to make preparations to visit the brethren who had removed to the land of Missouri. Before going to Hiram to live with Father Johnson,* my wife had taken two children (twins), of John Murdock's, to rear.† She received them when only nine days old; they were now nearly eleven months. I would remark that nothing important had occurred since I came to reside in Father Johnson's house in Hiram, except that I had held meetings on the Sabbaths and evenings, and baptized a number.

Father Johnson's son, Olmsted Johnson, about this time came home on a visit, during which I told him if he did not obey the Gospel, the spirit he was of would lead him to destruction, and when he went away, he would never return or see his father again. He went to the Southern States and Mexico; on his return he took sick and died in Virginia.

In addition to the apostate Ezra Booth, Simonds Ryder,‡ Eli Johnson, Edward Johnson and John Johnson, Jun., had apostatized.

* The Johnson family was one of the typical American families of old colonial times—the men were large, strong, brave, sensible, honest, well-to-do. "My grandfather, Israel Johnson," writes Luke Johnson in his autobiographical sketch, "lived in Chesterfield, New Hampshire, and was much respected by his neighbors for his honesty, integrity and industry. My father, John Johnson, was born in Chesterfield, New Hampshire, April 11th, 1779. He followed the occupation of farming on a large scale, and was noted for paying his debts and living independently. He moved from Pomfret, Vermont, to Hiram, Portage county, Ohio. He was connected with the Methodist church for about five years previous to receiving the Gospel." Luke Johnson then relates the circumstance of the Prophet, through the power of God, healing his mother of chronic rheumatism in the arm, which converted Ezra Booth as already related on page 215, and then resumes: "My father was satisfied in regard to the truth of 'Mormonism,' and was baptized by Joseph Smith, Jun., in the winter of 1830-1, and furnished him and his family a home, while he translated a portion of the Bible."

† Their names were Joseph S. and Julia. They were born in Orange, Cuyahoga county, Ohio, April 30, 1831. Emma Smith, the Prophet's wife, had given birth to twins, a boy and girl—on the same date. They lived but three hours and Emma Smith took the motherless Murdock twins in the fond hope that they would fill the void in her life occasioned by the loss of her own.

‡ Mention has already been made of Simonds Ryder's conversion to the Gospel

On the 24th of March, the twins before mentioned, which had been sick of the measles for some time, caused us to be broken of our rest in taking care of them, especially my wife. In the evening I told her she had better retire to rest with one of the children, and I would watch with the sicker child. In the night she told me I had better lie down on the trundle bed, and I did so, and was soon after awakened by her screaming murder, when I found myself going out of the door, in the hands of about a dozen men; some of whose hands were in my hair, and some had hold of my shirt, drawers and limbs. The foot of the trundle bed was towards the door, leaving only room enough for the door to swing open. My wife heard a gentle tapping on the windows which she then took no particular notice of (but which was unquestionably designed for ascertaining whether or not we were all asleep), and soon after the mob burst open the door and surrounded the bed in an instant, and, as I said, the first I knew I was going out of the door in the hands of an infuriated mob. I made a desperate struggle, as I was forced out, to extricate myself, but only cleared one leg, with which I made a pass at one man, and he fell on the door steps. I was immediately overpowered again; and they swore by G— —, they would kill me if I did not be still, which quieted me. As they passed

Mob Violence
at Hiram.

through the fulfilment of a prophecy relating to an earthquake in Pekin, China (see p. 158). The initial point of his apostasy is equally interesting. It appears that some time after his baptism he was ordained an Elder of the Church (*Far West Record*, p. 4); and somewhat later informed by a communication signed by the Prophet Joseph and Sidney Rigdon, that it was the will of the Lord, made known by the Spirit, that he should preach the Gospel. Both in the letter he received and in the official commission to preach, however, his name was spelled R-i-d-e-r, instead of R-y-d-e-r, and is soberly stated in the *History of the Disciples on the Western Reserve* (Hayden), that he thought if the "Spirit" through which he had been called to preach could err in the matter of spelling his name, it might have erred in calling him to the ministry as well; or, in other words, he was led to doubt if he were called at all by the Spirit of God, because of the error in spelling his name! The same circumstance is referred to in *Kennedy's Early Days of Mormonism* (p. 104). Kennedy also remarks that while in the uncertain mood excited by this incident Ezra Booth returned from Missouri, and a comparison of experiences led to a complete overthrow of all belief in the new creed in the minds of both.

around the house with me, the fellow that I kicked came to me and thrust his hand, all covered with blood, into my face and with an exulting hoarse laugh, muttered: "Ge, gee, G—d—ye, I'l fix ye."*

They then seized me by the throat and held on till I lost my breath. After I came to, as they passed along with me, about thirty rods from the house, I saw Elder Rigdon stretched out on the ground, whither they had dragged him by his heels. I supposed he was dead. I began to plead with them, saying, "You will have mercy and spare my life, I hope." To which they replied, "G—d—ye, call on yer God for help, we'll show ye no mercy;" and the people began to show themselves in every direction; one coming from the orchard had a plank; and I expected they would kill me, and carry me off on the plank. They then turned to the right, and went on about thirty rods further; about sixty rods from the house, and thirty from where I saw Elder Rigdon, into the meadow, where they stopped, and one said, "Simonds, Simonds," (meaning, I supposed, Simonds Ryder,) "pull up his drawers, pull up his drawers, he will take cold." Another replied: "*Ain't ye going to kill 'im? ain't ye going to kill 'im?*" when a group of mobbers collected a little way off, and said: "Simonds, Simonds, come here;" and "Simonds" charged those who had hold of me to keep me from touching the ground (as they had done all the time), lest I should get a spring upon them. They held a council, and as I could occasionally overhear a word, I supposed it was to know whether or not it was best to kill me. They returned after a while, when I learned that they had

* The man whom the Prophet struck was named Waste. He was regarded, says Luke Johnson, as the strongest man in the Western Reserve, and had boasted that he could take the Prophet out of the house alone. "At the time they [the mob] were taking him [the Prophet] out of the house, Waste had hold of one foot. Joseph drew up his leg and gave him a kick, which sent him sprawling into the street. He afterwards said that the Prophet was the most powerful man he ever had hold of in his life." (*History of Luke Johnson*, by himself: *Millennial Star*, vol. xxvi, p. 835.)

concluded not to kill me, but to beat and scratch me well, tear off my shirt and drawers, and leave me naked. One cried, "Simonds, Simonds, *where's the tar bucket?*" "I don't know," answered one, "*where 'tis, Eli's left it.*" They ran back and fetched the bucket of tar, when one exclaimed, with an oath, "*Let us tar up his mouth;*" and they tried to force the tar-paddle into my mouth; I twisted my head around, so that they could not; and they cried out, "*G—d—ye, hold up yer head and let us giv ye some tar.*" They then tried to force a vial into my mouth, and broke it in my teeth. All my clothes were torn off me except my shirt collar; and one man fell on me and scratched my body with his nails like a mad cat, and then muttered out: "*G—d—ye, that's the way the Holy Ghost falls on folks!*"

They then left me, and I attempted to rise, but fell again; I pulled the tar away from my lips, so that I could breathe more freely, and after a while I began to recover, and raised myself up, whereupon I saw two lights. I made my way towards one of them, and found it was Father Johnson's. When I came to the door I was naked, and the tar made me look as if I were covered with blood, and when my wife saw me she thought I was all crushed to pieces, and fainted. During the affray abroad, the sisters of the neighborhood had collected at my room. I called for a blanket, they threw me one and shut the door; I wrapped it around me and went in.

The Prophet's
Pitiable Con-
dition.

In the meantime, Brother John Poorman heard an outcry across the corn field, and running that way met Father Johnson, who had been fastened in his house at the commencement of the assault, by having his door barred by the mob, but on calling to his wife to bring his gun, saying he would blow a hole through the door, the mob fled, and Father Johnson, seizing a club, ran after the party that had Elder Rigdon, and knocked down one man, and raised his club to level another, exclaiming, "*What are you doing*"

A Case of
Mistaken
Identity.

here?" when they left Elder Rigdon and turned upon Father Johnson, who, turning to run toward his own house, met Brother Poorman coming out of the corn field; each supposing the other to be a mobber, an encounter ensued, and Poorman gave Johnson a severe blow on the left shoulder with a stick or stone, which brought him to the ground.* Poorman ran immediately towards Father Johnson's, and arriving while I was waiting for the blanket, exclaimed, "I'm afraid I've killed him." Killed who? asked one; when Poorman hastily related the circumstances of the rencounter near the corn field, and went into the shed and hid himself. Father Johnson soon recovered so as to come to the house, when the whole mystery was quickly solved concerning the difficulty between him and Poorman, who, on learning the facts, joyfully came from his hiding place.

My friends spent the night in scraping and removing the tar, and washing and cleansing my body; so that by morning I was ready to be clothed again. This being the Sabbath morning, the people assembled for meeting at the usual hour of worship, and among them came also the mobbers; viz.: Simonds Ryder, a Campbellite preacher and leader of the mob; one McClelltic, who had his hands in my hair; one Streeter, son of a Campbellite minister; and Felatiah Allen, Esq., who gave the mob a barrel of whiskey to raise their spirits. Besides these named, there were many others in the mob. With my flesh all scarified and defaced, I preached to the congregation as usual, and in the afternoon of the same day baptized three individuals.†

The Prophet's
Undaunted
Spirit.

* This blow broke his collar bone, according to the statement of his son, Luke Johnson. David Whitmer laid his hands upon him, and he was immediately healed. (*Millennial Star*, vol. xxvi, p. 835)

† According to the statement of Luke Johnson (autobiographical sketch, *Millennial Star*, vol. xxvi, p. 834-5), there were about forty or fifty in the mob that attacked the Prophet on this occasion. He also states that a Dr. Dennison, a man of considerable influence in the community, was a member of this mob, and threatened to do the Prophet great bodily injury, but when he saw the Prophet in the hands of his enemies his heart failed him. Carnot Mason was the one who first seized the Prophet and dragged him from his bed. Speaking of the fate that overtook some of the members of the mob, Johnson remarks that Mason, soon after the mobbing, "had an at-

The next morning I went to see Elder Rigdon, and found him crazy, and his head highly inflamed, for they had dragged him by his heels, and those, too, so high from the ground that he could not raise his head from the rough, frozen surface, which lacerated it exceedingly; and when he saw me he called to his wife to bring him his razor. She asked him what he wanted of it; and he replied, to kill me. Sister Rigdon left the room, and he asked me to bring his razor; I asked him what he wanted of it, and he replied he wanted to kill his wife; and he continued delirious some days. The feathers which were used with the tar on this occasion, the mob took out of Elder Rigdon's house. After they had seized him, and dragged him out, one of the banditti returned to get some pillows; when the women shut him in and kept him a prisoner some time.

During the mobbing one of the twins contracted a severe cold, continued to grow worse until Friday, and then died.* The mobbers were composed of various religious parties, but mostly Campbellites, Methodists and Baptists, who continued to molest and menace Father Johnson's house for a long time. Elder Rigdon removed to Kirtland with his family —then sick with the measles— the following Wednesday; and, on account of the mob, he went to Chardon† on Saturday, March 31st.

April first, I started for Missouri, in company with Newel K. Whitney, Peter Whitmer, and Jesse Gause, to fulfil the revelation. Not wishing to go by Kirtland, as another mob existed in that neighborhood (and indeed, the spirit of

Elder Rigdon's Condition.

Composition of the Mob.

The Prophet Starts on his Second Visit to Zion.

tack of spinal affection." Fullars, another of the mob, died of cholera, in Cleveland, Ohio; and Dr. Dennison was sent to the penitentiary for ten years (but for what offense he does not say) and died before the term expired.

* This was Joseph S. Murdock, whose death occurred March 29, 1832, his age being one day less than eleven months.

†Chardon was the county seat of Geauga county, and about five miles from Kirtland.

mobocracy was very prevalent through that whole region of country at the time), brother George Pitkin took us in his wagon by the most expeditious route to Warren, where we arrived the same day, and were there joined by Elder Rigdon, who left Chardon in the morning; and proceeding onward, we arrived at Wells-ville the next day, and the day following at Steubenville, where we left the wagon; and on Wednesday, the 4th of April, we took passage on board a steam packet for Wheeling, Virginia; where we purchased a lot of paper for the press in Zion, then in care of W. W. Phelps.

After we left Hiram, fearing for the safety of my family, on account of the mob, I wrote to my wife (in connection with Bishop Whitney) suggesting that she go to Kirtland and tarry with Brother Whitney's family until our return. From Wheeling we took passage on board the steamer *Trenton*. While at the dock, during the night, the boat was twice on fire burning the whole width of the boat through into the cabin, but with so little damage that the boat went on in the morning; and when we arrived at Cincinnati, some of the mob which had followed us, left us, and we arrived at Louisville the same night. Captain Brittle offered us protection on board of his boat, and gave us supper and breakfast gratuitously. At Louisville we were joined by Elder Titus Billings,* who was journeying with a company of Saints from Kirtland to Zion, and we took passage on the steamer *Charleston* for St. Louis, where we parted from Brother Billings and company, and by stage arrived at Independence, Missouri, on the twenty-fourth of April, having traveled a distance of about three hundred miles from St. Louis. We found the brethren in Zion, generally enjoying health and faith; and they were extremely glad to welcome us among them.

*Titus Billings was born on March 25th, 1793, at Greenfield, Franklin county, Massachusetts. He is said to be the second person baptized in Kirtland, Ohio, the baptism taking place in November, 1830.

On the 26th, I called a general council of the Church, and was acknowledged as the President of the High Priesthood, according to a previous ordination at a conference of High Priests, Elders and members, held at Amherst, Ohio, on the 25th of January, 1832. The right hand of fellowship was given to me by the Bishop, Edward Partridge, in behalf of the Church. The scene was solemn, impressive and delightful. During the intermission, a difficulty or hardness which had existed between Bishop Partridge and Elder Rigdon, was amicably settled, and when we came together in the afternoon, all hearts seemed to rejoice and I received the following:*

The Prophet
Acknowledged
President of
the High
Priesthood.

Revelation, given April, 1832, showing the order given to Enoch, and the Church in his day.†

1. Verily, verily, I say unto you, my servants, that inasmuch as you have forgiven one another your trespasses, even so I, the Lord, forgive you.

2. Nevertheless, there are those among you who have sinned exceedingly; yea, even all of you have sinned; but verily I say unto you, beware from henceforth, and refrain from sin, lest sore judgments fall upon your heads.

3. For of him unto whom much is given much is required; and he who sins against the greater light shall receive the greater condemnation.

4. Ye call upon my name for revelations, and I give them unto you; and inasmuch as ye keep not my sayings, which I give unto you, ye become transgressors; and justice and judgment are the penalty which is affixed unto my law.

5. Therefore, what I say unto one I say unto all: Watch, for the adversary spreadeth his dominions, and darkness reigneth;

6. And the anger of God kindleth against the inhabitants of the earth; and none doeth good, for all have gone out of the way.

7. And now, verily I say unto you, I, the Lord, will not lay any sin to your charge; go your ways and sin no more; but unto that soul who sinneth shall the former sins return, saith the Lord your God.

*"All differences," says the minutes of this meeting, recorded in the *Far West Record*—"all differences settled, and the hearts of all were united together in love."
—(p. 25.)

†Doctrine and Covenants, sec. lxxxii.

8. And again, I say unto you, I give unto you a new commandment, that you may understand my will concerning you;

9. Or, in other words, I give unto you directions how you may act before me, that it may turn to you for your salvation.

10. I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise.

11. Therefore, verily I say unto you, that it is expedient for my servants Alam and Ahashdah [Newel K. Whitney], Mahalaleel and Pelagoram [Sidney Rigdon], and my servant Gazelam [Joseph Smith], and Horah and Olihah [Oliver Cowdery], and Shalemanasseh and Mahemson [Martin Harris], to be bound together by a bond and covenant that cannot be broken by transgression, except judgment shall immediately follow, in your several stewardships—

12. To manage the affairs of the poor, and all things pertaining to the bishopric both in the land of Zion and in the land of Shinehah [Kirtland];

13. For I have consecrated the land of Shinehah [Kirtland] in mine own due time for the benefit of the saints of the Most High, and for a stake to Zion.

14. For Zion must increase in beauty, and in holiness; her borders must be enlarged; her stakes must be strengthened; yea, verily I say unto you, Zion must arise and put on her beautiful garments.

15. Therefore, I give unto you this commandment, that ye bind yourselves by this covenant, and it shall be done according to the laws of the Lord.

16. Behold, here is wisdom also in me for your good.

17. And you are to be equal, or in other words, you are to have equal claims on the properties, for the benefit of managing the concerns of your stewardships, every man according to his wants and his needs, inasmuch as his wants are just—

18. And all this for the benefit of the church of the living God, that every man may improve upon his talent, that every man may gain other talents, yea, even an hundred fold, to be cast into the Lord's storehouse, to become the common property of the whole church—

19. Every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God.

20. This order I have appointed to be an everlasting order unto you, and unto your successors, inasmuch as you sin not.

21. And the soul that sins against this covenant, and hardeneth his heart against it, shall be dealt with according to the laws of my church, and shall be delivered over to the buffetings of Satan until the day of redemption.

22. And now, verily I say unto you, and this is wisdom, make

unto yourselves friends with the mammon of unrighteousness, and they will not destroy you.

23. Leave judgment alone with me, for it is mine and I will repay. Peace be with you; my blessings continue with you.

24. For even yet the kingdom is yours, and shall be forever, if you fall not from your steadfastness. Even so. Amen.

On the 27th, we transacted considerable business for the salvation of the Saints, who were settling among a ferocious set of mobbers, like lambs among wolves. It was my endeavor to so organize the Church, that the brethren might eventually be independent of every incumbrance beneath the celestial kingdom, by bonds and covenants of mutual friendship, and mutual love.

The Purposes
the Prophet
Seeks to Ef-
fect Through
Church Or-
ganization.

On the 28th and 29th, I visited the brethren above Big Blue river, in Kaw township, a few miles west of Independence, and received a welcome only known by brethren and sisters united as one in the same faith, and by the same baptism, and supported by the same Lord. The Colesville branch, in particular, rejoiced as the ancient Saints did with Paul.* It is good to rejoice with the people of God. On the 30th, I returned to Independence, and again sat in council with the brethren, and received the following:

A Visit to the
Colesville
Saints.

Revelation, given April, 1832.†

1. Verily, thus saith the Lord, in addition to the laws of the church concerning women and children, those who belong to the church, who have lost their husbands or fathers:

2. Women have claim on their husbands for their maintenance, until their husbands are taken; and if they are not found transgressors they shall have fellowship in the church.

3. And if they are not faithful they shall not have fellowship in

*It should be remembered that these Colesville Saints were among the first to receive the Gospel under the teachings of the Prophet, and hence his heart was naturally tender toward them, and this visit was doubtless especially delightful both to the Saints and the Prophet.

†Doctrine and Covenants, sec. lxxxiii.

the church; yet they may remain upon their inheritances according to the laws of the land.

4. All children have claim upon their parents for their maintenance until they are of age.

5. And after that, they have claim upon the church, or in other words upon the Lord's storehouse, if their parents have not wherewith to give them inheritances.

6. And the storehouse shall be kept by the consecrations of the church; and widows and orphans shall be provided for, as also the poor. Amen.

Our council was continued on the 1st of May, when it was ordered that three thousand copies of the Book of Commandments be printed in the first edition;* that William W. Phelps, Oliver Cowdery, and John Whitmer, be appointed to review and prepare such revelations for the press as shall be deemed proper for publication, and print them as soon as possible at Independence, Missouri; the announcement to be made that they are "Published by W. W. Phelps & Co." It was also ordered that W. W. Phelps correct and print the hymns which had been selected by Emma Smith in fulfilment of the revelation.

Literary Affairs of the Church Considered.

Arrangements were also made for supplying the Saints with stores in Missouri and Ohio, which action, with a few exceptions, was hailed with joy by the brethren.† Before we left Independence, Elder Rigdon preached two most powerful discourses, which, so far as outward appear-

Transaction of Temporal Business.

*This action of course, annulled the resolution at the Kirtland conference to publish an edition of ten thousand. (See p. 222.)

†The arrangements here referred to for the establishment of stores in Missouri and Ohio, as disclosed by the minutes of these council meetings of the 26th, 27th, 30th of April, and the 1st of May, were that the brethren in mercantile pursuits in Kirtland and Zion should be united in one firm; and the establishments in Kirtland and Zion respectively were regarded merely as branches of the one firm. Still it was resolved that each of these branches should have a separate company name. The name of the branch in Zion was to be "Gilbert, Whitney & Company," and the one in Kirtland "Newel K. Whitney & Company." W. W. Phelps and A. S. Gilbert were appointed to draft the bond for the united firm. A. S. Gilbert and Newel K. Whitney were appointed to be the agents of the new firm. It was also resolved that whenever any special business should arise it would be the duty of the united firm by its branches at Jackson county, Missouri, and Geauga county, Ohio, to regulate the same by special agency. It was also resolved that the united firm negotiate a loan of fifteen thousand dollars at six per centum. The firm of Newel K. Whitney & Co. was appointed to transact the business.

ance was concerned, gave great satisfaction to the people.

On the 6th of May I gave the parting hand to the brethren in Independence, and, in company with Brothers Rigdon and Whitney, commenced a return to Kirtland, by stage to St. Louis, from thence to Vincennes, Indiana; and from thence to New Albany, near the falls of the Ohio river. Before we arrived at the latter place, the horses became frightened, and while going at full speed Bishop Whitney attempted to jump out of the coach, but having his coat fast, caught his foot in the wheel, and had his leg and foot broken in several places; at the same time I jumped out unhurt. We put up at Mr. Porter's public house, in Greenville, for four weeks, while Elder Rigdon went directly forward to Kirtland. During all this time, Brother Whitney lost not a meal of victuals or a night's sleep, and Dr. Porter, our landlord's brother, who attended him, said it was a pity we had not got some "Mormon" there, as they could set broken bones or do anything else. I tarried with Brother Whitney and administered to him till he was able to be moved. While at this place I frequently walked out in the woods, where I saw several fresh graves; and one day when I rose from the dinner table, I walked directly to the door and commenced vomiting most profusely. I raised large quantities of blood and poisonous matter, and so great were the muscular contortions of my system, that my jaw in a few moments was dislocated. This I succeeded in replacing with my own hands, and made my way to Brother Whitney (who was on the bed), as speedily as possible; he laid his hands on me and administered to me in the name of the Lord, and I was healed in an instant, although the effect of the poison was so powerful, as to cause much of the hair to become loosened from my head. Thanks be to my Heavenly Father for His interference in my behalf at this critical moment, in the name of Jesus Christ. Amen.

Return Journey to Kirtland—Incidents by the Way.

The Fore-
knowledge of
a Seer.

Brother Whitney had not had his foot moved from the bed for nearly four weeks, when I went into his room, after a walk in the grove, and told him if he would agree to start for home in the morning, we would take a wagon to the river, about four miles, and there would be a ferry-boat in waiting which would take us quickly across, where we would find a hack which would take us directly to the landing, where we should find a boat, in waiting, and we would be going up the river before ten o'clock, and have a prosperous journey home. He took courage and told me he would go. We started next morning, and found everything as I had told him,* for we were passing rapidly up the river before ten o'clock, and, landing at Wellsville, took stage coach to Chardon, from thence in a wagon to Kirtland, where we arrived some time in June.

*This is an instance of the Prophet Joseph's power as a seer. Another example is given by David Whitmer in his account of going to Harmony, Pennsylvania, after the Prophet and Oliver Cowdery, in order to take them to his father's home in Fayette, New York, in the summer of 1829, when the Book of Mormon was in course of translation. "When I arrived at Harmony," says David, "Joseph and Oliver were coming toward me, and met me some distance from the house. Oliver told me that Joseph had informed him when I started from home, where I had stopped the first night, how I read the sign at the tavern, where I stopped the next night, etc., and that I would be there that day before dinner, and this was why they had come out to meet me; all of which was exactly as Joseph had told Oliver, at which I was greatly astonished." (David Whitmer's Statement to Orson Pratt and Joseph F. Smith, *Millennial Star*, vol. xl, nos. 49, 50.)

CHAPTER XX.

"THE EVENING AND MORNING STAR."

As soon as I could arrange my affairs, I recommenced the translation of the Scriptures, and thus I spent most of the summer. In July, we received the first number of *The Evening and Morning Star*, which was a joyous treat to the Saints. Delightful, indeed, was it to contemplate that the little band of brethren had become so large, and grown so strong, in so short a time as to be able to issue a paper of their own, which contained not only some of the revelations, but other information also,—which would gratify and enlighten the humble inquirer after truth.

Occupation of
the Prophet,
Summer of
1832.

So embittered was the public mind against the truth, that the press universally had been arrayed against us; and although many newspapers published the prospectus of our paper, yet it appeared to have been done more to calumniate the editor, than give publicity to the forthcoming periodical. Editors thought to do us harm, while the Saints rejoiced that they could do nothing against the truth but for it.

Opposition of
the Press.

The following are extracts from *The Evening and Morning Star*, Independence, Missouri, June, 1832—first number:

TO MAN.

With the help of God, the first number of *The Evening and Morning Star* comes to the world for the objects specified in its prospectus, which was published last winter. That we should now recapitulate some of its leading objects, and briefly add a few remarks, will natur-

ally be expected; and we cheerfully do so, that this generation may know—

That the *Star* comes in these last days as the friend of man, to persuade him to turn to God and live, before the great and terrible day of the Lord sweeps the earth of its wickedness;

That it comes not only as the messenger of truth, to bring the revelations and commandments of God which have been, but to publish those that God gives now, as in the days of old, for He is the same God yesterday, today, and for ever; * * * *

That it comes as the harbinger of peace and good will to them that serve the Lord with a determination to have part in the first resurrection, and finally become Kings and Priests to God the Father in the celestial kingdom, where God and Christ are, and where they will be for eternity; * * * * *

That it comes according to the will of God from those who are not ashamed to take upon them the name of Christ, and walk lowly in the valley of humiliation, and let the solemnities of eternity rest upon them: knowing that the great day of the Lord will soon usher in the Sabbath of creation, for the rest of the Saints, that the Savior may reign His thousand years of peace upon the earth while Satan is bound;

That it comes in meekness and mercy to all mankind, that they may do works meet for repentance and be saved in the first resurrection, and afterwards dwell with the spirits of just men made perfect in the celestial kingdom;

That it comes to bring good tidings of great joy to all people, but more especially to the house of Israel scattered abroad, that the day of their redemption is near, for the Lord hath set His hand again the second time to restore them to the lands of their inheritance;

That it comes to show that the ensign is now set up unto which all nations shall come, and worship the Lord, the God of Jacob, acceptably;

That it comes when war, and the plague, or pestilence as it is called, are sweeping their thousands and tens of thousands to the grave, to show that the day of tribulation spoken of by our Savior is nigh at hand, even at the doors;

That it comes to repeat the great caution of Paul: Beware lest any man spoil you (the disciples of Christ), through philosophy and vain deceit, after the traditions of men and the rudiments of the world;

That it comes to prepare the way of the Lord, that when He comes He may have a holy people ready to receive Him;

That it comes to show that no man can be too good to be saved, but that many may be too bad:

That it comes to declare that goodness consists in doing good, not merely in preaching it;

That it comes to show that all men's religion is vain without charity;

That it comes to open the way for Zion to rise and put on her beautiful garments and become the glory of the earth, that her land may be joined, or married (according to the known translation of Isaiah) to Jerusalem again, and they be one as they were in the days of Peleg.

* * * * *

Man, being created but little below the angels, only wants to know for himself, and not by another, that, by obeying the commands of his Creator, he can rise again after death, in the flesh, and reign with Christ a thousand years on the earth without sin; be changed in the twinkling of an eye, and become a King and Priest to God in eternity—to forsake his sins, and say: Lord, I am thine! The first words of which we have any account that Jesus Christ spake concerning the things of eternal life, were, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he was baptized: and truly, if it became the Savior of the world, holy as He was, to be baptized in the meridian of time, to fulfil all righteousness, how much more necessary it is for man to be baptized in order to be saved. * * *

As this paper is devoted to the great concerns of eternal things and the gathering of the Saints, it will leave politics, the gainsaying of the world, and many other matters, for their proper channels, endeavoring by all means to set an example before the world, which, when followed, will lead our fellow-men to the gates of glory, where the wicked cease from troubling, and where the weary will find rest. That there may be errors both in us and in the paper, we readily admit, but we mean to grow better, till from little children, we all come into the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ, which we pray may be the happy lot of thousands, before He comes with the hundred and forty and four thousand that are without guile.*

TO THE CHURCH OF CHRIST ABROAD IN THE EARTH.

It is the duty of the Church of Christ, in Zion, to stand as an ensign to all nations, that the Lord has set His hand the second time to restore the house of Israel to the lands of their inheritance; and it behooves the members of this Church to manifest before the world by a godly walk, by a noble example, as well as by sterling precept; by

*The salutatory address was signed by W. W. Phelps.

prudence in living, by plainness in dress, by industry, by economy, by faith and works, and, above all, by solemnity, humility and patience, that this is a day of warning and not a day of many words.

This being the order in Zion, how much more necessary is it, that the churches of Christ, which have not yet come up to this land should show the world, by well ordered conduct in all things, that they are the children of the living God! It is all-important, and the salvation of many souls depends upon their faultless example. They will, therefore, knowing that the Lord will suddenly come to His temple, do their part in preparing the way, by observing the Sabbath day, and keeping it holy; by teaching their children the Gospel, and teaching them to pray; by avoiding extremes in all matters; by shunning every appearance of evil; by studying to be approved, and doing unto others as they would have others do unto them; by bearing trouble and persecution patiently, without a murmur, knowing that Michael, the Arch-angel, when contending with the devil—he disputed about the body of Moses—durst not bring against him a railing accusation, but said, The Lord rebuke thee. They will not only set an example worthy of imitation, but they will let their light so shine that others, seeing their good works, may go and do likewise. Example is the great thing that defies the world with all its vain glory; by letting their moderation be known unto all men, both in dress and in living; in words and in deeds; in watching and in praying; in love and in labor, and in works as well as in faith, they [the Saints] preach the world a lecture, they set the inquirer an example, and teach all Christendom a lesson, that studied preaching and pulpit eloquence have failed to accomplish.

COMMON SCHOOLS.

The disciples should lose no time in preparing schools for their children, that they may be taught as is pleasing unto the Lord, and brought up in the way of holiness. Those appointed to select and prepare books for the use of schools, will attend to that subject as soon as more weighty matters are finished.* But the parents and guardians in the Church of Christ need not wait—it is all-important that children to become good should be taught [good]. Moses, while delivering the words of the Lord to the congregation of Israel, that is, to the parents, says, "And these words which I command thee this day, shall be in thy heart: and thou shalt teach them diligently unto thy children, and

*This is in plain allusion to the revelation on page 185 where W. W. Phelps and Oliver Cowdery are appointed a committee to prepare books for schools in the Church, that little children might receive instruction, which is pleasing before the Lord. That revelation and the above article from the *Star* of June, 1832, plainly foreshadow the great interest the Church would take in education.

shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes." If it were necessary then to teach their children diligently, how much more necessary is it now, when the Church of Christ is to be an ensign, yea, even an ensample to the world, for good? A word to the wise ought to be sufficient, for children soon become men and women. Yes, they are they that must follow us, and perform the duties which not only appertain to this world, but to the second coming of the Savior, even preparing for the Sabbath of creation, and for eternity.

THE "STAR" OFFICE.

The *Star* office is situated within twelve miles of the west line of the state of Missouri; which at present is the western limits of the United States, and about 120 miles west of any press in the state, in about 39 degrees of north latitude, and about $17\frac{1}{2}$ degrees of west longitude, $2\frac{1}{2}$ miles south of Missouri river; 280 miles by land, or 500 by water, west of St. Louis; nearly 1,200 miles west of Washington; 1,300 miles from New York, and more than 1,500 miles from Boston.

In August we were again delighted to receive the *Star*. The following is extracted from the second [July] number:

Second No. of
the *Star*.

THE ELDERS IN THE LAND OF ZION, TO THE CHURCH OF CHRIST SCATTERED ABROAD.

Brethren, we think it proper to give you some general information respecting the present state of the Church in Zion, and also the work of the gathering. Notwithstanding that nearly all Christendom doubt the propriety of receiving revelations for the government of the Church of Christ in this age, and generally adopt the Scriptures of the Old and New Testaments as the only rule of faith and practice, yet we believe, from the Scriptures of truth, that to every church in past ages which the Lord recognized to be His, He gave revelations, wisely calculated to govern them in the peculiar situation and circumstances under which they were placed, and to enable them by authority to do the peculiar work which they were to perform. The Bible contains revelations given at different times to different people, under different circumstances, as will be seen by editorial articles in this paper. The old world was destroyed for rejecting the revelations of God given to

them through Noah. The Israelites were destroyed in the wilderness for despising the revelations given to them through Moses; and Christ said that the world, in the days of the Apostles, would be condemned for not receiving the word of God through them: Thus we see that the judgments of God in the past ages have come upon the people, not so much for neglecting the revelations given to their forefathers, as for rejecting those given immediately to themselves. Of the blessings of heaven it may be said, that they always rested upon the heads of those to whom they were promised. Therefore, seeing that it not only was, but, as long as God remains the same, always will be, the privilege of the true Church to receive revelations containing blessings and cursings, peculiarly adapted to itself as a Church, we conclude that it is a mistaken notion that the Scriptures of the Old and New Testaments are the only rule of faith and practice; nevertheless, inasmuch as the precepts and examples contained in them are truly applicable to us under our particular circumstances, we are bound to be governed by them; and we also can receive much benefit from such prophecies as point out the events that shall take place in our day and age. Of these there are many, both in the Old and the New Testaments. They speak plainly of great things that shall be accomplished in the last days;—such as preaching the everlasting Gospel to all nations; the gathering of the elect from the four winds of heaven; the building up of Zion and Jerusalem, or the ingathering of the remnants of Jacob, and the planting them in the lands of their fathers' inheritance; the necessary preparation to meet the Savior at His second coming, with all the Saints, to dwell with them in the millennial reign. And now, who with the Bible in his hand, can suppose that these great and marvelous works can be accomplished by the Church without more revelations from the Lord? We cannot, for we worship the God of Israel, in whom is neither variableness nor shadow of turning;—consequently as in days of old, so in these last days, He has given us revelations by which we may know how to organize the Church of Christ, and by His authority to perform the work which He has enjoined upon us. And now brethren, if we wish for blessings upon this Church, we must walk humbly before the Lord, and observe to keep all His commandments. Notwithstanding the work of the gathering will be accomplished, we believe in a speedy manner, yet the Lord has commanded that it shall not be done in haste, nor by flight, but that all things shall be prepared before you; and for this purpose He has made it the duty of the Bishop or agent in the land of Zion to make known, from time to time, the privileges of the land to the conferences, which may determine and make known how many can be accommodated. And the Saints will remember that the Bishop in the land of Zion will not receive any, as wise stewards, without

they bring a recommend from the Bishop in Ohio, or from three Elders. The Elders therefore, will be careful not to recommend and send up churches to this place, without first receiving information from the Bishop in Ohio, or in the land of Zion, that they can be accommodated when they arrive, so as to be settled without confusion, which would produce pestilence. Therefore, if a church is desirous to come to the land of Zion, we would recommend that first, by letter or otherwise, they make known their desires and their situation to the Bishop in Ohio, or in the land of Zion, and receive information from them before they start. Brethren will perceive as well as we, that where churches of fifty or a hundred souls each, are coming to the land of Zion, from different parts of the nation, and, as soon will be the case, from different nations, without a knowledge of each other, they would, when they arrive, be in a state of confusion, and labor under many disadvantages which might be avoided by strictly observing the rules and regulations of the Church. Moreover by being in haste, and forcing the sale of property, unreasonable sacrifices have been made, and although this is a day of sacrifice and tithing, yet to make lavish and unreasonable sacrifices is not well pleasing in the sight of the Lord.

It is about one year since the work of the gathering commenced, in which time between three and four hundred have arrived here, and are mostly located upon their inheritances, and are generally in good health and spirits and are doing well. The expense of journeying and settling here, together with the establishment of a printing office and store, have probably exceeded the expectations of our brethren abroad, and although Zion, according to the Prophets, is to become like Eden, or the garden of the Lord, yet, at present it is as it were but a wilderness and desert, and the disadvantages of settling in a new country, you knew, are many and great. Therefore, prudence would dictate the churches abroad, at present, not to come up to Zion, until preparations can be made for them, and they receive information as above. The prospect for crops in this region of country is, at present, tolerably good, but calls for provisions will undoubtedly be considerable, for besides the emigration of the whites, the government of the United States is settling the Indians (or remnants of Joseph), immediately to the west, and they must be fed.

Brethren, we drop the above remarks for your benefit, until you can have the revelations to peruse for yourselves, which will be published as soon as they consistently can be. Although the Lord has said, that it is His business to provide for His Saints in these last days, yet remember He is not bound so to do, unless we observe His sayings and keep them.

TO THE ELDERS OF THE CHURCH OF CHRIST, WHO
PREACH GOOD TIDINGS TO THE WORLD.

Brethren, as stars of the ensign which is now set up for the benefit of all nations, you are to enlighten the world, you are to prepare the way for the people to come up to Zion; you are to instruct men how to receive the fulness of the Gospel, and the everlasting covenants, even them that were from the beginning; you are to carry the ark of safety before the wondering multitudes, without fear, entreating and beseeching all men to be saved; you are to set an example of meekness and humility before Saints and sinners, as did the Savior; and when reviled you are not to revile again; you are to reason with men, as in days of old, to bear patiently and answer as the spirit of truth shall direct, allowing all credit for every item of good. You are to walk in the valley of humility, and pray for the salvation of all; yes, you are to pray for your enemies; and warn in compassion without threatening the wicked with judgments which are to be poured out upon the world hereafter. You have no right to take the judgments, which fell upon the ungodly before the flood, and pour them upon the head of this generation; you have no authority to use the judgments which God sent upon Pharaoh in Egypt, to terrify the inhabitants of America, neither have you any direction by commandment, to collect the calamities of six thousand years and paint them upon the curtain of these last days to scare mankind to repentance; no, you are to preach the Gospel, which is the power of God unto salvation, even glad tidings of great joy unto all people.

Again, you are not to take the blessings of an individual, or of a church, from the days of Enoch to the days of the Apostles, and place them upon an individual or a church in these last days; but you are to teach all men that they shall be judged according to their works. For, if God is the same yesterday, today, and for ever, His reward is always with Him; and His revelations and blessings and judgments, before the flood, were fitted for that people and that time; in the days of Abraham, for that man and that time; in the days of Moses, for that man and that time; in the days of David, for that man and that time; in the days of Paul, for that man and that time; and now, for this generation and this time. You therefore, must reason, from the Bible and the Book of Mormon, with great care and not pervert the meaning of God's sacred word. If our Heavenly Father saw fit to destroy Sodom and Gomorrah for their wickedness, Nineveh for its abomination, and Jerusalem for a transgression of His commandments, what have their destruction to do with the salvation of the world now? The Lord says, Vengeance is mine, and I will repay. Teach all men to trust in God and not in man, and do works meet

for repentance. Again, teach all men that God is a God of the living and not of the dead. Finally, whatever you do, do it with an eye single to the glory of God. You are the light of the world in matters of pure religion, and many souls may be required at your hands. Let the idea not leave you, that not only the eyes of the world, but the eyes of the angels and of God are upon you.

FOREIGN NEWS.

It is a day of strange appearances. Everything indicates something more than meets the eye. Every nation is opening events which astonish mankind. Even the heart of man begins to melt at the prospect before him. The unquenchable thirst for news; the continuity of emigration; the wars and rumors of wars, with many other signs of the distress of nations, from the old world—as the land is called across the ocean—whisper so loud to the understanding, that he who runs may read the label on the eastern sky—The end is nigh. France is filled with a spirit of rebellion, and when the cholera was sweeping its thousands mobs were collecting to slay their tens of thousands. While the hospitals were crowded with the sick, and the groans of the dying filled the air, the fashionable French were holding cholera balls and dancing at the judgments of the Almighty. In England, where an anxious multitude have been waiting for reformation in government for years, disappointment is destruction. The house of lords has rejected the Reform Bill, and the proud-hearted Englishman says: Reform or Revolution! No stop there; for the sound comes across the Atlantic: Reform or ruin! All the kingdoms of the east seem to be preparing to act the part allotted to them, when the Lord rebukes the nations. As on a morning of some great festival, the church bell, the cannon, the small arms, the music, and the cheers of the multitude, arouse all to what is going on, and thunder to man: Behold the day! So also earthquakes, wars and rumors of wars, the distress of nations, the constant tide of emigration to the west, the wide spreading ravages of the cholera, and the joy of the Saints of God as they come out of Babylon, alarm the world, and whisper to every mortal: Watch ye, for the time is at hand for the second coming of Jesus Christ, the Redeemer of Israel, with peace on earth and good will to man. Watch the signs of His coming, that ye be not deceived.

ITEMS FOR THE PUBLIC.

In connection with the *Star*, we publish a weekly paper, entitled the *Upper Missouri Advertiser*. It will contain sketches of the news of the day, politics, advertisements, and whatever tends to promote the interest of the great west.

The August number of the *Star*, [no. 3] contained the following:

THE CHOLERA.

This desolating sickness is spreading steadily over the United States. The account of its ravages in many places, we cannot give. The whole number of cases in New York, to July 31st, is 3,731. Deaths, 1,520.

No man can stop the work of the Lord, for God rules the pestilence, and the pestilence rules men. Forts, sentinels, and oceans may hinder men, or money may bribe, but when the pestilence rides on the wings of the wind, the sentinel has no power; the fort is no obstacle, the ocean is no barrier; and money has no value; the destroying angel goes waving the banner of death over all; and who shall escape his pointed arrow? Not he that could brave death at the cannon's mouth, but shrinks at the sound of the cholera; not he that worshiped his God in some stately chapel, every Sabbath till the cholera comes, and then flees for his life; no; none but he that trusts in God, shall be able to stand when a thousand shall fall at his side, and ten thousand at his right hand by the noisome pestilence.

TO THE HONORABLE MEN OF THE WORLD.

To the honorable searchers for truth: we, in a spirit of candor and meekness are bound by every tie that makes man the friend of man, by every endowment of heaven, that renders intelligent beings seekers of happiness to show you the way to salvation. In fact, we are not only bound to do thus for those that seek the riches of eternity, but, to walk in the tracks of our Savior, we must love our enemies; bless them that curse us; do good to them that hate us, and pray for them that despitefully use us, and persecute us, or else you and the world may know that we are not the children of God. Therefore to be obedient to the precepts of our divine Master, we say unto you—Search the Scriptures—search the revelations which we publish, and ask your Heavenly Father, in the name of His Son Jesus Christ, to manifest the truth unto you, and if you do it with an eye single to His glory, nothing doubting, He will answer you by the power of His Holy Spirit. You will then know for yourselves and not for another. You will not then be dependent on man for the knowledge of God; nor will there be any room for speculation. No; for when men receive their instruction from Him that made them, they know how he will save them. Then again we say: Search the Scriptures, search the Prophets, and learn what portion of them belongs to you and the people of the nineteenth century. You, no doubt, will agree with us, and say, that you have no right to claim the promises of the inhabitants before the flood; that you cannot found your hopes of salvation upon the obedi-

ence of the children of Israel when journeying in the wilderness; nor can you expect that the blessings which the Apostles pronounced upon the churches of Christ, eighteen hundred years ago, were intended for you. Again, if others' blessings are not your blessings, others' curses are not your curses; you stand then in these last days, as all have stood before you, agents unto yourselves, to be judged according to your works.

Every man lives for himself. Adam was made to open the ways of the world, and for dressing the garden. Noah was born to save seed of everything, when the earth was washed of its wickedness by the flood; and the Son of God came into the world to redeem it from the fall. But except a man be born again, he cannot see the kingdom of God. This eternal truth settles the question of all men's religion. A man may be saved, after the judgment, in the terrestrial kingdom, or in the telestial kingdom, but he can never see the celestial kingdom of God without being born of the water and the Spirit. He may receive a glory like unto the moon [i. e. of which the light of the moon is typical], or a star [i. e. of which the light of the stars is typical], but he can never come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels; to the general assembly and Church of the First-born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, unless he becomes as a little child, and is taught by the Spirit of God. Wherefore, we again say, search the revelations of God: study the prophecies, and rejoice that God grants unto the world Seers and Prophets. They are they who saw the mysteries of godliness; they saw the flood before it came; they saw angels ascending and descending upon a ladder that reached from earth to heaven: they saw the stone cut out of the mountain, which filled the whole earth; they saw the Son of God come from the regions of bliss and dwell with men on earth; they saw the deliverer come out of Zion, and turn away ungodliness from Jacob; they saw the glory of the Lord when He showed the transfiguration of the earth on the mount; they saw every mountain laid low and every valley exalted when the Lord was taking vengeance upon the wicked; they saw truth spring out of the earth, and righteousness look down from heaven in the last days, before the Lord came the second time to gather His elect; they saw the end of wickedness on earth, and the Sabbath of creation crowned with peace; they saw the end of the glorious thousand years, when Satan was loosed for a little season; they saw the day of judgment when all men received according to their works, and they saw the heaven and earth flee away to make room for the city of God, when the righteous receive an in-

heritance in eternity. And, fellow sojourners upon earth, it is your privilege to purify yourselves and come up to the same glory, and see for yourselves, and know for yourselves. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

CHAPTER XXI.

LARGER VIEWS ON THE DOCTRINE OF PRIESTHOOD REVEALED—
THE MEETING OF THE PROPHET JOSEPH SMITH, JUN., BRIG-
HAM YOUNG, AND HEBER C. KIMBALL.

ON September the 10th, George A. Smith was baptized
by Joseph H. Wakefield, at Potsdam, St.
Lawrence county, New York; and confirm-
ed by Elder Solomon Humphry.*

Baptism of
Elder George
A. Smith.

*George Albert Smith was born at Potsdam, St. Lawrence county, New York, on the 26th of June, 1817. He was the son of John Smith, the sixth son of Asael and Mary Smith. John Smith was therefore a brother of the Prophet's father, and George Albert and the Prophet were cousins. In the fall of 1828, Asael Smith, grandfather of the subject of this note, received a letter from Joseph Smith, Sen., informing him of some of the visions the youthful Prophet had received. Soon after this a letter from the young Prophet himself was received by John Smith, and read in the hearing of George Albert. The letter declared that the judgments of God would overtake the wicked of this generation unless they repented. The letter made a deep impression upon George Albert; while his father remarked that "Joseph wrote like a prophet." In August, 1830, Joseph Smith, Sen., visited his brother John, bringing with him the Book of Mormon, a copy of which he left at the former's residence. During the temporary absence of his uncle, who was visiting other branches of the family, George Albert championed the Book of Mormon, and answered objections urged against it by the neighbors who came in to examine it. Meantime he formulated some objections of his own, which his Uncle Joseph on his return answered to his complete satisfaction; and he never afterwards ceased to advocate the divine authenticity of the Book of Mormon. Notwithstanding this conviction, however, he was not baptized until some two years had elapsed as will be seen by reference to the date of his baptism in the text of the Prophet's narrative.

At this point I think it proper that a letter written by Asael Smith, grandfather of the Prophet Joseph Smith, Jun., should be introduced. A copy of the letter was obtained by George A. Smith, the subject of the foregoing biographical note, while on a visit to Topsfield, in 1872. The original was in the hands of a son of Mr. Jacob Town, then the town clerk of Topsfield, and who, while unwilling to part with the original, because written to and received by his father, permitted President George A. Smith to copy it.

On the outside of the letter, besides the superscription, "Mr. Jacob Town, Topsfield, Commonwealth of Massachusetts," is this: "Rec'd Feb. 14, 1796, from Asael

The Elders during the month of September began to return from their missions to the Eastern States, and present the histories of their several stewardships in the Lord's vineyard; and while together in these seasons of joy, I inquired

Return of
Elders from
Missouri.

Smith." From which it appears, when compared with the date under which it was written, the letter was one month on the journey from Tunbridge, Vt., to Topsfield, a distance of 150 miles, and was probably carried by private conveyance.

The letter is produced here for two reasons: first for its own intrinsic interest as a literary relic of one of the Prophet's ancestors, and of the American Revolutionary period; second, as showing the character of the stock from which the Prophet Joseph descended. This letter exhibits in Asael Smith a noble independence of character, united with a childlike humility before God, together with unbounded faith and trust in the wisdom of Providence and of His over-ruling hand in the affairs of nations. Loyalty to his country and faith in the stability of the government under the over-ruling providences of God are equally conspicuous. The letter will go far towards refuting the slanders which untruthful writers have been pleased to circulate concerning the character of that race from which the Prophet descended.

ASAEI SMITH'S LETTER TO MR. JACOB TOWN.

"TUNBRIDGE, Jan. 14th, 1796.

"Respected Sir:—Having a favorable opportunity, altho' on very short notice, I with joy and gratitude, embrace it, returning herewith my most hearty thanks for your respect shown in your favor of the 30th of November, by Mr. Willis, which I view as a singular specimen of friendship, which has very little been practiced by any of my friends in Topsfield, altho' often requested.

"My family are all, through the goodness of the Divine Benediction, in a tolerable good state of health, and desire to be remembered to you and to all inquiring friends.

"I have set me up a new house since Mr. Willis was here and expect to remove into it next spring, and begin again on an entire new farm, and my son Joseph will live on the old farm (if this that has been but four years occupied can be called old), and carry it on at the halves, which half I hope will nearly furnish my family with food, whilst I with my four youngest sons shall endeavor to bring to another farm, etc.

"As to news, I have nothing, as I know of, worth noticing, except that grain has taken a sudden rise amongst us, about one-third.

"As to the Jacobin party, they are not very numerous here, or if they are they are pretty still; there are some in this state, viz., in Bennington, who like other children crying for a rattle, have blared out against their rulers, in hopes to wrest from them, if possible, what they esteem the plaything of power and trust. But they have been pretty well whipped and have become tolerably quiet again, and I am in hopes if they live to arrive to the years of discretion, when the empire of reason shall take place, that they will then become good members of society, notwithstanding their noisy, nuchious behavior in their childhood, for which they were neither capable of hearing or giving any reason.

of the Lord, and received on the 22nd and 23rd of September, the following revelation on Priesthood:

*Revelation.**

1. A revelation of Jesus Christ unto his servant Joseph Smith, Jun., and six elders, as they united their hearts and lifted their voices on high.

"For my part, I am so willing to trust the government of the world in the hands of the Supreme Ruler of universal nature, that I do not at present wish to try to wrest it out of His hands, and I have so much confidence in His abilities to teach our senators wisdom, that I do not think it worth while for me to interpose, from the little stock of knowledge that He has favored me with, in the affair, either one way or the other. He has conducted us through a glorious Revolution and has brought us into the promised land of peace and liberty, and I believe that He is about to bring all the world into the same beatitude in His own time and way; which, altho' His ways may appear never so inconsistent to our blind reason, yet may be perfectly consistent with His designs. And I believe that the stone is now cut out of the mountain without hands, spoken of by Daniel, and has smitten the image upon his feet, by which the iron, the clay, the brass, the silver and the gold, (viz.) all the monarchical and ecclesiastical tyranny will be broken to pieces and become as the chaff of the summer threshing floor, the wind shall carry them all away, that there shall be no place found for them.

"Give my best regards to your parents and tell them that I have taken up with the eleventh commandment, that the negro taught to the minister, which was thus—

"The minister asked the negro how many commandments there were, his answer was 'Eleben, sir.' 'Aye,' replied the other, 'what is the eleventh? That is one I never heard of.' 'The eleventh commandment, sir, is mind your own business.'

"So I choose to do, and give myself but little concern about what passes in the political world.

"Give my best regards to Dr. Meriam, Mr. Willis, Joseph Dorman and Mr. Cree, and tell Mr. Cree I thank him for his respects and hope he will accept of mine. Write to me as often and as large as you can and oblige your sincere friend and well-wisher.

(Signed)

ASAEL SMITH.

"Mr. Jacob Town, Jun."

The following appears on the back of the first page of the letter, being evidently of the nature of a postscript—

"Give my hearty thanks to Mr. Charles Rogers for his respects shown in writing me a few lines, and tell him that I should a wrote to him now, had I had time, but now waive it for the present, as I have considerable part of what I intended to a writ to you.

"If I should live and do well, I expect to come to Topsfield myself next winter, which, if I do, I shall come and pay you a visit. Farewell.

"Tell Mr. Joseph Cree that if he will come here and set up his trade, I will warrant him as much work as he can do, and good pay."

On the margin of the second page of the letter appears the following—

"I expect my son Joseph will be married in a few days."

*Doctrine and Covenants, sec. lxxxiv.

2. Yea, the word of the Lord concerning his church, established in the last days for the restoration of his people, as he has spoken by the mouth of his prophets, and for the gathering of his saints to stand upon Mount Zion, which shall be the city of New Jerusalem.

3. Which city shall be built, beginning at the temple lot, which is appointed by the finger of the Lord, in the western boundaries of the State of Missouri, and dedicated by the hand of Joseph Smith, Jun., and others with whom the Lord was well pleased.

4. Verily this is the word of the Lord, that the city New Jerusalem shall be built by the gathering of the saints, beginning at this place, even the place of the temple, which temple shall be reared in this generation.

5. For verily this generation shall not all pass away until an house shall be built unto the Lord, and a cloud shall rest upon it, which cloud shall be even the glory of the Lord, which shall fill the house.

6. And the sons of Moses, according to the Holy Priesthood which he received under the hand of his father-in-law, Jethro;

7. And Jethro received it under the hand of Caleb;

8. And Caleb received it under the hand of Elihu;

9. And Elihu under the hand of Jeremy;

10. And Jeremy under the hand of Gad;

11. And Gad under the hand of Esaias;

12. And Esaias received it under the hand of God.

13. Esaias also lived in the days of Abraham, and was blessed of him—

14. Which Abraham received the priesthood from Melchizedek, who received it through the lineage of his fathers, even till Noah;

15. And from Noah till Enoch, through the lineage of their fathers;

16. And from Enoch to Abel, who was slain by the conspiracy of his brother, who received the priesthood by the commandments of God, by the hand of his father Adam, who was the first man—

17. Which priesthood continueth in the church of God in all generations, and is without beginning of days or end of years.

18. And the Lord confirmed a priesthood also upon Aaron and his seed, throughout all their generations, which priesthood also continueth and abideth forever with the priesthood which is after the holiest order of God.

19. And this greater priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God.

20. Therefore, in the ordinances thereof, the power of godliness is manifest.

21. And without the ordinances thereof, and the authority of the

priesthood, the power of godliness is not manifest unto men in the flesh;

22. For without this no man can see the face of God, even the Father, and live.

23. Now this Moses plainly taught to the children of Israel in the wilderness, and sought diligently to sanctify his people that they might behold the face of God;

24. But they hardened their hearts and could not endure his presence; therefore, the Lord in his wrath, for his anger was kindled against them, swore that they should not enter into his rest while in the wilderness, which rest is the fulness of his glory.

25. Therefore, he took Moses out of their midst, and the Holy Priesthood also;

26. And the lesser priesthood continued, which priesthood holdeth the key of the ministering of angels and the preparatory gospel;

27. Which gospel is the gospel of repentance and of baptism, and the remission of sins, and the law of carnal commandments, which the Lord in his wrath caused to continue with the house of Aaron among the children of Israel until John, whom God raised up, being filled with the Holy Ghost from his mother's womb.

28. For he was baptized while he was yet in his childhood, and was ordained by the angel of God at the time he was eight days old unto this power, to overthrow the kingdom of the Jews, and to make straight the way of the Lord before the face of his people, to prepare them for the coming of the Lord, in whose hand is given all power.

29. And again, the offices of elder and bishop are necessary appendages belonging unto the high priesthood.

30. And again, the offices of teacher and deacon are necessary appendages belonging to the lesser priesthood, which priesthood was confirmed upon Aaron and his sons.

31. Therefore, as I said concerning the sons of Moses—for the sons of Moses and also the sons of Aaron shall offer an acceptable offering and sacrifice in the house of the Lord, which house shall be built unto the Lord in this generation, upon the consecrated spot as I have appointed—

32. And the sons of Moses and of Aaron shall be filled with the glory of the Lord, upon Mount Zion in the Lord's house, whose sons are ye; and also many whom I have called and sent forth to build up my church.

33. For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies.

34. They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God.

35. And also all they who receive this priesthood receive me, saith the Lord;

36. For he that receiveth my servants receiveth me;

37. And he that receiveth me receiveth my Father;

38. And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him.

39. And this is according to the oath and covenant which belongeth to the priesthood.

40. Therefore, all those who receive the priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved.

41. But whoso breaketh this covenant after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come.

42. And wo unto all those who come not unto this priesthood which ye have received, which I now confirm upon you who are present this day, by mine own voice out of the heavens; and even I have given the heavenly hosts and mine angels charge concerning you.

43. And I now give unto you a commandment to beware concerning yourselves, to give diligent heed to the words of eternal life.

44. For you shall live by every word that proceedeth forth from the mouth of God.

45. For the word of the Lord is truth, and whatsoever is truth is light, and whatsoever is light is Spirit, even the Spirit of Jesus Christ.

46. And the Spirit giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit.

47. And every one that hearkeneth to the voice of the Spirit cometh unto God, even the Father.

48. And the Father teacheth him of the covenant which he has renewed and confirmed upon you, which is confirmed upon you for your sakes, and not for your sakes only, but for the sake of the whole world.

49. And the whole world lieth in sin, and groaneth under darkness and under the bondage of sin.

50. And by this you may know they are under the bondage of sin, because they come not unto me.

51. For whoso cometh not unto me is under the bondage of sin.

52. And whoso receiveth not my voice is not acquainted with my voice, and is not of me.

53. And by this you may know the righteous from the wicked, and that the whole world groaneth under sin and darkness even now.

54. And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received—

55. Which vanity and unbelief have brought the whole church under condemnation.

56. And this condemnation resteth upon the children of Zion, even all.

57. And they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written—

58. That they may bring forth fruit meet for their Father's kingdom; otherwise there remaineth a scourge and judgment to be poured out upon the children of Zion.

59. For shall the children of the kingdom pollute my holy land? Verily, I say unto you, Nay.

60. Verily, verily, I say unto you who now hear my words, which are my voice, blessed are ye inasmuch as you receive these things;

61. For I will forgive you of your sins with this commandment—that you remain steadfast in your minds in solemnity and the spirit of prayer, in bearing testimony to all the world of those things which are communicated unto you.

62. Therefore, go ye into all the world; and unto whatsoever place ye cannot go ye shall send, that the testimony may go from you into all the world unto every creature.

63. And as I said unto mine apostles, even so I say unto you, for you are mine apostles, even God's high priests; ye are they whom my Father hath given me; ye are my friends;

64. Therefore, as I said unto mine apostles I say unto you again, that every soul who believeth on your words, and is baptized by water for the remission of sins, shall receive the Holy Ghost.

65. And these signs shall follow them that believe—

66. In my name they shall do many wonderful works;

67. In my name they shall cast out devils;

68. In my name they shall heal the sick;

69. In my name they shall open the eyes of the blind, and unstop the ears of the deaf;

70. And the tongue of the dumb shall speak;

71. And if any man shall administer posion unto them it shall not hurt them;

72. And the poison of a serpent shall not have power to harm them.

73. But a commandment I give unto them, that they shall not boast themselves of these things, neither speak them before the world; for these things are given unto you for your profit and for salvation.

74. Verily, verily I say unto you, they who believe not on your words and are not baptized in water in my name, for the remission

of their sins, that they may receive the Holy Ghost, shall be damned, and shall not come into my Father's kingdom where my Father and I am.

75. And this revelation unto you, and commandment, is in force from this very hour upon all the world, and the gospel is unto all who have not received it.

76. But, verily I say unto all those to whom the kingdom has been given—from you it must be preached unto them, that they shall repent of their former evil works; for they are to be upbraided for their evil hearts of unbelief, and your brethren in Zion for their rebellion against you at the time I sent you.

77. And again I say unto you, my friends, for from henceforth I shall call you friends, it is expedient that I give unto you this commandment, that ye become even as my friends in days when I was with them, traveling to preach the gospel in my power;

78. For I suffered them not to have purse or scrip, neither two coats

79. Behold, I send you out to prove the world, and the laborer is worthy of his hire.

80. And any man that shall go and preach this gospel of the kingdom, and fail not to continue faithful in all things, shall not be weary in mind, neither darkened, neither in body, limb, nor joint; and a hair of his head shall not fall to the ground unnoticed. And they shall not go hungry, neither athirst.

81. Therefore, take ye no thought for the morrow, for what ye shall eat or what ye shall drink, or wherewithal ye shall be clothed.

82. For, consider the lilies of the field, how they grow, they toil not, neither do they spin; and the kingdoms of the world, in all their glory, are not arrayed like one of these.

83. For your Father, who is in heaven, knoweth that you have need of all these things.

84. Therefore, let the morrow take thought for the things of itself.

85. Neither take ye thought beforehand what ye shall say; but treasure up in your minds continually the words of life, and it shall be given you in the very hour that portion that shall be meted unto every man.

86. Therefore, let no man among you, for this commandment is unto all the faithful who are called of God in the church unto the ministry, from this hour take purse or scrip, that goeth forth to proclaim this gospel of the kingdom.

87. Behold, I send you out to reprove the world of all their unrighteous deeds, and to teach them of a judgment which is to come.

88. And whoso receiveth you, there I will be also, for I will go before your face. I will be on your right hand and on your left,

and my Spirit shall be in your hearts, and mine angels round about you, to bear you up.

89. Whoso receiveth you receiveth me; and the same will feed you, and clothe you, and give you money.

90. And he who feeds you, or clothes you, or gives you money, shall in nowise lose his reward.

91. And he that doeth not these things is not my disciple; by this you may know my disciples.

92. He that receiveth you not, go away from him alone by yourselves, and cleanse your feet even with water, pure water, whether in heat or in cold, and bear testimony of it unto your Father which is in heaven, and return not again unto that man.

93. And in whatsoever village or city ye enter, do likewise.

94. Nevertheless, search diligently and spare not; and wo unto that house, or that village or city that rejecteth you, or your words, or your testimony concerning me.

95. Wo, I say again, unto that house, or that village or city that rejecteth you, or your words, or your testimony of me;

96. For I, the Almighty, have laid my hands upon the nations, to scourge them for their wickedness.

97. And plagues shall go forth, and they shall not be taken from the earth until I have completed my work, which shall be cut short in righteousness—

98. Until all shall know me, who remain, even from the least unto the greatest, and shall be filled with the knowledge of the Lord, and shall see eye to eye, and shall lift up their voice, and with the voice together sing this new song, saying:

99. The Lord hath brought again Zion;

The Lord hath redeemed his people, Israel,

According to the election of grace, which was brought to pass by the faith

And covenant of their fathers.

100. The Lord hath redeemed his people;

And Satan is bound and time is no longer.

The Lord hath gathered all things in one.

The Lord hath brought down Zion from above.

The Lord hath brought up Zion from beneath.

101. The earth hath travailed and brought forth her strength;

And truth is established in her bowels;

And the heavens have smiled upon her;

And she is clothed with the glory of her God;

For he stands in the midst of his people.

102. Glory, and honor, and power, and might,

Be ascribed to our God; for he is full of mercy,
Justice, grace and truth, and peace,
Forever and ever, Amen.

103. And again, verily, verily, I say unto you, it is expedient that every man who goes forth to proclaim mine everlasting gospel, that inasmuch as they have families, and receive money by gift, that they should send it unto them or make use of it for their benefit, as the Lord shall direct them, for thus it seemeth me good.

104. And let all those who have not families, who receive money, send it up unto the bishop in Zion, or unto the bishop in Ohio, that it may be consecrated for the bringing forth of the revelations and the printing thereof, and for establishing Zion.

105. And if any man shall give unto any of you a coat, or a suit, take the old and cast it unto the poor, and go on your way rejoicing.

106. And if any man among you be strong in the Spirit, let him take with him him that is weak, that he may be edified in all meekness, that he may become strong also.

107. Therefore, take with you those who are ordained unto the lesser priesthood, and send them before you to make appointments, and to prepare the way, and to fill appointments that you yourselves are not able to fill.

108. Behold, this is the way that mine apostles, in ancient days, built up my church unto me.

109. Therefore, let every man stand in his own office, and labor in his own calling; and let not the head say unto the feet it hath no need of the feet; for without the feet how shall the body be able to stand?

110. Also the body hath need of every member, that all may be edified together, that the system may be kept perfect.

111. And behold, the high priests should travel, and also the elders, and also the lesser priests; but the deacons and teachers should be appointed to watch over the church, to be standing ministers unto the church.

112. And the bishop, Newel K. Whitney, also should travel round about and among all the churches, searching after the poor to administer to their wants by humbling the rich and the proud.

113. He should also employ an agent to take charge and to do his secular business as he shall direct.

114. Nevertheless, let the bishop go unto the city of New York, also to the city of Albany, and also to the city of Boston, and warn the people of those cities with the sound of the gospel, with a loud voice, of the desolation and utter abolishment which await them if they do reject these things.

115. For if they do reject these things the hour of their judgment is nigh, and their house shall be left unto them desolate.

116. Let him trust in me and he shall not be confounded; and a hair of his head shall not fall to the ground unnoticed.

117. And verily I say unto you, the rest of my servants, go ye forth as your circumstances shall permit, in your several callings, unto the great and notable cities and villages, reproving the world in righteousness of all their unrighteous and ungodly deeds, setting forth clearly and understandingly the desolation of abomination in the last days.

118. For, with you saith the Lord Almighty, I will rend their kingdoms; I will not only shake the earth, but the starry heavens shall tremble.

119. For I, the Lord, have put forth my hand to exert the powers of heaven; ye cannot see it now, yet a little while and ye shall see it, and know that I am, and that I will come and reign with my people.

120. I am Alpha and Omega, the beginning and the end. Amen.

I continued the translation of the Bible and ministering to the Church, through the fall, excepting a hurried journey to Albany, New York and Boston, in company with Bishop Whitney, from which I returned on the 6th of November, immediately after the birth of my son Joseph Smith, the third.*

The Prophet's
Visit to East-
ern Cities.

About the 8th of November I received a visit from Elders Joseph Young,† Brigham Young, and Heber

*Three children had previously been born to Joseph and Emma: a son, on June 15, 1828, who died the same hour; and a son and daughter, on April 30, 1831, who lived three hours. These latter children were born the same day as the Murdock twins, whose adoption into Joseph's family at the age of nine days, is mentioned on page 260.

†Joseph Young, mentioned above, was named for his grandfather Joseph Young, a physician and surgeon in the British-American army during the French and Indian war. John Young, the father of Joseph Young, subject of this note, was a native of Hopkinton, Middlesex county, Massachusetts. He married Nabby Howe, who bore to him eleven children, of whom Joseph was the seventh child and second son. Joseph was born on the 7th of April, 1797, in Hopkinton, Middlesex county, Massachusetts. In early life he became attached to religion, and was very moral and devout. In his youth he assisted his father in agricultural pursuits. He was a Methodist preacher for a number of years, and labored in the United States and Canada. On April 6th, 1832, he was baptized into the Church of Jesus Christ of Latter-day Saints, by Elder Daniel Bowen, in Columbia, Pennsylvania; and was ordained an Elder a few days

C. Kimball* of Mendon, Monroe county, New York. They spent four or five days at Kirtland, during which we had many interesting moments. At one of our interviews, Brother Brigham Young† and John P. Greene spoke in

The Arrival of the Youngs at Kirtland.

afterwards under the hands of Ezra Landon. After preaching in the state of New York for several months, he took a mission to Canada, in the summer of 1832, in company with his brother Phinehas, Eleazer Miller and others. They organized two small branches, and returned to Mendon in about four months. He then went to Kirtland with Heber C. Kimball and his brother Brigham, as related in the text.

*Heber Chase Kimball was born June 14, 1801, in Sheldon, Franklin county, Vermont. His parents were American born, though of Scotch extraction, the ancient name of the family being, it is believed, Campbell. His opportunities for acquiring an education even of the common school order were extremely limited. At the age of nineteen he was apprenticed to his elder brother, Charles, to learn the potter's trade. He served some two years as an apprentice and then worked for his brother as a journeyman potter. While yet in the employ of his brother they together moved to Mendon, Monroe county, where the latter established a pottery. While living here Heber married Vilate Murray, of Victor, a town near Mendon, but in the adjoining county of Ontario. Soon after his marriage he joined the Baptist church. Three weeks later, and some time in the winter of 1831, a number of the Elders of the Church of Jesus Christ of Latter-day Saints began preaching in the town of Victor, and Heber C. Kimball and a number of the Youngs attended their meetings. Then followed the visit to the branch of the Church in Columbia, Pennsylvania, mentioned in the biographical note of Brigham Young. After his return from Columbia he was baptized by Alpheus Gifford, on the 15th of April, 1832. During the summer of 1832 Heber C. Kimball was ordained an Elder and with the Youngs labored part of his time in the ministry, and succeeded in raising up several small branches of the Church. In September he made the journey to Kirtland, spoken of by the Prophet in his narrative.

†Brigham Young was born in Whitingham, Windham county, Vermont, June 1, 1801. He was the ninth child and fourth son of John and Nabby Howe Young. He was early taught by his parents to live a strictly moral life, it was not until he was in his twenty-second year that he gave serious thought to religion. He soon afterwards joined the Methodist church. On the 8th of October he married Miriam Works, daughter of Asa and Jerusha Works, and for a number of years followed the trade of carpenter and joiner, painter and glazier. In the spring of 1829 he made his home at Mendon, a small town some fifteen miles south and east of Rochester, in Monroe county, where his father also resided. A year later he saw for the first time the Book of Mormon, a copy that was left at the house of his brother, Phinehas H. Young, by Samuel H. Smith, brother of the Prophet. In the fall of 1831 Elders Alpheus Gifford, Elial Strong and others appeared in the vicinity of Mendon, preaching the restored Gospel, as revealed through Joseph Smith the Prophet, and Brigham believed their testimony. In company with his brother, Phinehas, and Heber C. Kimball he visited a branch of the Church in Columbia, Bradford county, Pennsylvania. The three brethren remained with the branch of the Church about a week, during which time their faith was much strengthened in the mission of the modern Prophet. On returning to Mendon, Brigham Young in company with John P. Greene started

tongues, which was the first time I had heard this gift among the brethren; others also spoke, and I received the gift myself.*

In answer to letters received from the brethren in Missouri, I wrote as follows:

KIRTLAND, Nov. 27th, 1832.

BROTHER WILLIAM W. PHELPS:—I say brother, because I feel so

for Canada to find Joseph Young, an elder brother of Brigham's, then a preacher in the Methodist church. On meeting his brother Brigham related what he had learned of the new dispensation and Joseph rejoiced at hearing the glad tidings. Together they returned to Mendon, where they arrived in March, 1832; and on the 14th of April following, Brigham was baptized by Eleazer Miller, and confirmed a member of the Church at the water's edge. Almost immediately afterwards Miller ordained him an Elder in the Church. During the summer of 1832 he preached in Mendon and vicinity and assisted in raising up several branches of the Church. On the 8th of September his wife died of consumption, leaving him with two small children, both girls. After the death of his wife he made his home with Heber C. Kimball, the latter's wife taking in charge his motherless babes. In the same month of September, in company with Heber C. Kimball and his brother Joseph, he went to Kirtland on his visit to the Prophet, as related in the text.

*The above incident is thus related by President Brigham Young in his own history:—In September, 1832, Brother Heber C. Kimball took his horse and wagon, Brother Joseph Young and myself accompanying him, and started for Kirtland to see the Prophet Joseph. We visited many friends on the way, and some branches of the Church. We exhorted them and prayed with them, and I spoke in tongues. Some pronounced it genuine and from the Lord, and others pronounced it of the devil. We proceeded to Kirtland and stopped at John P. Greene's, who had just arrived there with his family. We rested a few minutes, took some refreshments and started to see the Prophet. We went to his father's house and learned that he was in the woods chopping. We immediately repaired to the woods, where we found the Prophet, and two or three of his brothers, chopping and hauling wood. Here my joy was full at the privilege of shaking the hand of the Prophet of God, and receiving the sure testimony, by the spirit of prophecy, that he was all that any man could believe him to be as a true prophet. He was happy to see us and bid us welcome. We soon returned to his house, he accompanying us.

In the evening, a few of the brethren came in, and we conversed upon the things of the kingdom. He called upon me to pray; in my prayer I spoke in tongues. As soon as we arose from our knees, the brethren flocked around him, and asked his opinion concerning the gift of tongues that was upon me. He told them it was the pure Adamic language. Some said to him they expected he would condemn the gift Brother Brigham had, but he said, "No, it is of God."—*Millennial Star*, vol. xxv. p. 439.

The gift of tongues here spoken of was first exercised in one of the Pennsylvania branches; next at Mendon, where the Youngs and Kimballs resided; then in the branches between Mendon and Kirtland; then in Kirtland under the circumstances above related, and shortly afterwards it was a gift quite generally exercised by the Saints in Ohio. "And it came to pass," writes John Whitmer in his history of the Church (chap. x), "that in the fall of 1832, the disciples in Ohio received the gift of tongues, and in June, 1833, we received the gift of tongues in Zion."

from the heart, and although it is not long since I wrote a letter unto you, yet I feel as though you would excuse me for writing this, as I have many things which I wish to communicate. Some things which I will mention in this letter, which are lying with great weight on my mind. I am well, and my family also; God grant that you may enjoy the same, and yours, and all the brethren and sisters who remember to inquire after the commandments of the Lord, and the welfare of Zion and such a being as myself; and while I dictate this letter, I fancy to myself that you are saying or thinking something similar to these words:—"My God, great and mighty art Thou, therefore show unto Thy servant what shall become of those who are essaying to come up unto Zion, in order to keep the commandments of God, and yet receive not their inheritance by consecrations, by order of deed from the Bishop, the man that God has appointed in a legal way, agreeably to the law given to organize and regulate the Church, and all the affairs of the same."

Brother William, in the love of God, having the most implicit confidence in you as a man of God, having obtained this confidence by a vision of heaven, therefore I will proceed to unfold to you some of the feelings of my heart, and to answer the question.

Firstly, it is the duty of the Lord's clerk,* whom He has appointed, to keep a history, and a General Church Record of all things that transpire in Zion, and of all those who consecrate properties and receive inheritances legally from the Bishop; and also their manner of life, their faith, and works and also of the apostates who apostatize after receiving their inheritances. It is contrary to the will and commandment of God, that those who receive not their inheritance by consecration, agreeably to His law, which he has given, that He may tithe His people, to prepare them against the day of vengeance and burning, should have their names enrolled with the people of God; neither is their genealogy to be kept, or to be had where it may be found on any of the records or history of the Church; their names shall not be found neither the names of the fathers, nor the names of the children written in the book of the law of God, saith the Lord of hosts. Yea, thus saith the still small voice, which whispereth through and pierceth all things, and oftentimes it maketh my bones to quake while it maketh manifest, saying: and it shall come to pass, that I, the Lord God, will send one mighty and strong, holding the sceptre of power in his hand, clothed with light for a covering, whose mouth shall utter words, eternal words;

*The part of the above letter, beginning with the words, "It is the duty of the Lord's clerk, etc., and ending with the words, "As will be found recorded in the second chapter and sixty-first and sixty-second verses of Ezra," was accepted afterwards as the word of the Lord, that is, as a revelation upon the matters treated therein, and appears in the Doctrine and Covenants as section lxxxv.

while his bowels shall be a fountain of truth, to set in order the house of God, and to arrange by lot the inheritances of the Saints, whose names are found, and the names of their fathers, and of their children enrolled in the book of the law of God: while that man, who was called of God, and appointed, that putteth forth his hand to steady the ark of God, shall fall by the shaft of death, like as a tree that is smitten by the vivid shaft of lightning; and all they who are not found written in the book of remembrance, shall find none inheritance in that day but they shall be cut asunder, and their portion shall be appointed them among unbelievers, where are wailing and gnashing of teeth. These things I say not of myself; therefore, as the Lord speaketh, He will also fulfil. And they who are of the High Priesthood, whose names are not found written in the book of the law, or that are found to have apostatized, or to have been cut off from the Church; as well as the lesser Priesthood, or the members, in that day, shall not find an inheritance among the Saints of the Most High; therefore it shall be done unto them as unto the children of the priest, as will be found recorded in the second chapter, and sixty-first and sixty-second verses of Ezra.*

Now, Brother William, if what I have said is true, how careful men ought to be what they do in the last days, lest they are cut short of their expectations, and they that think they stand should fall, because they keep not the Lord's commandments; whilst you, who do the will of the Lord and keep His commandments, have need to rejoice with unspeakable joy, for such shall be exalted very high, and shall be lifted up in triumph above all the kingdoms of this world; but I must drop this subject at the beginning [of it].

Oh, Lord, when will the time come when Brother William, Thy servant, and myself, shall behold the day that we may stand together and gaze upon eternal wisdom engraven upon the heavens, while the majesty of our God holdeth up the dark curtain until we may read the round of eternity, to the fulness and satisfaction of our immortal souls? Oh, Lord, deliver us in due time from the little, narrow prison, almost as it were, total darkness of paper, pen and ink;—and a crooked, broken, scattered and imperfect language.

I have obtained ten subscribers for the *Star*. Love for all the brethren.

Yours in bonds. Amen.

JOSEPH SMITH, JUN.

*"And the children of the priests: the children of Habaiah, the children of Koz, the children of Barzillai; which took a wife of the daughters of Barzillai the Gileadite, and was called after their name: these sought their register among those that were reckoned by genealogy, but they were not found, therefore were they, as polluted, put from the priesthood."—Ezra ii: 61, 62.

On the 6th of December, 1832, I received the following revelation explaining the parable of the wheat and tares:

*Revelation.**

1. Verily, thus saith the Lord unto you my servants, concerning the parable of the wheat and of the tares:

2. Behold, verily I say, the field was the world, and the apostles were the sowers of the seed;

3. And after they have fallen asleep, the great persecutor of the church, the apostate, the whore, even Babylon, that maketh all nations to drink of her cup, in whose hearts the enemy, even Satan, sitteth to reign—behold he soweth the tares; wherefore, the tares choke the wheat and drive the church into the wilderness.

4. But behold, in the last days, even now while the Lord is beginning to bring forth the word, and the blade is springing up and is yet tender—

5. Behold, verily I say unto you, the angels are crying unto the Lord day and night, who are ready and waiting to be sent forth to reap down the fields;

6. But the Lord saith unto them, pluck not up the tares while the blade is yet tender (for verily your faith is weak), lest you destroy the wheat also.

7. Therefore, let the wheat and the tares grow together until the harvest is fully ripe; then ye shall first gather out the wheat from among the tares, and after the gathering of the wheat, behold and lo, the tares are bound in bundles, and the field remaineth to be burned.

8. Therefore, thus saith the Lord unto you, with whom the priesthood hath continued through the lineage of your fathers—

9. For ye are lawful heirs, according to the flesh, and have been hid from the world with Christ in God—

10. Therefore your life and the priesthood have remained, and must needs remain through you and your lineage until the restoration of all things spoken by the mouths of all the holy prophets since the world began.

11. Therefore, blessed are ye if ye continue in my goodness, a light unto the Gentiles, and through this priesthood, a savior unto my people Israel. The Lord hath said it. Amen.

*Doctrine and Covenants, sec. lxxxvi.

CHAPTER XXII.

THE PROPHECY ON THE WAR OF THE REBELLION—THE OLIVE
LEAF—COMMUNICATION TO MR. SEATON—
WARNING TO ZION.

APPEARANCES of troubles among the nations became more visible this season than they had previously been since the Church began her journey out of the wilderness. The ravages of the cholera were frightful in almost all the large cities on the globe. The plague broke out in India, while the United States, amid all her pomp and greatness, was threatened with immediate dissolution. The people of South Carolina, in convention assembled (in November), passed ordinances, declaring their state a free and independent nation; and appointed Thursday, the 31st day of January, 1833, as a day of humiliation and prayer, to implore Almighty God to vouchsafe His blessings, and restore liberty and happiness within their borders. President Jackson issued his proclamation against this rebellion, called out a force sufficient to quell it, and implored the blessings of God to assist the nation to extricate itself from the horrors of the approaching and solemn crisis.

On Christmas day [1832], I received the following revelation and prophecy on war.

*Revelation and Prophecy.**

1. Verily, thus saith the Lord concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls;

2. And the time will come that war will be poured out upon all nations, beginning at this place.

3. For behold, the Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain, as it is called, and they shall also

*Doctrine and Covenants, sec. lxxxvii.

call upon other nations, in order to defend themselves against other nations; and then war shall be poured out upon all nations.

4. And it shall come to pass, after many days, slaves shall rise up against their masters, who shall be marshaled and disciplined for war.

5. And it shall come to pass also that the remnants who are left of the land will marshal themselves, and shall become exceedingly angry, and shall vex the Gentiles with a sore vexation.

6. And thus, with the sword and by bloodshed the inhabitants of the earth shall mourn; and with famine, and plague, and earthquake, and the thunder of heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath, and indignation, and chastening hand of an Almighty God, until the consumption decreed hath made a full end of all nations;

7. That the cry of the saints, and of the blood of the saints, shall cease to come up into the ears of the Lord of Sabaoth, from the earth, to be avenged of their enemies.

8. Wherefore, stand ye in holy places, and be not moved, until the day of the Lord come; for behold, it cometh quickly, saith the Lord. Amen.

Two days after the preceding prophecy, on the 27th of December, I received the following:

*Revelation.**

1. Verily, thus saith the Lord unto you who have assembled yourselves together to receive his will concerning you:

2. Behold, this is pleasing unto your Lord, and the angels rejoice over you; the alms of your prayers have come up into the ears of the Lord of Sabaoth, and are recorded in the book of the names of the sanctified, even them of the celestial world.

3. Wherefore, I now send upon you another Comforter, even upon you my friends, that it may abide in your hearts, even the Holy Spirit of promise; which other Comforter is the same that I promised unto my disciples, as is recorded in the testimony of John.

4. This Comforter is the promise which I give unto you of eternal life, even the glory of the celestial kingdom;

5. Which glory is that of the church of the Firstborn, even of God, the holiest of all, through Jesus Christ his Son—

6. He that ascended up on high, as also he descended below all

*Doctrine and Covenants, sec. lxxxviii. This is the revelation referred to as "The Olive Leaf," plucked from the Tree of Paradise, in the Prophet's letter of January 11, 1833. See page 316.

things, in that he comprehended all things, that he might be in all and through all things, the light of truth;

7. Which truth shineth. This is the light of Christ. As also he is in the sun, and the light of the sun, and the power thereof by which it was made.

8. As also he is in the moon, and is the light of the moon, and the power thereof by which it was made;

9. As also the light of the stars, and the power thereof by which they were made;

10. And the earth also, and the power thereof, even the earth upon which you stand.

11. And the light which shineth, which giveth you light, is through him who enlighteneth your eyes, which is the same light that quickeneth your understandings;

12. Which light proceedeth forth from the presence of God to fill the immensity of space—

13. The light which is in all things, which giveth life to all things, which is the law by which all things are governed, even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things.

14. Now, verily I say unto you, that through the redemption which is made for you is brought to pass the resurrection from the dead.

15. And the spirit and the body are the soul of man.

16. And the resurrection from the dead is the redemption of the soul.

17. And the redemption of the soul is through him that quickeneth all things, in whose bosom it is decreed that the poor and the meek of the earth shall inherit it.

18. Therefore, it must needs be sanctified from all unrighteousness, that it may be prepared for the celestial glory;

19. For after it hath filled the measure of its creation, it shall be crowned with glory, even with the presence of God the Father;

20. That bodies who are of the celestial kingdom may possess it forever and ever; for, for this intent was it made and created, and for this intent are they sanctified.

21. And they who are not sanctified through the law which I have given unto you, even the law of Christ, must inherit another kingdom, even that of a terrestrial kingdom, or that of a telestial kingdom.

22. For he who is not able to abide the law of a celestial kingdom cannot abide a celestial glory.

23. And he who cannot abide the law of a terrestrial kingdom cannot abide a terrestrial glory.

24. And he who cannot abide the law of a telestial kingdom cannot abide a telestial glory; therefore he is not meet for a kingdom of

glory. Therefore he must abide a kingdom which is not a kingdom of glory.

25. And again, verily I say unto you, the earth abideth the law of a celestial kingdom, for it filleth the measure of its creation, and transgresseth not the law—

26. Wherefore, it shall be sanctified; yea, notwithstanding it shall die, it shall be quickened again, and shall abide the power by which it is quickened, and the righteous shall inherit it.

27. For notwithstanding they die, they also shall rise again, a spiritual body.

28. They who are of a celestial spirit shall receive the same body which was a natural body; even ye shall receive your bodies, and your glory shall be that glory by which your bodies are quickened.

29. Ye who are quickened by a portion of the celestial glory shall then receive of the same, even a fulness.

30. And they who are quickened by a portion of the terrestrial glory shall then receive of the same, even a fulness.

31. And also they who are quickened by a portion of the telestial glory shall then receive of the same, even a fulness.

32. And they who remain shall also be quickened; nevertheless, they shall return again to their own place, to enjoy that which they are willing to receive, because they were not willing to enjoy that which they might have received.

33. For what doth it profit a man if a gift is bestowed upon him, and he receive not the gift? Behold, he rejoices not in that which is given unto him, neither rejoices in him who is the giver of the gift.

34. And again, verily I say unto you, that which is governed by law is also preserved law and perfected and sanctified by the same.

35. That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, nor judgment. Therefore, they must remain filthy still.

36. All kingdoms have a law given;

37. And there are many kingdoms; for there is no space in the which there is no kingdom; and there is no kingdom in which there is no space, either a greater or a lesser kingdom.

38. And unto every kingdom is given a law; and unto every law there are certain bounds also and conditions.

39. All beings who abide not in those conditions are not justified.

40. For intelligence cleaveth unto intelligence: wisdom receiveth wisdom; truth embraceth truth; virtue loveth virtue; light cleaveth unto light; mercy hath compassion on mercy and claimeth her own; justice continueth its course and claimeth its own; judgment goeth be-

fore the face of him who sitteth upon the throne and governeth and executeth all things.

41. He comprehendeth all things, and all things are before him, and all things are round about him; and he is above all things, and in all things, and is through all things, and is round about all things; and all things are by him, and of him, even God, forever and ever.

42. And again, verily I say unto you, he hath given a law unto all things, by which they move in their times and their seasons;

43. And their courses are fixed, even the courses of the heavens and the earth, which comprehend the earth and all the planets.

44. And they give light to each other in their times and in their seasons, in their minutes, in their hours, in their days, in their weeks, in their months, in their years—all these are one year with God, but not with man.

45. The earth rolls upon her wings, and the sun giveth his light by day, and the moon giveth her light by night, and the stars also give their light, as they roll upon their wings in their glory, in the midst of the power of God.

46. Unto what shall I liken these kingdoms, that ye may understand?

47. Behold, all these are kingdoms, and any man who hath seen any or the least of these hath seen God moving in his majesty and power.

48. I say unto you, he hath seen him; nevertheless, he who came unto his own was not comprehended.

49. The light shineth in darkness, and the darkness comprehendeth it not; nevertheless, the day shall come when you shall comprehend even God, being quickened in him and by him.

50. Then shall ye know that ye have seen me, that I am, and that I am the true light that is in you, and that you are in me; otherwise ye could not abound.

51. Behold, I will liken these kingdoms unto a man having a field, and he sent forth his servants into the field to dig in the field.

52. And he said unto the first: Go ye and labor in the field, and in the first hour I will come unto you, and ye shall behold the joy of my countenance.

53. And he said unto the second: Go ye also into the field, and in the second hour I will visit you with the joy of my countenance.

54. And also unto the third, saying: I will visit you;

55. And unto the fourth, and so on unto the twelfth.

56. And the lord of the field went unto the first in the first hour, and tarried with him all that hour, and he was made glad with the light of the countenance of his lord.

57. And then he withdrew from the first that he might visit the second also, and the third, and the fourth, and so on unto the twelfth.

58. And thus they all received the light of the countenance of their lord, every man in his hour, and in his time, and in his season—

59. Beginning at the first, and so on unto the last, and from the last unto the first, and from the first unto the last;

60. Every man in his own order, until his hour was finished, even according as his lord had commanded him, that his lord might be glorified in him, and he in his lord, that they all might be glorified.

61. Therefore, unto this parable I will liken all these kingdoms, and the inhabitants thereof—every kingdom in its hour, and in its time, and in its season, even according to the decree which God hath made.

62. And again, verily I say unto you, my friends, I leave these sayings with you to ponder in your hearts, with this commandment which I give unto you, that ye shall call upon me while I am near—

63. Draw near unto me and I will draw near unto you; seek me diligently and ye shall find me; ask, and ye shall receive; knock, and it shall be opened unto you.

64. Whatsoever ye ask the Father in my name it shall be given unto you, that is expedient for you;

65. And if ye ask anything that is not expedient for you, it shall turn unto your condemnation.

66. Behold, that which you hear is as the voice of one crying in the wilderness—in the wilderness, because you cannot see him—my voice, because my voice is Spirit; my Spirit is truth; truth abideth and hath no end; and if it be in you it shall abound.

67. And if your eye be single to my glory, your whole bodies shall be filled with light, and there shall be no darkness in you; and that body which is filled with light comprehendeth all things.

68. Therefore, sanctify yourselves that your minds become single to God, and the days will come that you shall see him; for he will unveil his face unto you, and it shall be in his own time, and in his own way, and according to his own will.

69. Remember the great and last promise which I have made unto you; cast away your idle thoughts and your excess of laughter far from you.

70. Tarry ye, tarry ye in this place, and call a solemn assembly, even of those who are the first laborers in this last kingdom.

71. And let those whom they have warned in their traveling call on the Lord, and ponder the warning in their hearts which they have received, for a little season.

72. Behold, and lo, I will take care of your flocks, and will raise up elders and send unto them.

73. Behold, I will hasten my work in its time.

74. And I give unto you, who are the first laborers in this last kingdom, a commandment that you assemble yourselves together, and or-

ganize yourselves, and prepare yourselves, and sanctify yourselves; yea, purify your hearts, and cleanse your hands and your feet before me, that I may make you clean;

75. That I may testify unto your Father, and your God, and my God, that you are clean from the blood of this wicked generation; that I may fulfil this promise, this great and last promise, which I have made unto you, when I will.

76. Also, I give unto you a commandment that ye shall continue in prayer and fasting from this time forth.

77. And I give unto you a commandment that you shall teach one another the doctrine of the kingdom.

78. Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand;

79. Of things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land; and a knowledge also of countries and of kingdoms—

80. That ye may be prepared in all things when I shall send you again to magnify the calling whereunto I have called you, and the mission with which I have commissioned you.

81. Behold, I sent you out to testify and warn the people, and it becometh every man who hath been warned to warn his neighbor.

82. Therefore, they are left without excuse, and their sins are upon their own heads.

83. He that seeketh me early shall find me, and shall not be forsaken.

84. Therefore, tarry ye, and labor diligently, that you may be perfected in your ministry to go forth among the Gentiles for the last time, as many as the mouth of the Lord shall name, to bind up the law and seal up the testimony, and to prepare the saints for the hour of judgment which is to come;

85. That their souls may escape the wrath of God, the desolation of abomination which awaits the wicked, both in this world and in the world to come. Verily, I say unto you, let those who are not the first elders continue in the vineyard until the mouth of the Lord shall call them, for their time is not yet come; their garments are not clean from the blood of this generation.

86. Abide ye in the liberty wherewith ye are made free; entangle not yourselves in sin, but let your hands be clean, until the Lord comes.

87. For not many days hence and the earth shall tremble and reel

to and fro as a drunken man; and the sun shall hide his face, and shall refuse to give light; and the moon shall be bathed in blood; and the stars shall become exceedingly angry, and shall cast themselves down as a fig that falleth from off a fig-tree.

88. And after your testimony cometh wrath and indignation upon the people.

89. For after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground and shall not be able to stand.

90. And also cometh the testimony of the voice of thunderings, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea heaving themselves beyond their bounds.

91. And all things shall be in commotion; and surely, men's hearts shall fail them; for fear shall come upon all people.

92. And angels shall fly through the midst of heaven, crying with a loud voice, sounding the trump of God, saying: Prepare ye, prepare ye, O inhabitants of the earth; for the judgment of our God is come. Behold, and lo, the Bridegroom cometh; go ye out to meet him.

93. And immediately there shall appear a great sign in heaven, and all people shall see it together.

94. And another angel shall sound his trump, saying: That great church, the mother of abominations, that made all nations drink of the wine of the wrath of her fornication, that persecuteth the saints of God, that shed their blood—he who sitteth upon many waters, and upon the islands of the sea—behold, she is the tares of the earth; she is bound in bundles, her bands are made strong, no man can loose them; therefore, she is ready to be burned. And he shall sound his trump both long and loud, and all nations shall hear it.

95. And there shall be silence in heaven for the space of half an hour; and immediately after shall the curtain of heaven be unfolded, as a scroll is unfolded after it is rolled up, and the face of the Lord shall be unveiled;

96. And the saints that are upon the earth, who are alive, shall be quickened and be caught up to meet him.

97. And they who have slept in their graves shall come forth, for their graves shall be opened; and they also shall be caught up to meet him in the midst of the pillar of heaven—

98. They are Christ's, the first fruits, they who shall descend with him first, and they who are on the earth and in their graves, who are first caught up to meet him; and all this by the voice of the sounding of the trump of the angel of God.

99. And after this another angel shall sound, which is the second trump; and then cometh the redemption of those who are Christ's at

his coming; who have received their part in that prison which is prepared for them, that they might receive the gospel, and be judged according to men in the flesh.

100. And again, another trump shall sound, which is the third trump; and then come the spirits of men who are to be judged, and are found under condemnation;

101. And these are the rest of the dead; and they live not again until the thousand years are ended, neither again, until the end of the earth.

102. And another trump shall sound, which is the fourth trump, saying: There are found among those who are to remain until that great and last day, even the end, who shall remain filthy still.

103. And another trump shall sound, which is the fifth trump, which is the fifth angel who committeth the everlasting gospel—flying through the midst of heaven, unto all nations, kindreds, tongues, and people;

104. And this shall be the sound of his trump, saying to all people, both in heaven and in earth, and that are under the earth—for every ear shall hear it, and every knee shall bow, and every tongue shall confess, while they hear the sound of the trump, saying: Fear God, and give glory to him who sitteth upon the throne, forever and ever; for the hour of his judgment is come.

105. And again, another angel shall sound his trump, which is the sixth angel, saying: She is fallen who made all nations drink of the wine of the wrath of her fornication; she is fallen, is fallen!

106. And again, another angel shall sound his trump, which is the seventh angel, saying: It is finished; it is finished! The Lamb of God hath overcome and trodden the wine-press alone, even the wine-press of the fierceness of the wrath of Almighty God.

107. And then shall the angels be crowned with the glory of his might, and the saints shall be filled with his glory, and receive their inheritance and be made equal with him.

108. And then shall the first angel again sound his trump in the ears of all living, and reveal the secret acts of men, and the mighty works of God in the first thousand years.

109. And then shall the second angel sound his trump, and reveal the secret acts of men, and the thoughts and intents of their hearts, and the mighty works of God in the second thousand years—

110. And so on, until the seventh angel shall sound his trump; and he shall stand forth upon the land and upon the sea, and swear in the name of him who sitteth upon the throne, that there shall be time no longer; and Satan shall be bound, that old serpent, who is called the devil, and shall not be loosed for the space of a thousand years.

111. And then he shall be loosed for a little season, that he may gather together his armies.

112. And Michael, the seventh angel, even the archangel, shall gather together his armies, even the hosts of heaven.

113. And the devil shall gather together his armies; even the hosts of hell, and shall come up to battle against Michael and his armies.

114. And then cometh the battle of the great God; and the devil and his armies shall be cast away into their own place, that they shall not have power over the saints any more at all.

115. For Michael shall fight their battles, and shall overcome him who seeketh the throne of him who sitteth upon the throne, even the Lamb.

116. This is the glory of God, and the sanctified; and they shall not any more see death.

117. Therefore, verily I say unto you, my friends, call your solemn assembly, as I have commanded you.

118. And as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith.

119. Organize yourselves; prepare every needful thing; and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God;

120. That your incomings may be in the name of the Lord; that your outgoings may be in the name of the Lord; that all your salutations may be in the name of the Lord, with uplifted hands unto the Most High.

121. Therefore, cease from all your light speeches, from all laughter, from all your lustful desires, from all your pride and light-mindedness, and from all your wicked doings.

122. Appoint among yourselves a teacher, and let not all be spokesmen at once; but let one speak at a time and let all listen unto his sayings, that when all have spoken that all may be edified of all, and that every man may have an equal privilege.

123. See that ye love one another; cease to be covetous; learn to impart one to another as the gospel requires.

124. Cease to be idle; cease to be unclean; cease to find fault one with another; cease to sleep longer than is needful; retire to thy bed early, that ye may not be weary; rise early, that your bodies and your minds may be invigorated.

125. And above all things, clothe yourselves with the bond of charity, as with a mantle, which is the bond of perfectness and peace.

126. Pray always, that ye may not faint, until I come. Behold, and lo, I will come quickly, and receive you unto myself. Amen.

127. And again, the order of the house prepared for the presidency of the school of the prophets, established for their instruction in all things that are expedient for them, even for all the officers of the church, or in other words, those who are called to the ministry in the church, beginning at the high priests, even down to the deacons—

128. And this shall be the order of the house of the presidency of the school: He that is appointed to be president, or teacher, shall be found standing in his place, in the house which shall be prepared for him.

129. Therefore, he shall be first in the house of God, in a place that the congregation in the house may hear his words carefully and distinctly, not with loud speech.

130. And when he cometh into the house of God, for he should be first in the house—behold, this is beautiful, that he may be an example—

131. Let him offer himself in prayer upon his knees before God, in token or remembrance of the everlasting covenant.

132. And when any shall come in after him, let the teacher arise, and, with uplifted hands to heaven, yea, even directly, salute his brother or brethren with these words:

133. Art thou a brother or brethren? I salute you in the name of the Lord Jesus Christ, in token or remembrance of the everlasting covenant, in which covenant I receive you to fellowship, in a determination that is fixed, immovable, and unchangeable, to be your friend and brother through the grace of God in the bonds of love, to walk in all the commandments of God blameless, in thanksgiving, forever and ever. Amen.

134. And he that is found unworthy of this salutation shall not have place among you; for ye shall not suffer that mine house shall be polluted by him.

135. And he that cometh in and is faithful before me, and is a brother, or if they be brethren, they shall salute the president or teacher with uplifted hands to heaven, with this same prayer and covenant, or by saying Amen, in token of the same.

136. Behold, verily, I say unto you, this is an ensample unto you for a salutation to one another in the house of God, in the school of the prophets.

137. And ye are called to do this by prayer and thanksgiving, as the Spirit shall give utterance in all your doings in the house of the Lord, in the school of the prophets, that it may become a sanctuary, a tabernacle of the Holy Spirit to your edification.

138. And ye shall not receive any among you into this school save he is clean from the blood of this generation;

139. And he shall be received by the ordinance of the washing of feet, for unto this end was the ordinance of the washing of feet instituted.

140. And again, the ordinance of washing feet is to be administered by the president, or presiding elder of the church.

141. It is to be commenced with prayer; and after partaking of bread and wine, he is to gird himself according to the pattern given in the thirteenth chapter of John's testimony concerning me. Amen.

I wrote to N. E. Seaton, Esq.,* editor of the——, as follows:†

KIRTLAND, January 4th, 1833.

Mr. Editor:—Sir, Considering the liberal principles upon which your interesting and valuable paper is published, myself being a subscriber, and feeling a deep interest in the cause of Zion, and in the happiness of my brethren of mankind, I cheerfully take up my pen to contribute my mite at this very interesting and important period.

For some length of time I have been carefully reviewing the state of things, as it now appears, throughout our Christian land; and have looked at it with feelings of the most painful anxiety. While upon one hand I behold the manifest withdrawal of God's Holy Spirit, and the veil of stupidity which seems to be drawn over the hearts of the people; upon the other hand, I behold the judgments of God that have swept, and are still sweeping, hundreds and thousands of our race (and I fear unprepared) down to the shades of death. With this solemn and alarming fact before me, I am led to exclaim, "O that my head were

*This name is also spelled Sexton in the Ms. History. Mr. Seaton lived at Rochester, New York, and published a paper there, but the name of the paper cannot be ascertained.

†The Prophet states subsequently that he wrote this communication by commandment of the Lord. The general condition of the world as noted by the Prophet at the commencement of this chapter, was doubtless the occasion of the Lord sending forth such a note of warning to the inhabitants of the earth as is here presented. It should be said, however, in addition to what is here set down, i. e. at the beginning of the chapter—that the "plague," or Asiatic cholera, which first broke out in India, spread also throughout the United States in that same year. One historian, speaking of its ravages in the United States, says: "It was on the 21st of June, 1832, that the eastern plague, known as the Asiatic cholera, made its first appearance in the United States, in the city of New York. Its rapid spread produced universal panic, though it was less fatal in the South Atlantic States than in the north and in the valley of the Mississippi. Thousands of persons of all ages and conditions died of it within a few months. The most robust constitutions in many instances became victims of its malignancy within thirty-six hours from its first attack."—*History U. S.*, Stephens, p. 450.

waters, and mine eyes a fountain of tears, that I might weep day and night."

I think that it is high time for a Christian world to awake out of sleep, and cry mightily to that God, day and night, whose anger we have justly incurred. Are not these things a sufficient stimulant to arouse the faculties and call forth the energies of every man, woman or child that possesses feelings of sympathy for their fellows, or that is in any degree endeared to the budding cause of our glorious Lord? I leave an intelligent community to answer this important question, with a confession, that this is what has caused me to overlook my own inability, and expose my weakness to a learned world; but, trusting in that God who has said that these things are hid from the wise and prudent and revealed unto babes, I step forth into the field to tell you what the Lord is doing, and what you must do, to enjoy the smiles of your Savior in these last days.

The time has at last arrived when the God of Abraham, of Isaac, and of Jacob, has set His hand again the second time to recover the remnants of his people, which have been left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea, and with them to bring in the fulness of the Gentiles, and establish that covenant with them, which was promised when their sins should be taken away. See Isaiah xi, Romans xi: 25, 26 and 27, and also Jeremiah xxxi: 31, 32 and 33. This covenant has never been established with the house of Israel, nor with the house of Judah, for it requires two parties to make a covenant, and those two parties must be agreed, or no covenant can be made.

Christ, in the days of His flesh, proposed to make a covenant with them, but they rejected Him and His proposals, and in consequence thereof, they were broken off, and no covenant was made with them at that time. But their unbelief has not rendered the promise of God of none effect: no, for there was another day limited in David, which was the day of His power; and then His people, Israel, should be a willing people;—and He would write His law in their hearts, and print it in their thoughts; their sins and their iniquities He would remember no more.

Thus after this chosen family had rejected Christ and His proposals, the heralds of salvation said to them, "Lo, we turn unto the Gentiles;" and the Gentiles received the covenant, and were grafted in from whence the chosen family were broken off: but the Gentiles have not continued in the goodness of God, but have departed from the faith that was once delivered to the Saints, and have broken the covenant in which their fathers were established (See Isaiah xxiv: 5); and

have become high-minded, and have not feared; therefore, but few of them will be gathered with the chosen family. Have not the pride, high-mindedness, and unbelief of the Gentiles, provoked the Holy One of Israel to withdraw His Holy Spirit from them, and send forth His judgments to scourge them for their wickedness? This is certainly the case.

Christ said to His disciples (Mark xvi: 17 and 18), that these signs should follow them that believe:—"In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover;" and also, in connection with this, read 1st Corinthians, 12th chapter. By the foregoing testimonies we may look at the Christian world and see the apostasy there has been from the apostolic platform; and who can look at this and not exclaim in the language of Isaiah, "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinances, and broken the everlasting covenant?"

The plain fact is this, the power of God begins to fall upon the nations, and the light of the latter-day glory begins to break forth through the dark atmosphere of sectarian wickedness, and their iniquity rolls up into view, and the nations of the Gentiles are like the waves of the sea, casting up mire and dirt, or all in commotion, and they are hastily preparing to act the part allotted them, when the Lord rebukes the nations, when He shall rule them with a rod of iron, and break them in pieces like a potter's vessel. The Lord declared to His servants, some eighteen months since, that He was then withdrawing His Spirit from the earth; and we can see that such is the fact, for not only the churches are dwindling away, but there are no conversions, or but very few; and this is not all, the governments of the earth are thrown into confusion and division; and *Destruction*, to the eye of the spiritual beholder, seems to be written by the finger of an invisible hand, in large capitals, upon almost every thing we behold.

And now what remains to be done, under circumstances like these? I will proceed to tell you what the Lord requires of all people, high and low, rich and poor, male and female, ministers and people, professors of religion and non-professors, in order that they may enjoy the Holy Spirit of God to a fulness and escape the judgments of God, which are almost ready to burst upon the nations of the earth. Repent of all your sins, and be baptized in water for the remission of them, in the name of the Father, and of the Son, and of the Holy Ghost, and receive the ordinance of the laying on of the hands of him who is ordained and sealed unto this power, that ye may receive the Holy Spirit of God; and this is according to the Holy Scriptures, and the Book of Mormon; and the only way that man can enter into the celestial king-

dom. These are the requirements of the new covenant, or first principles of the Gospel of Christ; then "Add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity [or love]; for if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful, in the knowledge of our Lord Jesus Christ."

The Book of Mormon is a record of the forefathers of our western tribes of Indians; having been found through the ministration of an holy angel, and translated into our own language by the gift and power of God, after having been hid up in the earth for the last fourteen hundred years, containing the word of God which was delivered unto them. By it we learn that our western tribes of Indians are descendants from that Joseph which was sold into Egypt, and that the land of America is a promised land unto them, and unto it all the tribes of Israel will come, with as many of the Gentiles as shall comply with the requisitions of the new covenant. But the tribe of Judah will return to old Jerusalem. The city of Zion spoken of by David, in the one hundred and second Psalm, will be built upon the land of America, "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads" (Isaiah xxxv: 10); and then they will be delivered from the overflowing scourge that shall pass through the land. But Judah shall obtain deliverance at Jerusalem. See Joel ii:32; Isaiah xxvi: 20 and 21; Jeremiah xxxi: 12; Psalm 1: 5; Ezekiel xxxiv: 11, 12 and 13. These are testimonies that the Good Shepherd will put forth His own sheep, and lead them out from all nations where they have been scattered in a cloudy and dark day, to Zion, and to Jerusalem; besides many more testimonies which might be brought.

And now I am prepared to say by the authority of Jesus Christ, that not many years shall pass away before the United States shall present such a scene of *bloodshed* as has not a parallel in the history of our nation; pestilence, hail, famine, and earthquake will sweep the wicked of this generation from off the face of the land, to open and prepare the way for the return of the lost tribes of Israel from the north country. The people of the Lord, those who have complied with the requirements of the new covenant, have already commenced gathering together to Zion, which is in the state of Missouri; therefore I declare unto you the warning which the Lord has commanded to declare unto this generation, remembering that the eyes of my Maker are upon me, and that to him I am accountable for every word I say, wishing nothing worse to my fellow-men than their eternal salvation; therefore, "Fear God, and give glory to Him, for the hour of His judgment is come." Repent ye, repent ye, and embrace the everlasting

covenant, and flee to Zion, before the overflowing scourge overtake you, for there are those now living upon the earth whose eyes shall not be closed in death until they see all these things, which I have spoken, fulfilled. *Remember* these things; call upon the Lord while He is near, and seek Him while He may be found, is the exhortation of your unworthy servant.

[Signed] JOSEPH SMITH, JUN.

IMPORTANT CORRESPONDENCE WITH THE BRETHREN IN ZION

KIRTLAND, January 14, 1833.

Brother William W. Phelps:

I send you the "olive leaf" which we have plucked from the Tree of Paradise,* the Lord's message of peace to us; for though our brethren in Zion indulge in feelings towards us, which are not according to the requirements of the new covenant, yet, we have the satisfaction of knowing that the Lord approves of us, and has accepted us, and established His name in Kirtland for the salvation of the nations; for the Lord will have a place whence His word will go forth, in these last days, in purity; for if Zion will not purify herself, so as to be approved of in all things, in His sight, He will seek another people; for His work will go on until Israel is gathered, and they who will not hear His voice, must expect to feel His wrath. Let me say unto you, seek to purify yourselves, and also all the inhabitants of Zion, lest the Lord's anger be kindled to fierceness. Repent, repent, is the voice of God to Zion; and strange as it may appear, yet it is true, mankind will persist in self-justification until all their iniquity is exposed, and their character past being redeemed, and that which is treasured up in their hearts be exposed to the gaze of mankind. I say to you (and what I say to you I say to all,) hear the warning voice of God, lest Zion fall, and the Lord swear in His wrath the inhabitants of Zion shall not enter into His rest.

The brethren in Kirtland pray for you unceasingly, for, knowing the terrors of the Lord, they greatly fear for you. You will see that the Lord commanded us, in Kirtland, to build a house of God, and establish a school for the Prophets,† this is the word of the Lord to us, and we must, yea, the Lord helping us, we will obey: as on conditions of our obedience He has promised us great things; yea, even a visit from the heavens to honor us with His own presence. We greatly fear before the Lord lest we should fail of this great honor, which our

*This is the revelation beginning on p. 302, and section lxxxviii of the Doctrine and Covenants.

†See pp. 310, 311, verses 119-136.

Master proposes to confer on us; we are seeking for humility and great faith lest we be ashamed in His presence. Our hearts are greatly grieved at the spirit which is breathed both in your letter and that of Brother Gilbert's, the very spirit which is wasting the strength of Zion like a pestilence; and if it is not detected and driven from you, it will ripen Zion for the threatened judgments of God. Remember God sees the secret springs of human action, and knows the hearts of all living.

Brother, suffer us to speak plainly, for God has respect to the feelings of His Saints, and He will not suffer them to be tantalized with impunity. Tell Brother Gilbert that low insinuations God hates; but He rejoices in an honest heart, and knows better who is guilty than he does. We send him this warning voice, and let him fear greatly for himself, lest a worse thing overtake him; all we can say by way of conclusion is, if the fountain of our tears be not dried up, we will still weep for Zion. This from your brother who trembles for Zion, and for the wrath of heaven, which awaits her if she repent not.

[Signed] JOSEPH SMITH, JUN.

P. S.—I am not in the habit of crying peace, when there is no peace; and, knowing the threatened judgments of God, I say, Wo unto them who are at ease in Zion; fearfulness will speedily lay hold of the hypocrite. I did not suspect you had lost the commandments, but thought from your letters you had neglected to read them, otherwise you would not have written as you did.

It is in vain to try to hide a bad spirit from the eyes of them who are spiritual, for it will show itself in speaking and in writing, as well as in all our other conduct. It is also needless to make great pretensions when the heart is not right; the Lord will expose it to the view of His faithful Saints. We wish you to render the *Star* as interesting as possible, by setting forth the rise, progress, and faith of the Church, as well as the doctrine; for if you do not render it more interesting than at present, it will fall, and the Church suffer a great loss thereby.

[Signed] J. S. JUN.

KIRTLAND MILLS,* GEauga CO., OHIO,

January 14, 1833.

From a Conference of Twelve High Priests, to the Bishop, his Council and the Inhabitants of Zion.

Orson Hyde, and Hyrum Smith being appointed by the said confer-

*"Kirtland Mills" and "Kirtland" are identical. The name "Kirtland Mills" arose from the existence of some mills on the banks of the branch of the Chagrin river on which Kirtland is situated.

ence to write this epistle in obedience to the commandment, given the 22nd and 23rd of September last, which says: "But verily I say unto all those to whom the kingdom has been given—from you it must be preached unto them, that they shall repent of their former evil works: for they are to be upbraided for their evil hearts of unbelief, and your brethren in Zion for their rebellion against you at the time I sent you."*

Brother Joseph, and certain others, have written to you on this all-important subject, but you have never been apprised of these things by the united voice of the conference of those High Priests that were present at the time this commandment was given.

We therefore, Orson and Hyrum, the committee appointed by said conference to write this epistle, having received the prayers of said conference, that we might be enabled to write the mind and will of God upon this subject, now take up our pen to address you in the name of the conference, relying upon the arm of the Great Head of the Church.

In the commandment above alluded to, the children of Zion were all, yea, even every one, under condemnation, and were to remain in that state until they repented and remembered the new covenant, even the Book of Mormon, and the former commandments, which the Lord had given them, not only to say, but to do them, and bring forth fruit meet for the Father's kingdom; otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion: for "shall the children of the kingdom pollute my holy land? I say unto you, Nay."†

The answers received from those letters, which have been sent to you upon this subject, have failed to bring to us that satisfactory confession and acknowledgment, which the spirit of our Master requires. We, therefore, feeling a deep interest for Zion, and knowing the judgments of God that will come upon her except she repent, resort to these last, and most effectual means in our power, to bring her to a sense of her standing before the Most High.

At the time Joseph, Sidney, and Newel left Zion, all matters of hardness and misunderstanding were settled and buried (as they supposed), and you gave them the hand of fellowship; but, afterwards, you brought up all these things again, in a censorious spirit, accusing Brother Joseph in rather an indirect way of seeking after monarchical power and authority. This came to us in Brother Correll's letter of June 2nd. We are sensible that this is not the thing Brother Joseph is seeking after, but to magnify the high office and calling whereunto he has been called and appointed by the command of God, and the united

*See p. 292, verse 76.

†See p. 291, verses 55-59.

voice of this Church. It might not be amiss for you to call to mind the circumstances of the Nephites, and the children of Israel rising up against their Prophets, and accusing them of seeking after kingly power, and see what befel them, and take warning before it is too late.

Brother Gilbert's letter of December 10th, has been received and read attentively, and the low, dark, and blind insinuations, which were in it, were not received by us as from the fountain of light, though his claims and pretensions to holiness were great. We are not unwilling to be chastened or rebuked for our faults, but we want to receive it in language that we can understand, as Nathan said to David, "Thou art the man." We are aware that Brother Gilbert is doing much, and has a multitude of business on hand; but let him purge out all the old leaven, and do his business in the spirit of the Lord, and then the Lord will bless him, otherwise the frown of the Lord will remain upon him. There is manifestly an uneasiness in Brother Gilbert, and a fearfulness that God will not provide for His Saints in these last days, and these fears lead him on to covetousness. This ought not so to be; but let him do just as the Lord has commanded him, and then the Lord will open His coffers, and his wants will be liberally supplied. But if this uneasy, covetous disposition be cherished by him, the Lord will bring him to poverty, shame, and disgrace.

Brother Phelps' letter of December 15th is also received and carefully read, and it betrays a lightness of spirit that ill becomes a man placed in the important and responsible station that he is placed in. If you have fat beef, and potatoes, eat them in singleness of heart, and boast not yourselves in these things. Think not, brethren, that we make a man an offender for a word; this is not the case; but we want to see a spirit in Zion, by which the Lord will build it up; that is the plain, solemn, and pure spirit of Christ. Brother Phelps requested in his last letter that Brother Joseph should come to Zion; but we say that Brother Joseph will not settle in Zion until she repent, and purify herself, and abide by the new covenant, and remember the commandments that have been given her, to do them as well as say them.

You may think it strange that we manifest no cheerfulness of heart upon the reception of your letters; you may think that our minds are prejudiced so much that we can see no good that comes from you, but rest assured, brethren, that this is not the case.

We have the best of feelings, and feelings of the greatest anxiety for the welfare of Zion: we feel more like weeping over Zion than we do like rejoicing over her, for we know that the judgments of God hang over her, and will fall upon her except she repent, and purify herself before the Lord, and put away from her every foul spirit. We now say to Zion, this once, in the name of the Lord, Repent! repent!

awake, awake, put on thy beautiful garments, before you are made to feel the chastening rod of Him whose anger is kindled against you. Let not Satan tempt you to think we want to make you bow to us, to domineer over you, for God knows this is not the case; our eyes are watered with tears, and our hearts are poured out to God in prayer for you, that He will spare you, and turn away His anger from you.

There are many things in the last letters from Brothers Gilbert and Phelps that are good, and we esteem them much. The idea of having "certain ones appointed to regulate Zion, and Traveling Elders have nothing to do with this part of the matter," is something we highly approve, and you will doubtless know before this reaches you, why William E. McLellan opposed you in this move. We fear there was something in Brother Gilbert, when he returned to this place from New York last fall, in relation to his brother William, that was not right; for Brother Gilbert was asked two or three times about his brother William, but gave evasive answers, and at the same time, he knew that William was in Cleveland: but the Lord has taken him. We merely mention this, that all may take warning to work in the light, for God will bring every secret thing to light.

We now close our epistle by saying unto you, the Lord has commanded us to purify ourselves, to wash our hands and our feet, that He may testify to His Father and our Father, to His God and our God, that we are clean from the blood of this generation; and before we could wash our hands and our feet, we were constrained to write this letter. Therefore, with the feelings of inexpressible anxiety for your welfare, we say again, Repent, repent, or Zion must suffer, for the scourge and judgment must come upon her.

Let the Bishop read this to the Elders, that they may warn the members of the scourge that is coming, except they repent. Tell them to read the Book of Mormon, and obey it; read the commandments that are printed, and obey them; yea, humble yourselves under the mighty hand of God, that peradventure He may turn away His anger from you. Tell them that they have not come up to Zion to sit down in idleness, neglecting the things of God, but they are to be diligent and faithful in obeying the new covenant.

There is one clause in Brother Joseph's letter which you may not understand; that is this, "If the people of Zion did not repent, the Lord would seek another place, and another people." Zion is the place where the temple will be built, and the people gathered, but all people upon that holy land being under condemnation, the Lord will cut off, if they repent not, and bring another race upon it, that will serve Him. The Lord will seek another place to bring forth and prepare his word to go forth to the nations, and as we said before, so we say again.

Brother Joseph will not settle in Zion, except she repent, and serve God, and obey the new covenant. With this explanation, the conference sanctions Brother Joseph's letter.

Brethren, the conference meets again this evening to hear this letter read, and if it meet their minds, we have all agreed to kneel down before the Lord, and cry unto Him with all our hearts, that this epistle, and Brother Joseph's and the revelations also, may have their desired effect, and accomplish the thing whereunto they are sent, and that they may stimulate you to cleanse Zion, that she mourn not. Therefore when you get this, know ye that a conference of twelve High Priests have cried unto the Lord for you, and are still crying, saying, Spare thy people, O Lord, and give not thy heritage to reproach. We now feel that our garments are clean from you, and all men, when we have washed our feet and hands, according to the commandment.

We have written plainly at this time, but we believe not harshly. Plainness is what the Lord requires, and we should not feel ourselves clear, unless we had done so; and if the things we have told you be not attended to, you will not long have occasion to say, or to think rather, that we may be wrong in what we have stated. Your unworthy brethren are determined to pray unto the Lord for Zion, as long as we can shed the sympathetic tear, or feel any spirit to supplicate the throne of grace in her behalf.

The School of the Prophets will commence, if the Lord will, in two or three days. It is a general time of health with us. The cause of God seems to be rapidly advancing in the eastern country; the gifts are beginning to break forth so as to astonish the world, and even believers marvel at the power and goodness of God. Thanks be rendered to His holy name for what He is doing. We are your unworthy brethren in the Lord, and may the Lord help us all to do His will, that we may at last be saved in His kingdom.

ORSON HYDE,
HYRUM SMITH.

N. B.—We stated that Brother Gilbert, when he was in Kirtland, knew that William was in Cleveland last fall. We wrote this upon the strength of hearsay; but William being left at St. Louis, strengthened our suppositions that such was the fact. We stated further respecting this matter, or this item, than the testimony will warrant us. With this exception the conference sanctions this letter.

O. H.
H. S.

CHAPTER XXIII.

THE ENJOYMENT OF SPIRITUAL BLESSINGS IN THE CHURCH—
THE WORD OF WISDOM.

THIS winter [1832-33] was spent in translating the Scriptures; in the School of the Prophets; and sitting in conferences. I had many glorious seasons of refreshing. The gifts which follow them that believe and obey the Gospel, as tokens that the Lord is ever the same in His dealings with the humble lovers and followers of truth, began to be poured out among us, as in ancient days;—for as we, viz.: Joseph Smith, Jun., Sidney Rigdon, Frederick G. Williams, Newel K. Whitney, Hyrum Smith, Zebedee Coltrin,* Joseph Smith, Sen., Samuel H. Smith, John Murdock, Lyman E. Johnson,† Orson Hyde, Ezra Thayer, High Priests; and Levi Hancock,‡ and William Smith,§ Elders, were assem-

The Enjoy-
ment of
Spiritual
Gifts.

*Zebedee Coltrin was born at Ovid, Seneca county, New York, September 7, 1804. He was the son of John and Sarah Coltrin; and was baptized into the Church soon after its organization.

†Lyman E. Johnson was born in Pomfret, Windsor county, Vermont, October 24, 1811. He was baptized into the Church in February, 1831, by Sidney Rigdon, and was ordained an Elder under the hands of the Prophet Joseph Smith.

‡Levi Ward Hancock was born April 7, 1803, in Old Springfield, Hampden county, Massachusetts. He was the youngest son of Thomas Hancock and Amy Ward Hancock. When Levi was about two years old his family removed from Massachusetts to Ohio, settling in Chagrin, Cayahoga county, not far from Kirtland. Here Levi grew to manhood, occupied chiefly in farming with his father. In 1827, however he purchased a farm in Ashtabula county, which is in the extreme northeast part of Ohio. He was directly in the pathway of Elders Cowdery, Pratt, Whitmer and Peterson, when journeying westward on their mission to the Lamanites; and shortly after they passed through his neighborhood he followed them to Kirtland, where he was baptized on the 16th of November, 1830, by Elder Parley P. Pratt, and was soon afterwards ordained an Elder under the hands of Oliver Cowdery.

§William Smith was the fifth son of Joseph Smith, Sen., and Lucy Smith. He was born in Royalton, Windsor county, Vermont, March 13, 1811; and was baptized soon after the Church was organized.

bled in conference, on the 22nd day of January, I spoke to the conference in another tongue, and was followed in the same gift by Brother Zebedee Coltrin, and he by Brother William Smith, after which the Lord poured out His Spirit in a miraculous manner, until all the Elders spake in tongues, and several members, both male and female, exercised the same gift. Great and glorious were the divine manifestations of the Holy Spirit. Praises were sung to God and the Lamb; speaking and praying, all in tongues, occupied the conference until a late hour at night, so rejoiced were we at the return of these long absent blessings.

On the 23rd of January, we again assembled in conference; when, after much speaking, singing, Ordinance of the Washing of Feet. praying, and praising God, all in tongues, we proceeded to the washing of feet (according to the practice recorded in the 13th chapter of John's Gospel), as commanded of the Lord. Each Elder washed his own feet first, after which I girded myself with a towel and washed the feet of all of them, wiping them with the towel with which I was girded. Among the number, my father presented himself, but before I washed his feet, I asked of him a father's blessing, which he granted by laying his hands upon my head, in the name of Jesus Christ, and declaring that I should continue in the Priest's office until Christ comes. At the close of the scene, Brother Frederick G. Williams, being moved upon by the Holy Ghost, washed my feet in token of his fixed determination to be with me in suffering, or in journeying, in life or in death, and to be continually on my right hand; in which I accepted him in the name of the Lord.

I then said to the Elders, As I have done, wash ye, therefore, one another's feet; and the power of the Holy Ghost I pronounce them all clean from the blood of this generation; but if any of them should sin they were thus cleansed, and sealed up to life, they should be given over unto the

Satan until the day of redemption. Having continued all day in fasting, and prayer, and ordinances, we closed by partaking of the Lord's supper. I blessed the bread and wine in the name of the Lord, when we all ate and drank, and were filled; then we sang a hymn, and the meeting adjourned.

I completed the translation and review of the New Testament, on the 2nd of February, 1833, and sealed it up, no more to be opened till it arrived in Zion.*

Revision of
the New
Testament
Completed.

AN EPISTLE

Of the First Presidency, to the Church of Christ in Thompson, Geauga County, Ohio.

KIRTLAND, February 6th, 1833.

Dear Brethren:

We salute you, by this our epistle, in the bonds of love, rejoicing in your steadfastness in the faith which is in Christ Jesus our Lord: and we desire your prosperity in the ways of truth and righteousness, praying for you continually, that your faith fail not, and that you may overcome all the evils with which you are surrounded, and become pure and holy before God, even our Father, to whom be glory for ever and ever. Amen.

It has seemed good unto the Holy Spirit and unto us, to send this our epistle to you by the hand of our beloved Brother Salmon Gee, your messenger, who has been ordained by us, in obedience to the commandments of God, to the office of Elder to preside over the

*It was the intention of the Prophet to have this revised version of the Scriptures, which he had made with such laborious care, published in Zion, at the printing establishment of the Church in that place, (New Testament and Book of Mormon to be published together: see p. 341), but before the work could even be commenced, the persecution arose which made the undertaking impracticable. And such was the unsettled state of the Church throughout the remaining years of the Prophet's life that he found no opportunity to publish the revised Scriptures, and to this day there is no authoritative publication of his translation of the Old and New Testaments given to the world, except in such excerpts as appear in the Pearl of Great Price. On this subject the late President George Q. Cannon, in his *Life of Joseph Smith*, remarks in a foot note (p. 142)—"We have heard President Brigham Young state that the Prophet, before his death, had spoken to him about going through the translation of the Scriptures again and perfecting it upon points of doctrine which the Lord had restrained him from giving in plainness and fulness at the time of which we write [2nd Feb., 1833]."

Church in Thompson, taking the oversight thereof, to lead you and to teach the things which are according to godliness; in whom we have great confidence, as we presume also you have, we therefore say to you, yea, not us only, but the Lord also, receive him as such, knowing that the Lord has appointed him to this office for your good, holding him up by your prayers, praying for him continually that he may be endowed with wisdom and understanding in the knowledge of the Lord, that through him you may be kept from evil spirits, and all strifes and dissensions, and grow in grace and in the knowledge of our Lord and Savior Jesus Christ.

Brethren beloved, continue in brotherly love, walk in meekness, watching unto prayer, that you be not overcome. Follow after peace, as said our beloved brother Paul, that you may be the children of our Heavenly Father, and not give occasion for stumbling, to Saint or sinner. Finally, brethren, pray for us, that we may be enabled to do the work whereunto we are called, that you may enjoy the mysteries of God, even a fulness; and may the grace of our Lord Jesus Christ be with you all. Amen.

JOSEPH SMITH, JUN.,
SIDNEY RIGDON,
FREDERICK G. WILLIAMS.

The following letter was written by John Murdock, a High Priest, (who had previously been with the Church in Thompson), to Salmon Gee, Elder of the Church in Thompson:

John Murdock's Message to the Thompson Branch.

KIRTLAND, February 11, 1833.

Beloved brethren and sisters in the Lord and Savior Jesus Christ, I beseech you in the bowels of mercy to remember the exhortation which I gave you while I was yet present with you, to beware of delusive spirits. I rejoice that our Heavenly Father hath blessed you greatly, as He also has me, in enabling me to speak the praises of God and the mysteries of the kingdom in other tongues according to promise; and this without throwing me down or wallowing me on the ground, or any thing unbecoming or immoral; also, without any external operation of the system, but it is the internal operation and power of the Spirit of God, so that I know that those odd actions and strange noises are not caused by the Spirit of the Lord as is represented by Brother King. Therefore in the name of the Lord Jesus Christ, by the Spirit of the living God, according to the authority of the Holy Priesthood committed to me, I command Brother Thomas King, (as though I

were present), to cease from your diabolical acts of enthusiasm, and also from acting as an Elder in this Church of Christ, until you come and give full testimony to the High Priests in Kirtland, that you are worthy of that holy calling; because those are the things of God, and are to be used in the fear of God: and I now not only command you, but exhort you in behalf of your soul's salvation, to submit, and let Brother Gee be upheld by the prayer of faith of every brother and sister, and if there be this union of spirit, and prayer of faith, every false spirit shall be bound, and cast out from among you.

My beloved children in the bonds of the Gospel, and the bowels of mercy, which is the everlasting love of God, I do beseech you to live faithful and in obedience to the commandments of God; and in the name of the Lord Jesus, I say, the blessings of God shall attend you.

JOHN MURDOCK.

February 12.—Having received Seaton's paper, from Rochester, New York, containing a part of my communication, written on the 4th of January, I wrote as follows:

Concerning
the Prophet's
Communica-
tion to Seaton.

To N. E. Seaton, Rochester.

DEAR SIR:—I was somewhat disappointed on receiving my paper with only a part of my letter inserted in it. The letter which I wrote you for publication, I wrote by the commandment of God, and I am quite anxious to have it all laid before the public, for it is of importance to them: but I have no claim upon you, neither do I wish to urge you, beyond that which is reasonable, to do it. I have only to appeal to your extended generosity to all religious societies that claim that Christ has come in the flesh; and also to tell you what will be the consequence of a neglect to publish it.

Some parts of the letter were very severe upon the wickedness of sectarianism, I acknowledge; and the truth, remember, is hard and severe against all iniquity and wickedness, but this is no reason why it should not be published, but the very reason why it should be. I lay the ax at the root of the tree, and I long to see many of the sturdy oaks, which have long cumbered the ground, fall prostrate. I now say unto you, that if you wish to clear your garments from the blood of your readers, I exhort you to publish that letter entire; but if not, the sin be upon your head. Accept, sir, the good wishes and tender regard of your unworthy servant,

JOSEPH SMITH, JUN.

February 13.—A council of High Priests assembled to investigate the proceedings of Brother Burr Riggs, who was accused of failing to magnify his calling as High Priest, and had been guilty of neglect of duty, of abusing the Elders, and of treating their admonitions with contempt. After the council had considered the case, Brother Riggs agreed to make satisfaction, but did not show much humility.

Case of Burr Riggs.

February 15.—In a council I ordained Harpin Riggs, and Isaac McWethy, Elders.

February 17.—In conference I ordained John Johnson to the office of Elder.

February 26.—A special council of High Priests assembled in Zion, to take into consideration my letter to Brother Phelps, of the 11th of January, and the revelation called the Olive Leaf, referred to in my letter, and the epistle of Orson Hyde and Hyrum Smith of the 14th of January, in behalf of the conference of High Priests: and Oliver Cowdery, William W. Phelps, and John Corrill were appointed a committee to write an epistle from the conference to the brethren in Kirtland; which was written and sanctioned by the conference.

Consideration of Missouri Correspondence of the 11th and 12th of January.

The same day a conference of High Priests was again called in Kirtland, concerning Brother Burr Riggs, who was accused of neglecting to make satisfaction to the Church as he had agreed, and disgracing the High Priesthood by neglect of duty, and saying he did not care how soon he was cut off from the Church. He was cut off by a unanimous vote of the council.

Excommunication of Burr Riggs.

February 27.—I received the following revelation:

THE WORD OF WISDOM.*

1. A Word of Wisdom, for the benefit of the council of high priests, assembled in Kirtland, and the church, and also the saints in Zion—

*Doctrine and Covenants, sec. lxxxix.

2. To be sent greeting; not by commandment or constraint, but by revelation and the word of wisdom, showing forth the order and will of God in the temporal salvation of all saints in the last days—

3. Given for a principle with promise, adapted to the capacity of the weak and the weakest of all saints, who are or can be called saints.

4. Behold, verily, thus saith the Lord unto you: In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation—

5. That inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father, only in assembling yourselves together to offer up your sacraments before him.

6. And, behold, this should be wine, yea, pure wine of the grape of the vine, of your own make.

7. And, again, strong drinks are not for the belly, but for the washing of your bodies.

8. And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill.

9. And again, hot drinks are not for the body or belly.

10. And again, verily I say unto you, all wholesome herbs God hath ordained for the constitution, nature, and use of man—

11. Every herb in the season thereof, and every fruit in the season thereof; all these to be used with prudence and thanksgiving.

12. Yea, flesh also of beasts and of the fowls of the air, I, the Lord, have ordained for the use of man with thanksgiving; nevertheless they are to be used sparingly;

13. And it is pleasing unto me that they should not be used, only in times of winter, or of cold, or famine.

14. All grain is ordained for the use of man and of beasts, to be the staff of life, not only for man but for the beasts of the field, and the fowls of heaven, and all wild animals that run or creep on the earth;

15. And these hath God made for the use of man only in times of famine and excess of hunger.

16. All grain is good for the food of man; as also the fruit of the vine; that which yieldeth fruit, whether in the ground or above the ground—

17. Nevertheless, wheat for man, and corn for the ox, and oats for the horse, and rye for the fowls and for swine, and for all beasts

of the field, and barley for all useful animals, and for mild drinks, as also other grain.

18. And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their naval and marrow to their bones;

19. And shall find wisdom and great treasures of knowledge, even hidden treasures;

20. And shall run and not be weary, and shall walk and not faint.

21. And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel; and not slay them. Amen.

A Word of
Comfort to
the Prophet

March 8.—I received the following revelation:

*Revelation.**

1. Thus saith the Lord, verily, verily I say unto you my son, thy sins are forgiven thee, according to thy petition, for thy prayers and the prayers of thy brethren have come up into my ears.

2. Therefore, thou art blessed from henceforth that bear the keys of the kingdom given unto you; which kingdom is coming forth for the last time.

3. Verily I say unto you, the keys of this kingdom shall never be taken from you, while thou art in the world, neither in the world to come;

4. Nevertheless, through you shall the oracles be given to another, yea, even unto the church.

5. And all they who receive the oracles of God, let them beware how they hold them lest they are accounted as a light thing, and are brought under condemnation thereby, and stumble and fall when the storms descend, and the winds blow, and the rains descend, and beat upon their house.

6. And again, verily I say unto thy brethren, Sidney Rigdon and Frederick G. Williams, their sins are forgiven them also, and they are accounted as equal with thee in holding the keys of this last kingdom;

7. As also through your administration the keys of the school of the prophets, which I have commanded to be organized;

8. That thereby they may be perfected in their ministry for the salvation of Zion, and of the nations of Israel, and of the Gentiles, as many as will believe;

*Doctrine and Covenants, sec. xc.

9. That through your administration they may receive the word, and through their administration the word may go forth unto the ends of the earth, unto the Gentiles first, and then, behold, and lo, they shall turn unto the Jews.

10. And then cometh the day when the arm of the Lord shall be revealed in power in convincing the nations, the heathen nations, the house of Joseph, of the gospel of their salvation.

11. For it shall come to pass in that day, that every man shall hear the fulness of the gospel in his own tongue, and in his own language, through those who are ordained unto this power, by the administration of the Comforter, shed forth upon them for the revelation of Jesus Christ.

12. And now, verily I say unto you, I give unto you a commandment that you continue in the ministry and presidency.

13. And when you have finished the translation of the prophets, you shall from thenceforth preside over the affairs of the church and the school;

14. And from time to time, as shall be manifested by the Comforter, receive revelations to unfold the mysteries of the kingdom;

15. And set in order the churches, and study and learn, and become acquainted with all good books, and with languages, tongues, and people.

16. And this shall be your business and mission in all your lives, to preside in council, and set in order all the affairs of this church and kingdom.

17. Be not ashamed, neither confounded; but be admonished in all your high-mindedness and pride, for it bringeth a snare upon your souls.

18. Set in order your houses; keep slothfulness and uncleanness far from you.

19. Now, verily I say unto you, let there be a place provided, as soon as it is possible, for the family of thy counselor and scribe, even Frederick G. Williams.

20. And let mine aged servant, Joseph Smith, Sen., continue with his family upon the place where he now lives; and let it not be sold until the mouth of the Lord shall name.

21. And let my counselor, even Sidney Rigdon, remain where he now resides until the mouth of the Lord shall name.

22. And let the bishop search diligently to obtain an agent, and let him be a man who has got riches in store—a man of God, and of strong faith—

23. That thereby he may be enabled to discharge every debt; that the storehouse of the Lord may not be brought into disrepute before the eyes of the people.

24. Search diligently, pray always, and be believing, and all things shall work together for your good, if ye walk uprightly and remember the covenant wherewith ye have covenanted one with another.

25. Let your families be small, especially mine aged servant Joseph Smith's, Sen., as pertaining to those who do not belong to your families;

26. That those things that are provided for you, to bring to pass my work, be not taken from you and given to those that are not worthy—

27. And thereby you be hindered in accomplishing those things which I have commanded you.

28. And again, verily I say unto you, it is my will that my hand-maid Vienna Jaques should receive money to bear her expenses, and go up unto the land of Zion;

29. And the residue of the money may be consecrated unto me, and she be rewarded in mine own due time.

30. Verily I say unto you, that it is meet in mine eyes that she should go up unto the land of Zion, and receive an inheritance from the hand of the bishop;

31. That she may settle down in peace inasmuch as she is faithful, and not be idle in her days from thenceforth.

32. And behold, verily I say unto you, that ye shall write this commandment, and say unto your brethren in Zion, in love greeting, that I have called you also to preside over Zion in mine own due time.

33. Therefore, let them cease wearying me concerning this matter.

34. Behold, I say unto you that your brethren in Zion begin to repent, and the angels rejoice over them.

35. Nevertheless, I am not well pleased with many things; and I am not well pleased with my servant William E. McLellan, neither with my servant Sidney Gilbert; and the bishop also, and others have many things to repent of.

36. But verily I say unto you, that I, the Lord, will contend with Zion, and plead with her strong ones, and chasten her until she overcomes and is clean before me.

37. For she shall not be removed out of her place. I, the Lord, have spoken it. Amen.

March 9.—Having come to that portion of the ancient writings called the Apocrypha, I received the following:

The Apocry-
pha.

*Revelation.**

1. Verily, thus saith the Lord unto you concerning the Apocrypha

*Doctrine and Covenants, sec. xci.

—There are many things contained therein that are true, and it is mostly translated correctly;

2. There are many things contained therein that are not true, which are interpolations by the hands of men.

3. Verily, I say unto you, that it is not needful that the Apocrypha should be translated.

4. Therefore, whoso readeth it, let him understand, for the Spirit manifesteth truth;

5. And whoso is enlightened by the Spirit shall obtain benefit therefrom;

6. And whoso receiveth not by the Spirit, cannot be benefited. Therefore it is not needful that it should be translated. Amen.

March 12.—A council of High Priests assembled in the school room and decided that Horace Cowin and Zerubbabel Snow, Amasa M. Lyman* and William F. Cahoon, Jenkins Salisbury and Truman Wait, journey east on a mission, two by

A Mission to
the East
Appointed.

*Amasa Mason Lyman was born in the township of Lyman, Grafton county, New Hampshire, on the 30th of March, 1813. He was the third son of Boswell Lyman and Martha Mason. His father dying when Amasa was about eight years of age, and some time later his mother marrying again, he was reared in the home of his grandfather, on the maternal side, Perez Mason, until he was eleven years of age. Perez Mason then retired from his farm to live with his eldest son, Perley Mason; with whom also, according to the wishes of his mother, Amasa lived during the next seven years. When young Lyman was in his eighteenth year he became thoughtful on the subject of religion and earnestly sought the favor of the Lord by righteous deportment, though without connecting himself with any of the religious sects. About one year later Elders Orson Pratt and Lyman E. Johnson passed through the section of New Hampshire where young Lyman lived, on a preaching tour. He believed the message proclaimed by these new evangelists and was baptized on the 27th of April, 1832, by Elder Lyman E. Johnson, and confirmed on the following day by Elder Orson Pratt. In consequence of the ill feelings which arose in his uncle's family, owing to his joining the Church, Amasa departed from the home of his kindred, and set out on foot for the gathering place of the Saints in Ohio. After a journey of some seven hundred miles, in which he endured many hardships—for much of the journey was made on foot and with but scant means of subsistence—he arrived at Hiram in Portage county, and engaged to work for Father Johnson at ten dollars a month. It was at this time that the Prophet was making his home at Father Johnson's, though on the arrival of young Lyman at Hiram he was absent in Missouri. About the first of July, however, Joseph returned from his western journey, and Amasa had the joy of meeting the Prophet of the new dispensation. Of that meeting and the impressions it produced, he says: "Of the impressions produced I will here say, although there was nothing strange or different from other men in his personal appearance, yet when he grasped my hand in that cordial way (known to those who have met him in the honest simplicity of truth), I felt as one of old in the presence of the Lord; my strength

two, paired as their names are written. Brothers Cowin and Salisbury were ordained at the same time.

March 15.—A council was called to consider the case of Brother Lake, from Wooster, Wayne county, Ohio, who came professing to have ^{Case of Brother Lake.} received revelations. On investigation, it was unanimously agreed, that said Brother Lake was under the influence of an evil spirit, and that his license as Priest be taken from him.

The same day I received the following:

*Revelation to Enoch (Joseph Smith, Jun.,) given to the Saints in Kirtland.**

1. Verily, thus saith the Lord, I give unto the united order, organized agreeable to the commandment previously given, a revelation and commandment concerning my servant Shederlaomach [Frederick G. Williams], that ye shall receive him into the order. What I say unto one I say unto all.

2. And again, I say unto you my servant Shederlaomach [Frederick G. Williams], you shall be a lively member in this order; and inasmuch as you are faithful in keeping all former commandments you shall be blessed forever. Amen.

seemed to be gone, so that it required an effort on my part to stand on my feet; but in all this there was no fear, but the serenity and peace of heaven pervaded my soul, and the still small voice of the Spirit whispered its living testimony in the depths of my soul, where it has ever remained, that he was the man of God."—Autobiographical Sketch of Amasa M. Lyman, *Millennial Star*, vol. xxvii, p. 473.

*Doctrine and Covenants, sec. xcii.

CHAPTER XXIV.

KIRTLAND TO BE A STAKE OF ZION—REGULATION OF
CHURCH AFFAIRS IN MISSOURI.

March 18.—Great joy and satisfaction continually beamed in the countenances of the School of the Prophets, and the Saints, on account of the things revealed, and our progress in the knowledge of God. The High Priests assembled in the school room of the Prophets, and were organized according to revelation; prayer by Sidney Rigdon.

The School of the Prophets. “Doctor” Hurlburt was ordained an Elder; after which Elder Rigdon expressed a desire that himself and Brother Frederick G. Williams should be ordained to the offices to which they had been called, viz., those of Presidents of the High Priesthood, and to be equal in holding the keys of the kingdom with Brother Joseph Smith, Jun., according to the revelation given on the 8th of March, 1833. Accordingly I laid my hands on Brothers Sidney and Frederick, and ordained them to take part with me in holding the keys of this last kingdom, and to assist in the Presidency of the High Priesthood, as my Counselors; after which I exhorted the brethren to faithfulness and diligence in keeping the commandments of God, and gave much instruction for the benefit of the Saints, with a promise that the pure in heart should see a heavenly vision; and after remaining a short time in secret prayer, the promise was verified; for many present had the eyes of their understanding opened by the Spirit of God, so as to behold many things. I then

Rigdon and Williams Ordained Presidents.

blessed the bread and wine, and distributed a portion to each. Many of the brethren saw a heavenly vision of the Savior, and concourses of angels, and many other things, of which each one has a record of what he saw.

March 23.—A council was called for the purpose of appointing a committee to purchase land in Kirtland, upon which the Saints might build a Stake of Zion. Brother Joseph Coe and Moses Dailey were appointed to ascertain the terms of sale of certain farms; and Brother Ezra Thayre to ascertain the price of Peter French's farm. The brethren agreed to continue in prayer and fasting for the ultimate success of their mission. After an absence of about three hours Brothers Coe and Dailey returned and reported that Elijah Smith's farm could be obtained for four thousand dollars; and Mr. Morley's for twenty-one hundred; and Brother Thayre reported that Peter French would sell his farm for five thousand dollars. The council decided to purchase the farms, and appointed Ezra Thayre and Joseph Coe to superintend the purchase; and they were ordained under the hands of Sidney Rigdon, and set apart as general agents of the Church for that purpose.

Kirtland a
Stake of
Zion.

On the 26th of March a council of High Priests, twenty-one in number, convened for the general welfare of the Church, in what was then called Zion, in Jackson county, Missouri. On account of a revelation, my letter, and an epistle from the Church in Kirtland, a solemn assembly had been called, and a sincere and humble repentance manifested, insomuch that on the 26th of February, one month previous, a general epistle had been written in conference, which was satisfactory to the Presidency and Church at Kirtland. At the sitting of the council of the 26th of March, according to the plan taught at the solemn assembly, which was, that the seven High Priests who were sent from Kirtland to build up Zion, viz.—Oliver Cowdery, W. W.

Matters Relat-
ing to Church
Government
in Zion Set-
tled.

Phelps, John Whitmer, Algeron Sidney Gilbert, Bishop Partridge and his two counselors—should stand at the head of affairs relating to the Church, in that section of the Lord's vineyard; and these seven men, with the common consent of the branches comprising the Church were to appoint presiding Elders, to take the watch-care of the several branches, as they were appointed: Now, therefore, as many of the High Priests and Elders—whose calling was to travel and preach to the world—went up to Zion, and commenced regulating and setting the branches in order, and claiming for themselves as much power by the authority of their Priesthood, and gift of the Holy Ghost, as those set apart and appointed to preside over the branches, it became necessary to call the council now spoken of, to set in order the Elders of Israel. After a long discussion, it was decided from the revelations, that the order taught in the solemn assembly was correct; and that the Elders, when they arrived at Zion, were bound by the authorities set in the Church, to be submissive to the powers that be; their labors and calling being more particularly to push the people together from the ends of the earth to the places the Lord had appointed. This decision in council gave general satisfaction, and the Elders soon saw the beauty of every man standing in his place.

April 2.—F. G. Williams was appointed by a council of High Priests, an agent to superintend and employ men to labor in the brick-yard on the French farm, also to rent the farm. The French farm was purchased on account of the facilities found there for making brick, which was essential to the building up of the city. The council also instructed Brother Ezra Thayre to purchase the tannery of Arnold Mason, in Kirtland.

On the 6th of April, in the land of Zion, about eighty officials, together with some unofficial members of the Church, met for instruction and the service of God, at the Ferry on Big Blue river

Purchase of
the French
Farm.

Conference in
Zion.

near the western limits of Jackson county, which is the boundary line of the state of Missouri and also of the United States. It was an early spring, and the leaves and blossoms enlivened and gratified the soul of man like a glimpse of Paradise. The day was spent in a very agreeable manner, in giving and receiving knowledge which appertained to this last kingdom—it being just 1800 years since the Savior laid down His life that men might have everlasting life, and only three years since the Church had come out of the wilderness, preparatory for the last dispensation. The Saints had great reason to rejoice: they thought upon the time when this world came into existence, and the morning stars sang together, and all the sons of God shouted for joy; they thought of the time when Israel ate the “Passover,” as wailing came up for the loss of the first-born of Egypt; they felt like the shepherds who watched their flocks by night, when the angelic choir sweetly sang the electrifying strain, “*Peace on earth, good will to man;*” and the solemnities of eternity rested upon them. This was the first attempt made by the Church to celebrate the anniversary of her birthday, and those who professed not our faith talked about it as a strange thing.

While the Church was thus rejoicing, the news from abroad was, that 30,000 out of a population of 100,000 had died of starvation, in consequence of the famine produced by three year’s drouth, followed by a flood, in the Cape Verde Islands; that sixteen shocks of earthquake had been felt the previous February, at St. Kitts and Nevis, in the West Indian Islands; that the Polish Jews were about to visit Jerusalem; that war was raging between Turkey and Egypt; that a great fire had occurred in Liverpool; that volcanic eruptions, wars and rumors of wars, were prevailing in different sections of the earth, and fire-balls and fearful signs were seen in the heavens, with many other alarming appearances, which caused the hearts of

The State of
the World.

the wicked to tremble, none of which was more awful than the continued spread of the Asiatic cholera in Europe, which had already swept from the earth, in the short space of fifteen years, about sixty millions of inhabitants.*

Brother Jared Carter presented me a letter, which he had received from his brother, and requested me to answer it, which I did as follows:

KIRTLAND, April 13, 1833.

Dear Brother Carter:—Your letter to Brother Jared is just put into my hand, and I have carefully perused its contents, and embrace this opportunity to answer it. We proceed to answer your questions: first concerning your labor in the region where you live; we acquiesce in your feelings on this subject until the mouth of the Lord shall name. Respecting the vision you speak of we do not consider ourselves bound to receive any revelation from any one man or woman without his being legally constituted and ordained to that authority, and giving sufficient proof of it.

I will inform you that it is contrary to the economy of God for any member of the Church, or any one, to receive instructions for those in authority, higher than themselves; therefore you will see the impropriety of giving heed to them; but if any person have a vision or a visitation from a heavenly messenger, it must be for his own benefit and instruction; for the fundamental principles, government, and doctrine of the Church are vested in the keys of the kingdom. Respecting an apostate, or one who has been cut off from the Church, and who wishes to come in again, the law of our Church expressly says that such shall repent, and be baptized, and be admitted as at the first.

The duty of a High Priest is to administer in spiritual and holy things, and to hold communion with God; but not to exercise monarchical government, or to appoint meetings for the Elders without their consent. And again, it is the High Priests' duty to be better qualified to teach principles and doctrines, than the Elders; for the office of Elder is an appendage to the High Priesthood, and it concentrates and centers in one. And again, the process of laboring with members: We are to deal with them precisely as the Scriptures direct. If thy brother trespass against thee, take him between him and thee alone; and, if he make thee satisfaction, thou hast saved thy brother; and if not, proceed to take another with thee, etc., and when there is no

*The above on the state of the world is condensed from the *Evening and Morning Star* for April, 1833.

Bishop, they are to be tried by the voice of the Church; and if an Elder, or a High Priest be present, he is to take the lead in managing the business; but if not, such as have the highest authority should preside.

With respect to preparing to go to Zion:—First it would be pleasing to the Lord that the church or churches going to Zion should be organized, and a suitable person appointed who is well acquainted with the condition of the church, and he be sent to Kirtland to inform the Bishop, and procure a license from him agreeable to the revelation: by so doing you will prevent confusion and disorder, and escape many difficulties that attend an unorganized band in journeying in the last days.

And again, those in debt, should in all cases pay their debts; and the rich are in no wise to cast out the poor, or leave them behind, for it is said that the poor shall inherit the earth.

You quoted a passage in Jeremiah, with regard to journeying to Zion; the word of the Lord stands sure, so let it be done.

There are two paragraphs in your letter which I do not commend, as they were written blindly. Speaking of the Elders being sent like lightning from the bow of Judah; the second, no secrets in the councils of Zion. You mention these as if fear rested upon your mind, otherwise we cannot understand it. And again we never inquire at the hand of God for special revelation only in case of there being no previous revelation to suit the case; and that in a council of High Priests.

For further information on the subject about which you have written, I will refer you to the Elders who have recently left here for the east, by commandment, some of whom you will probably see soon. You may depend on any information you may receive from them that are faithful. You may expect to see Brothers Orson Pratt and Lyman E. Johnson for whom we have great fellowship.

It is a great thing to inquire at the hands of God, or to come into His presence; and we feel fearful to approach Him on subjects that are of little or no consequence, to satisfy the queries of individuals, especially about things the knowledge of which men ought to obtain in all sincerity, before God, for themselves, in humility by the prayer of faith; and more especially a Teacher or a High Priest in the Church. I speak these things not by way of reproach, but by way of instruction; and I speak as if acquainted with you, whereas we are strangers to each other in the flesh.

I love your soul, and the souls of the children of men, and pray and do all I can for the salvation of all.

I now close by sending you a salutation of peace in the name of the Lord Jesus Christ. Amen.

The blessing of our Lord Jesus Christ be and abide with you all.
Amen.

JOSEPH SMITH, JUN.

P. S.—If it be convenient to send a delegate to Kirtland, to procure license for the brethren to go to Zion, it can be done by two or more Elders. We have received two letters from Brother Sherwood, stating the order and condition of the Church, and respecting the vision of his wife, but on account of a multitude of business they have not been answered by us; you will please read this letter to Brother Sherwood. J. S.

In April the School of the Prophets closed to commence again in the fall.

A LETTER TO THE BRETHREN IN ZION.

KIRTLAND, April 21, 1833.

Dear Brethren in Zion:

Agreeable to a notice we gave you, in Brother Whitney's last letter to you with respect to answering your letters, we now commence, after giving thanks to our Heavenly Father for every expression of His goodness in preserving our unprofitable lives to the present time, and for the health and other blessings which we now enjoy through His mercies.

With joy we received your general epistle, written the 26th of February, which contained the confession of our brethren concerned, all of which was to our entire satisfaction.

It was read by the brethren in Kirtland with feelings of the deepest interest, knowing as we did, that the anger of the Lord was kindled against you, and nothing but repentance, of the greatest humility, would turn it away; and I will assure you that expressions of joy beamed on every countenance when they saw that our epistle and the revelation had been received by our brethren in Zion, and had had the desired effect.

For your satisfaction, I here insert a revelation given to Shederao-mach [Frederick G. Williams], the 15th of March, 1833, constituting him a member of the United Firm.*

With respect to Brother Gilbert's letter of the 10th of December, I would say to him: firstly, he wrote it in all sincerity of heart, and we were pleased with the style, and composition; but upon mature reflection, and inquiry at the hands of the Lord, we find some things that are unreconcilable, especially to some; I mean with respect to hints given that are not clearly explained.

As every letter that comes from Zion must go the rounds of the

*Here follows the revelations on page 333.

brethren for inspection, it is necessary that there should be no disguise in them, but that every subject written upon by the brethren should be plain to the understanding of all, that no jealousy may be raised, and when we rebuke, do it in all meekness. The letter written the 24th of February was not written in that contrition of heart in which it should have been, for it appears to have been written in too much of a spirit of justification; but the letter to Brother Whitney of the 20th of March, was written to our entire satisfaction.

Now I would say to Brother Gilbert, that I do not write this by way of chastisement, but to show him the absolute necessity of having all his communications written in a manner to be clearly understood. We are well aware of the great care upon his mind, in consequence of much business, but he must put his trust in God, and he may rest assured that he has our prayers day and night, that he may have strength to overcome every difficulty. We have learned of the Lord that it is his duty to assist all the poor brethren that are pure in heart, and that he has done wrong in withholding credit from them, as they must have assistance; and the Lord established him in Zion for that express purpose.

It is not the will of the Lord to print any of the New Translation in the *Star*; but when it is published, it will all go to the world together, in a volume by itself; and the New Testament and the Book of Mormon will be printed together.

With respect to Brother Oliver's private letter to me on the subject of giving deeds, and receiving contributions from brethren, I have nothing further to say on the subject than to recommend that you make yourselves acquainted with the commandments of the Lord, and the laws of the state, and govern yourselves accordingly. Brother Elliot was here yesterday and showed me a letter from Brother Phelps, and we were well pleased with the spirit in which it was written. The probability is that he [Elliot] will not go to Zion at present, as he has bought [lands] in Chagrin.

We rejoice to hear that the Seminary lands are reduced in price, and are coming into market; and be assured that we shall use our influence to send brethren to Zion who are able to help you in the purchase of lands.

We have just received a letter from Brother Sidney, he has built up a church of eight members, in Medina county, Ohio, and has prospects of more. With respect to the deaths in Zion, we feel to mourn with those that mourn, but remember that the God of all the earth will do right. And now, my beloved brethren, I commend you to God and His grace, praying Him to keep and preserve you blameless, of the coming of our Lord Jesus Christ. Amen.

JOSEPH SMITH, JUN.

P. S.—Say to Brother Corril that his confession gave me great satisfaction, and all things are now settled on my part.

J. S.

In the month of April, the first regular mob rushed together, in Independence, to consult upon a plan, for the removal, or immediate destruction, of the Church in Jackson county. The number of the mob was about three hundred. A few of the first Elders met in secret, and prayed to Him who said to the wind, "Be still," to frustrate them in their wicked designs. The mob, therefore, after spending the day in a fruitless endeavor to unite upon a general scheme for "moving the Mormons out of their diggings" (as they asserted), became a little the worse for liquor and broke up in a regular Missouri "row," showing a determined resolution that every man would "carry his own head."

First Assembling of the Mob in Zion.

April 30.—A conference of High Priests assembled at the school room, in Kirtland, and appointed Brother Albert Brown a committee to circulate a subscription, to procure money to pay for the use of the house where meetings had been held the past season. John P. Greene was instructed to go and take charge of the branch of the Church in Parkham county, carrying with him an epistle to the brethren; and as soon as convenient he was to remove his family to that place. It was also decided that Sister Vienna Jaques should not proceed immediately on her journey to Zion, but wait until William Hobert was ready, and go in company with him.

Conference of High Priests in Kirtland.

May 4.—A conference of High Priests assembled in Kirtland, to take into consideration the necessity of building a school house, for the accommodation of the Elders, who should come together to receive instruction preparatory for their missions, and ministry, according to a revelation on that subject, given March 8, 1833,* and by unanimous voice of the conference; Hyrum Smith, Jared

Another Conference of High Priests.

*See p. 329.

Carter, and Reynolds Cahoon were appointed a committee to obtain subscriptions, for the purpose of erecting such a building.

A council had previously been held in Norton Township, Medina county, Ohio, at which Sidney Rigdon presided. The council took into consideration the standing of Baldwin Welton, Aaron Smith, and——Hays, Elders; and James Braden, Priest; and decided that their ordinations were illegal, and that the churches should not receive them in their several offices. The doings of the council were reviewed, and sanctioned by the First Presidency, viz: Joseph Smith, Jun., Sidney Rigdon, Frederick G. Williams, and entered on record in Kirtland.

Council Pro-
ceedings Ap-
proved.

May 6.—I received the following:

*Revelation.**

1. Verily, thus saith the Lord: It shall come to pass that every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am:

2. And that I am the true light that lighteth every man that cometh into the world;

3. And that I am in the Father, and the Father in me, and the Father and I are one—

4. The Father because he gave me of his fulness, and the Son because I was in the world and made flesh my tabernacle, and dwelt among the sons of men.

5. I was in the world and received of my Father, and the works of him were plainly manifest.

6. And John saw and bore record of the fulness of my glory, and the fulness of John's record is hereafter to be revealed.

7. And he bore record, saying: I saw his glory, that he was in the beginning, before the world was;

8. The therefore, in the beginning the Word was, for he was the Word, even the messenger of salvation—

9. The light and the Redeemer of the world; the Spirit of truth, who came into the world, because the world was made by him, and in him was the life of men and the light of men.

**Doctrine and Covenants, sec. xciii.*

10. The worlds were made by him; men were made by him; all things were made by him, and through him, and of him.

11. And I, John, bear record that I beheld his glory, as the glory of the Only Begotten of the Father, full of grace and truth, even the Spirit of truth, which came and dwelt in the flesh, and dwelt among us.

12. And I, John, saw that he received not of the fulness at the first, but received grace for grace;

13. And he received not of the fulness at first, but continued from grace to grace, until he received a fulness;

14. And thus he was called the Son of God, because he received not of the fulness at the first.

15. And I, John, bear record, and lo, the heavens were opened, and the Holy Ghost descended upon him in the form of a dove, and sat upon him, and there came a voice out of heaven saying: This is my beloved Son.

16. And I, John, bear record that he received a fulness of the glory of the Father;

17. And he received all power, both in heaven and on earth, and the glory of the Father was with him, for he dwelt in him.

18. And it shall come to pass, that if you are faithful you shall receive the fulness of the record of John.

19. I give unto you these sayings that you may understand and know how to worship, and know what you worship, that you may come unto the Father in my name, and in due time receive of his fulness.

20. For if you keep my commandments you shall receive of his fulness, and be glorified in me as I am in the Father; therefore, I say unto you, you shall receive grace for grace.

21. And now, verily I say unto you, I was in the beginning with the Father, and am the Firstborn;

22. And all those who are begotten through me are partakers of the glory of the same, and are the church of the Firstborn.

23. Ye were also in the beginning with the Father; that which is Spirit, even the Spirit of truth;

24. And truth is knowledge of things as they are, and as they were, and as they are to come;

25. And whatsoever is more or less than this is the spirit of that wicked one who was a liar from the beginning.

26. The Spirit of truth is of God. I am the Spirit of truth, and John bore record of me, saying: He received a fulness of truth, yea, even of all truth;

27. And no man receiveth a fulness unless he keepeth his commandments.

28. He that keepeth his commandments receiveth truth and light, until he is glorified in truth and knoweth all things.

29. Man was also in the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can be.

30. All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also; otherwise there is no existence.

31. Behold, here is the agency of man, and here is the condemnation of man; because that which was from the beginning is plainly manifest unto them, and they receive not the light.

32. And every man whose spirit receiveth not the light is under condemnation.

33. For man is spirit. The elements are eternal, and spirit and element, inseparably connected, receive a fulness of joy;

34. And when separated, man cannot receive a fulness of joy.

35. The elements are the tabernacle of God; yea, man is the tabernacle of God, even temples; and whatsoever temple is defiled, God shall destroy that temple.

36. The glory of God is intelligence, or, in other words, light and truth.

37. Light and truth forsake that evil one.

38. Every spirit of man was innocent in the beginning; and God having redeemed man from the fall, men became again, in their infant state, innocent before God.

39. And that wicked one cometh and taketh away light and truth, through disobedience, from the children of men, and because of the tradition of their fathers.

40. But I have commanded you to bring up your children in light and truth.

41. But verily I say unto you, my servant Frederick G. Williams, you have continued under this condemnation;

42. You have not taught your children light and truth, according to the commandments; and that wicked one hath power, as yet, over you, and this is the cause of your affliction.

43. And now a commandment I give unto you—if you will be delivered you shall set in order your own house, for there are many things that are not right in your house.

44. Verily, I say unto my servant Sidney Rigdon, that in some things he hath not kept the commandments concerning his children; therefore, first set in order thy house.

45. Verily, I say unto my servant Joseph Smith, Jun., or in other words, I will call you friends, for you are my friends, and ye shall have an inheritance with me—

46. I called you servants for the world's sake, and ye are their servants for my sake—

47. And now, verily I say unto Joseph Smith, Jun.—You have not kept the commandments, and must needs stand rebuked before the Lord:

48. Your family must needs repent and forsake some things, and give more earnest heed unto your sayings, or be removed out of their place.

49. What I say unto one I say unto all; pray always lest that wicked one have power in you, and remove you out of your place.

50. My servant Newel K. Whitney also, a bishop of my church, hath need to be chastened, and set in order his family, and see that they are more diligent and concerned at home, and pray always, or they shall be removed out of their place.

51. Now, I say unto you, my friends, let my servant Sidney Rigdon go on his journey, and make haste, and also proclaim the acceptable year of the Lord, and the gospel of salvation, as I shall give him utterance; and by your prayer of faith with one consent I will uphold him.

52. And let my servants Joseph Smith, Jun., and Frederick G. Williams make haste also, and it shall be given them even according to the prayer of faith; and inasmuch as you keep my sayings you shall not be confounded in this world, nor in the world to come.

53. And, verily I say unto you, that it is my will that you should hasten to translate my scriptures, and to obtain a knowledge of history, and of countries, and of kingdoms, of laws of God and man, and all this for the salvation of Zion. Amen.

The same date (May 6th) I received the following:

*Revelation.**

1. And again, verily I say unto you, my friends, a commandment I give unto you, that ye shall commence a work of laying out and preparing a beginning and foundation of the city of the stake of Zion, here in the land of Kirtland, beginning at my house.

2. And behold, it must be done according to the pattern which I have given unto you.

3. And let the first lot on the south be consecrated unto me for the building of a house for the presidency, for the work of the presidency, in obtaining revelations; and for the work of the ministry of the presidency, in all things pertaining to the church and kingdom.

4. Verily I say unto you, that it shall be built fifty-five by sixty-five feet in the width thereof and in the length thereof, in the inner court.

5. And there shall be a lower court and a higher court, according to the pattern which shall be given unto you hereafter.

*Doctrine and Covenants, sec. xciv.

6. And it shall be dedicated unto the Lord from the foundation thereof, according to the order of the priesthood, according to the pattern which shall be given unto you hereafter.

7. And it shall be wholly dedicated unto the Lord for the work of the presidency.

8. And ye shall not suffer any unclean thing to come in unto it; and my glory shall be there, and my presence shall be there.

9. But if there shall come into it any unclean thing, my glory shall not be there; and my presence shall not come into it.

10. And again, verily I say unto you, the second lot on the south shall be dedicated unto me for the building of a house unto me, for the work of the printing of the translation of my scriptures, and all things whatsoever I shall command you.

11. And it shall be fifty-five by sixty-five feet in the width thereof and the length thereof, in the inner court; and there shall be a lower and a higher court.

12. And this house shall be wholly dedicated unto the Lord from the foundation thereof, for the work of the printing, in all things whatsoever I shall command you, to be holy, undefiled, according to the pattern in all things as it shall be given unto you.

13. And on the third lot shall my servant Hyrum Smith receive his inheritance.

14. And on the first and second lots on the north shall my servants Reynolds Cahoon and Jared Carter receive their inheritances—

15. That they may do the work which I have appointed unto them, to be a committee to build mine houses, according to the commandment, which I, the Lord God, have given unto you.

16. These two houses are not to be built until I give unto you a commandment concerning them.

17. And now I give unto you no more at this time. Amen.

The signs of the times continued to attract the attention of the world. The cholera had broken out at Havana, and it was reported that five hundred were perishing daily, and Oporto, in the province of Entre-Minho-e-Douro, Portugal, was experiencing the same calamity. The influenza was raging at St. Petersburg, Russia; more than one hundred thousand were suffering from its effects, and it was reported to be more violent at Moscow. So dreadful were the effects of the cholera, which spread conster-

Signs of the
Times.

nation among the inhabitants of the earth, that it was reported that the eyes of some of the afflicted burst from their sockets.

A treaty was entered into about this time with several tribes of Indians, some to be located on the east of Winnebago lake, and others to be removed west of the Mississippi.*

May 25.—My uncle, John Smith and family arrived in Kirtland, from Potsdam, New York, my uncle being an Elder in the Church; and his wife and eldest son, George Albert Smith, a lad of fifteen, were members. They were the first of my father's relatives who obeyed the Gospel.†

*The above items of plagues and removal of Indians are from the *Evening and Morning Star*, for May, 1833.

†For an account of their conversation to the Gospel see page 285.

CHAPTER XXV.

PREPARATION FOR BUILDING THE KIRTLAND TEMPLE—
TRIAL AND EXCOMMUNICATION OF "DOCTOR"
PHILASTUS HURLBURT.

June 1.—Great preparations were making to commence a house of the Lord; and notwithstanding the Church was poor, yet our unity, harmony and charity abounded to strengthen us to do the commandments of God. The building of the house of the Lord in Kirtland was a matter that continued to increase in its interest in the hearts of the brethren, and the building committee issued the following circular to the different branches of the Church:

The House of
the Lord at
Kirtland.

CIRCULAR.

KIRTLAND, June 1, 1833.

To the Church of Christ in————

We feel under obligations to write to you as well as to all the brethren of the different branches; and we do this, that you, with us, may exert yourselves to bring about the fulfilment of the command of the Lord concerning the establishing, or preparing a house, wherein the Elders who have been commanded of the Lord so to do, may gather themselves together, and prepare all things, and call a solemn assembly, and treasure up words of wisdom, that they may go forth to the Gentiles for the last time; and now, in order to accomplish this, we are directed, yea, we are under the necessity, to call upon the whole Church as a body, that they make every possible exertion to aid temporally, as well as spiritually, in this great work that the Lord is beginning, and is about to accomplish. And unless we fulfil this command, viz: establish an house, and prepare all things necessary whereby the elders may gather into a school, called the School of the Prophets, and re-

ceive that instruction which the Lord designs they should receive, we may all despair of obtaining the great blessing that God has promised to the faithful of the Church of Christ; therefore it is as important, as our salvation, that we obey this above-mentioned command, as well as all the commandments of the Lord.

Therefore, brethren, we write this epistle to you, to stir up your minds to make that exertion which the Lord requires of you, to lend a temporal aid in these things above written; and in order that you may know how to conduct the business, we will relate what we have done and are doing here.

We have met in conference, and agreed to form a subscription, and circulate it through the churches. The conference also appointed Hyrum Smith, Reynolds Cahoon, and Jared Carter, a committee to superintend this business, viz: that of circulating subscriptions to establish a fund to build a house, and to aid the Elders to attend this school. The subscriptions are now in circulation among us, and our Heavenly Father is opening the hearts of our brethren beyond the expectation of many; and not one brother among us, as yet, refuses to exert himself to do something in a temporal way to bring about the establishing of this house and school; and we say, may our Heavenly Father open your hearts also, that you, with us, may gather together something to aid as a temporal benefit.

Probably you had better call the officers of the Church immediately together, and appoint someone to circulate a subscription that each individual, after signing, may have a sufficient time to make preparations to pay what he subscribes; for it will be necessary, wherever the brethren are at a distance from Kirtland, that they exert themselves to send on their gift or assistance as soon as they can to Kirtland; though they can, if they believe best, wait on those that sign until the first of September, and then collect and send it to Kirtland.

These considerations we have written to you, knowing it to be our duty thus to do, and may the Lord help you to exert yourselves with us, in raising the means to bring about the glorious work of the Lord; and may we all be kept by the grace of God unto eternal life. Amen.

HYRUM SMITH,
REYNOLDS CAHOON,
JARED CARTER,
Committee.

The same day [June 1st] I received the following:

*Revelation.**

1. Verily, thus saith the Lord unto you whom I love, and whom

*Doctrine and Covenants, sec. xcv.

I love I also chasten that their sins may be forgiven, for with the chastisement I prepare a way for their deliverance in all things out of temptation, and I have loved you—

2. Wherefore, ye must needs be chastened and stand rebuked before my face;

3. For ye have sinned against me a very grievous sin, in that ye have not considered the great commandment in all things, that I have given unto you concerning the building of mine house;

4. For the preparation wherewith I design to prepare mine apostles to prune my vineyard for the last time, that I may bring to pass my strange act, that I may pour out my Spirit upon all flesh—

5. But behold, verily I say unto you, that there are many who have been ordained among you, whom I have called but few of them are chosen.

6. They who are not chosen have sinned a very grievous sin, in that they are walking in darkness at noon-day.

7. And for this cause I gave unto you a commandment that you should call your solemn assembly, that your fastings and your mourning might come up into the ears of the Lord of Sabaoth, which is by interpretation, the creator of the first day, the beginning and the end.

8. Yea, verily I say unto you, I gave unto you a commandment that you should build a house, in the which house I design to endow those whom I have chosen with power from on high;

9. For this is the promise of the Father unto you; therefore I command you to tarry, even as mine apostles at Jerusalem.

10. Nevertheless, my servants sinned a very grievous sin; and contentions arose in the school of the prophets; which was very grievous unto me, saith your Lord; therefore I sent them forth to be chastened.

11. Verily I say unto you, it is my will that you should build a house. If you keep my commandments you shall have power to build it.

12. If you keep not my commandments, the love of the Father shall not continue with you, therefore you shall walk in darkness.

13. Now here is wisdom, and the mind of the Lord—let the house be built, not after the manner of the world, for I give not unto you that ye shall live after the manner of the world;

14. Therefore, let it be built after the manner which I shall show unto three of you, whom ye shall appoint and ordain unto this power.

15. And the size thereof shall be fifty and five feet in width, and let it be sixty-five feet in length, in the inner court thereof.

16. And let the lower part of the inner court be dedicated unto me for your sacrament offering, and for your preaching, and your fasting, and your praying, and the offering up of your most holy desires unto me, saith your Lord.

17. And let the higher part of the inner court be dedicated unto me for the school of mine apostles, saith Son Ahman; or, in other words, Alphus; or, in other words, Omegus; even Jesus Christ your Lord. Amen.

June 3.—A conference of High Priests convened in the translating room in Kirtland. The first case presented was that of "Doctor" Philastus Hurlburt, who was accused of un-Christian conduct with women, while on a mission to the east. On investigation it was decided that his commission be taken from him, and that he be no longer a member of the Church of Christ.

Trial of "Doc-
tor" Hurl-
burt.

The next matter before the conference was to ascertain what should be the dimensions or size of the house, that is to be built for a house of worship and for the School of the Prophets. I had received a revelation on the size of the house in which the word of the Lord was that it should be fifty-five feet wide, and sixty-five feet long, in the inner court. The conference appointed Joseph Smith, Jun., Sidney Rigdon and Frederick G. Williams to obtain a draft or construction of the inner court of the house.

The House of
the Lord to be
Built at Kirt-
land.

June 4.—A similar conference assembled at the same place, and took into consideration how the French farm should be disposed of. The conference could not agree who should take charge of it, but all agreed to inquire of the Lord; accordingly we received the following:

The French
Farm.

*Revelation to Enoch [Joseph Smith, Jun.] Showing the Order of the City or Stake of Zion, in Shinehah [Kirtland,] given for a Sample to the Saints in Kirtland.**

1. Behold, I say unto you, here is wisdom, whereby ye may know how to act concerning this matter, for it is expedient in me that this stake that I have set for the strength of Zion should be made strong.

2. Therefore, let my servant Ahashdah [Newel K. Whitney] take

*Doctrine and Covenants, sec. xcvi.

charge of the place which is named among you, upon which I design to build mine holy house.

3. And again, let it be divided into lots, according to wisdom, for the benefit of those who seek inheritances, as it shall be determined in council among you.

4. Therefore, take heed that ye see to this matter, and that portion that is necessary to benefit mine order, for the purpose of bringing forth my word to the children of men.

5. For behold, verily I say unto you, this is the most expedient in me, that my word should go forth unto the children of men, for the purpose of subduing the hearts of the children of men for your good. Even so. Amen.

6. And again, verily I say unto you, it is wisdom and expedient in me, that my servant Zombre [John Johnson] whose offering I have accepted, and whose prayers I have heard, unto whom I give a promise of eternal life inasmuch as he keepeth my commandments from henceforth—

7. For he is a descendant of Seth [Joseph] and a partaker of the blessings of the promise made unto his fathers—

8. Verily I say unto you, it is expedient in me that he should become a member of the order, that he may assist in bringing forth my word unto the children of men.

9. Therefore ye shall ordain him unto this blessing, and he shall seek diligently to take away incumbrances that are upon the house named among you, that he may dwell therein. Even so. Amen.

Zombre [John Johnson] was ordained by the conference to the High Priesthood, and admitted according to the revelation.

John Johnson
Ordained a
High Priest.

June 5.—George A. Smith hauled the first load of stone for the Temple, and Hyrum Smith and Reynolds Cahoon commenced digging the trench for the walls of the Lord's house, and finished the same with their own hands.

Ground Broken
for Kirtland Temple.

June 6.—A conference of High Priests assembled, and chose Orson Hyde a clerk to the Presidency of the High Priesthood. This conference was more especially called to counsel the committee, who had been appointed to take the oversight of the building of the house of the Lord. The conference voted that the committee, (Reynolds Cahoon, Jared Carter, and Hyrum Smith), proceeded im-

Action of Conference with
Reference to
the Temple.

mediately to commence building the house; or to obtaining materials, stone, brick, lumber, etc., for the same.

June 21.—“Doctor” Hurlburt being dissatisfied with the decision of the council on his case presented the following appeal:

Hurlburt's
Appeal.

I, Doctor Philastus Hurlburt, having been tried before the Bishop's council of High Priests on a charge of unChristian-like conduct with the female sex, and myself being absent at the time, and considering that strict justice was not done me, I do, by these presents, most solemnly enter my appeal unto the President's council of high priests for a re-hearing, according to the privilege guaranteed to me in the laws of the Church, which council is now assembled in the school room, in Kirtland, this 21st day of June, 1833.

It was voted by the council present, when this was received, that Brother Hurlburt be granted a re-hearing; and after prayer (which was customary at the opening of all councils of the Church), the council proceeded to ordain two High Priests, to make out the number, (twelve) that the council, or Church court, might be organized. By the choice of the council Brothers John and William Smith were ordained under the hands of Elder Rigdon.

Brother Hurlburt's case was then laid before the court, and the testimony against him given by Orson Hyde and Hyrum Smith, and duly investigated. The decision of the court was, that Brother Hurlburt should be forgiven, because of the liberal confession which he made. This court also decided that the Bishop's council decided correctly on the case, and that Brother Hurlburt's crime was sufficient to cut him off from the Church; but on his confession he was restored.

The President's court also took Brother Daniel Copley's Priest's license and membership from him, because he refused to fulfil his mission according to the council of the High Priesthood of the holy order of God.

Copley's
Case.

June 23.—"Doctor" Philastus Hurlburt was again called in question, by a general council; and Brother Gee, of Thompson, testified that Brother Hurlburt said that he deceived Joseph Smith's God, or the spirit by which he is actuated. There was also corroborating testimony brought against him by Brother Hodges. The council cut him off from the Church.*

Excommuni-
cation of
"Doctor"
Hurlburt.

A council of the Elders of the Church was held at Westfield, New York, the same day. Elder Gladden Bishop was president, and Brother Chester L. Heath clerk. Brother Paul entered a complaint against Brother James Higby, an Elder, for circulating false and slanderous reports, and not observing the order of the Gospel, and presented evidence unimpeachable, to substantiate the same to the satisfaction of the council; upon which evidence—and from Brother Higby's own mouth, and the spirit he manifested—

Case of James
Higby.

*Owing to the subsequent prominence of this man, "Doctor" Philastus Hurlburt, as a bitter anti-"Mormon," more should be said of him than is given in the Prophet's narrative. He was not a physician, as the title "Doctor" would seem to indicate; but being the seventh son in his father's family, according to the old folklore superstition that the seventh son would possess supernatural qualities that would make him a physician, he was called "Doc." or "Doctor." "This said 'Doctor,'" wrote Sidney Rigdon in 1839, to the *Boston Journal*, "was never a physician at any time, nor anything else but a base ruffian. He was the seventh son and his parents called him 'Doctor;' it was his name, and not the title of his profession. He once belonged to the Methodist church, and was excluded for immoralities. He afterwards imposed himself on the Church of Latter-day Saints, and was excluded for using obscene language to a young lady, a member of the said Church, who resented his insult with indignation which became both her character and profession." Joseph E. Johnson, in a communication to the *Deseret Evening News*, under date of December 28, 1880, says of "Doctor" Hurlburt: "In the year A. D. 1833, then living in Kirtland, Ohio, I became acquainted with a man subsequently known as Dr. Hurlburt, who came to investigate the truth of 'Mormonism.' Claiming to be satisfied, he was baptized and became a member in full fellowship. He was a man of fine physique, very pompous, good looking, and very ambitious, with some energy, though of poor education. Soon after his arrival he came to my mother's house to board, where he remained for nearly a year, while he made an effort to get into a good practice of medicine, sought position in the Church and was ever striving to make marital connection with any of the first families. Finally * * * he was charged with illicit intercourse with the sex, was tried and cut off from the Church. He denied, expostulated, threatened, but to no use, the facts were too apparent, and he at once avowed himself the enemy of the Church."

he was declared guilty by the council, and he was cut off from the Church. The council then demanded his license and the Church record, which he utterly refused to give up; therefore, resolved that the proceedings of the council be sent to Kirtland, that it may be known among the different branches of the Church.*

*The account of the council of Elders at Westfield was copied into the Kirtland Church record on the 29th of June, 1833.

CHAPTER XXVI.

THE PLAT OF THE CITY OF ZION—ITS TEMPLES—CORRESPONDENCE ON AFFAIRS IN ZION AND EUGENE.

An explanation of the plat of the city of Zion, sent to the brethren in Zion, the 25th of June, 1833:

THE plat contains one mile square; all the squares in the plat contain ten acres each, being forty rods square. You will observe that the lots are laid off alternately in the squares; in one square running from the south and north to the line through the center of the square; and in the next, the lots run from the east and west to the center line. Each lot is four perches in front and twenty back, making one half of an acre in each lot, so that no one street will be built on entirely through the street; but on one square the houses will stand on one street, and on the next one, another, except the middle range of squares, which runs north and south, in which range are the painted squares. The lots are laid off in these squares, north and south, all of them; because these squares are forty perches by sixty, being twenty perches longer than the others, their greatest length being east and west, and by running all these squares, north and south, it makes all the lots in the city of one size.

The General
Plan of the
City of Zion.

The Blocks
Set Aside for
Temples.

The painted squares in the middle are for public buildings. The one without any figures is for store-houses for the Bishop, and to be devoted to his use. Figure first is for temples for the use of the presidency; the circles inside of the squares, are the places for the temples. You will see it contains twelve figures, two are for the temples of the lesser Priesthood. It is also to contain twelve temples.

The whole plot is supposed to contain from fifteen to twenty thousand people: you will therefore see that it will require twenty-four buildings to supply them with houses of worship, schools, etc.; and none of these temples are to be smaller than the one of which we send you a draft. This temple is to be built in the square marked figure 1; and to be built where the circle is which has a cross on it on the north end.

Location of
Lands for the
Agriculturist.

South of the plot where the line is drawn, is to be laid off for barns, stables, etc., for the use of the city; so that no barns or stables will be in the city among the houses; the ground to be occupied for these must be laid off according to wisdom. On the north and south are to be laid off the farms for the agriculturist, and sufficient quantity of land to supply the whole plot; and if it cannot be laid off without going too great a distance from the city, there must also be some laid off on the east and west.

Zion a Group
of Cities.

When this square is thus laid off and supplied, lay off another in the same way, and so fill up the world in these last days; and let every man live in the city, for this is the city of Zion. All the streets are of one width, being eight perches wide. Also the space round the outer edge of the painted squares, is to be eight perches between the temple and the street on every side. No one lot, in this city, is to contain more than one house, and that to be built twenty-five feet back from the street, leaving a small yard in front, to be planted in a grove, according to the taste of the

builder; the rest of the lot for gardens; all the houses are to be built of brick and stone. The scale of the plot is forty perches to the inch.

The names of the temples to be built on the painted squares as represented on the plot of the city of Zion, which is now about to be forwarded Names of the Temples. thither:—numbers 10, 11, and 12, are to be called, House of the Lord, for the Presidency of the High and most Holy Priesthood, after the order of Melchizedek, which was after the order of the Son of God, upon Mount Zion, City of the New Jerusalem. Numbers 7, 8, and 9, the Sacred Apostolic Repository, for the use of the Bishop. Numbers 4, 5, and 6, the Holy Evangelical House, for the High Priesthood of the Holy Order of God. Numbers 1, 2, and 3, the House of the Lord, for the Elders of Zion, an Ensign to the Nations. Numbers 22, 23, and 24, House of the Lord for the Presidency of the High Priesthood, after the Order of Aaron, a Standard for the People. Numbers 19, 20, and 21, House of the Lord, the Law of the Kingdom of Heaven, and Messenger to the People; for the Highest Priesthood after the Order of Aaron. Numbers 16, 17, and 18, House of the Lord for the Teachers in Zion, Messenger to the Church. Numbers 13, 14, and 15, House of the Lord for the Deacons in Zion, Helps in Government. Underneath must be written on each house—

HOLINESS TO THE LORD.

A description of the House of the Lord, which is to be built first in Zion:

The house of the Lord for the Presidency, is eighty-seven feet long and sixty-one feet wide, and ten feet taken off of the east end for the stairway, leaves the inner court, seventy-eight feet by sixty-one, which is calculated and divided for seats in the following manner, viz: the two aisles

The House of the Lord for the Presidency.

four feet wide each; the middle block of pews are eleven feet ten inches long, and three feet wide each; and the two lines drawn through the middle are four inches apart; in which space a curtain is to drop at right angles, and divide the house into four parts if necessary. The pews of the side blocks are fourteen and a half feet long, and three feet wide. The five pews in each corner of the house, are twelve feet six inches long. The open spaces between the corner and side pews are for fireplaces; those in the west are nine feet wide, and the east ones are eight feet and eight inches wide, and the chimneys carried up in the wall where they are marked with a pencil.

The pulpits in the west end of the house is to be occupied by the High Priesthood, as follows:—

The Pulpits of the Temple. Number 1, is for the President and his council; number 2, for the Bishop and his council; number 3, for the High Priests; and number 4 for the Elders: each of these is eight feet long, containing three coves or stands for the respective speakers; and those seats opposite them are for visiting officers, who are to occupy seats according to their respective grades. The two spaces in the middle are stairs two feet wide. The middle pulpit is to be elevated; the first seats one foot, the second two feet, the third three feet, and the fourth four feet. And those upon each side are also to be elevated: the first one eight inches, the second sixteen, the third twenty-four, the fourth thirty-two. The corner seats are to be occupied by singers, and elevated—the first seat six inches, the second twelve, the third eighteen, the fourth twenty-four, and the fifth thirty-two inches. The pulpit in the east end of the house is to be occupied by the Lesser Priesthood. Number 1, is for the Presidency of the Lesser Priesthood; number 2, for the Priests; number 3, for the Teachers; and number 4, for the Deacons; and the seats by their sides, are also to be occupied by visiting officers; each one

opposite his respective grade. The pulpits are to be finished with panel work, in the best workmanlike manner; and the building to be constructed of stone and brick of the best quality. Observe particularly that as there are pulpits at each end of the house, the backs of the congregation must be to one of them, and they will want occasionally to change. In order for this the house must have pews instead of slips, and in the pews let the seats be loose, that they may slip from one side of the pew to the other, so as to face either pulpit, as occasion may require.

The side view represents five windows in each story. The windows are to have each forty-eight lights, of seven by nine glass, six one way and eight the other; the sides and lintels of the windows to be of hewn stone, and on the top of the lintel is to be a Gothic top, as you see, but the windows must have a lintel; and so with the outside doors, all with Gothic tops.

The Windows.

Make your house fourteen feet high between the floors. There will not be a gallery but a chamber; each story to be fourteen feet high, General Dimensions. arched overhead with an elliptic arch. Let the foundation of the house be of stone; let it be raised sufficiently high to allow of banking up so high as to admit of a descent every way from the house, so far as to divide the distance between this house, and the one next to it. On the top of the foundation, above the embankment, let there be two rows of hewn stone, and then commence the brick-work on the hewn stone. The entire height of the house is to be twenty-eight feet, each story being fourteen feet; make the wall a sufficient thickness for a house of this size. The end view represents five windows of the same size as those at the side, the middle window excepted, which is to be the same, with the addition of side lights. This middle window is designed to light the rooms both above and below, as the upper floor is to be laid off in the same way as the lower one, and arched overhead;

with the same arrangement of curtains, or veils, as before mentioned.

The doors are to be five feet wide, and nine feet high, and to be in the east end of the house. The west end is to have no doors, but in other respects is to be like the east, except the windows are to be opposite the alleys which run east and west. The roof of the house is to have one-fourth pitch, the door to have Gothic top, the same as the windows. The shingles of the roof to be painted before they are put on. There is to be a fanlight, as you see. The windows and doors are all to have venetian blinds. A belfry is to be in the east end, and a bell of very large size.

You will be careful to have hooks and rings to suspend your veils on, so that they can be let down or raised at any time, at pleasure. Also, as you see, the pulpits are to have four seats, rising one above another; for instance, the Elder's seat is the lowest, next comes the High Priest's, next the Bishop's; so each of these must have a veil that is suspended from the upper floor, so as to be let down; which will at any time when necessary be let down, and shut off each stand or seat by itself.

The same day [June 25th], we wrote to Brother W. W. Phelps, and others in Zion, from Kirtland, as follows:

Important Letter to Brethren in Zion.

Brethren:—We have received your last, containing a number of questions which you desire us to answer; this we do the more readily as we desire with all our hearts the prosperity of Zion, and the peace of her inhabitants; for we have as great an interest in the welfare of Zion, as you can have.

First, as respects getting the Book of Commandments bound, we think it is not necessary. They will be sold well without binding, and there is no bookbinder to be had that we know of, nor are there materials to be had for binding, without keeping the books too long from circulation.

With regard to the copies of the Book of Mormon, which are in the hands of Brother Burkett, we say to you, get them from Brother

Burkett, and give him a receipt for them in the name of the Literary Firm. Let Brother Gilbert pay Brother Chapin his money.

We have not found the Book of Jasher, nor any other of the lost books mentioned in the Bible as yet; nor will we obtain them at present. Respecting the Apocrypha, the Lord said to us that there were many things in it which were true, and there were many things in it which were not true, and to those who desire it, should be given by the Spirit to know the true from the false.

We have received some revelations within a short time back, which you will obtain in due season. As soon as we can get time, we will review the manuscripts of the Book of Mormon, after which they will be forwarded to you.

We commend the plan highly of your choosing a teacher to instruct the High Priests, that they may be able to silence gainsayers. Concerning Bishops, we recommend the following: Let Brother Isaac Morley be ordained second Bishop in Zion, and let Brother John Corrill be ordained third.

Let Brother Edward Partridge choose as counselors in their place, Brother Parley P. Pratt and Brother Titus Billings, ordaining Brother Billings to the High Priesthood.

Let Brother Morley choose for his counselors, Brother Christian Whitmer, whom ordain to the High Priesthood, and Brother Newel Knight. Let Brother Corrill choose Brother Daniel Stanton and Brother Hezekiah Peck, for his counselors; let Brother Hezekiah also, be ordained to the High Priesthood.

Zombre [John Johnson] has been received as a member of the firm, by commandment, and has just come to Kirtland to live; as soon as we get a power of attorney signed agreeably to law, for Alam [Edward Partridge] we will forward it to him, and will immediately expect one from that part of the firm to Ahashdah [Newel K. Whitney], signed in the same manner. We would again say to Alam [Edward Partridge], be sure to get a form according to law for securing a gift. We have found by examining the law, that a gift cannot be retained without this.

The truth triumphs gloriously in the east; multitudes are embracing it. I, Sidney, who write this letter in behalf of the Presidency, had the privilege of seeing my aged mother baptized into the faith of the Gospel, a few weeks since, at the advanced age of seventy-five. She now resides with me.

We send by this mail, a draft of the city of Zion, with explanations, and a draft of the house to be built immediately in Zion, for the Presidency, as well as for all purposes of religion and instruction.

Kirtland, the stake of Zion, is strengthening continually. When the

enemies look at her they wag their heads and march along. We anticipate the day when the enemies will have fled away and be far from us.

You will remember that the power of agency must be signed by the wives as well as the husbands, and the wives must be examined in the matter separate and apart from the husbands, the same as signing a deed, and a specification to that effect inserted at the bottom, by the justice before whom such acknowledgment is made, otherwise the power of attorney will be of none effect.

Should you not understand the explanations sent with the drafts, you will inform us, so that you may have a proper understanding, for it is meet that all things should be done according to the pattern.

We have found the following errors in the Commandments, as printed: fortieth chapter, tenth verse, third line, instead of "corruptable," put corrupted. Fourteenth verse of the same chapter, fifth line, instead of "respector to persons," put respector of persons. Twenty-first verse, second line of the same chapter, instead of "respector to," put respector of. Forty-fourth chapter, twelfth verse, last line, instead of "hands," put heads.

ITEMS OF INSTRUCTION CONCERNING THE CONSECRATION OF PROPERTY.

Brother Edward Partridge:

SIR:—I proceed to answer your questions, concerning the consecration of property:—First, it is not right to condescend to very great particulars in taking inventories. The fact is this, a man is bound by the law of the Church, to consecrate to the Bishop, before he can be considered a legal heir to the kingdom of Zion; and this, too, without constraint; and unless he does this, he cannot be acknowledged before the Lord on the Church Book therefore, to condescend to particulars, I will tell you that every man must be his own judge how much he should receive and how much he should suffer to remain in the hands of the Bishop. I speak of those who consecrate more than they need for the support of themselves and their families.

The matter of consecration must be done by the mutual consent of both parties; for to give the Bishop power to say how much every man shall have, and he be obliged to comply with the Bishop's judgment, is giving to the Bishop more power than a king has; and upon the other hand, to let every man say how much he needs, and the Bishop be obliged to comply with his judgment, is to throw Zion into confusion, and make a slave of the Bishop. The fact is, there must be a balance or equilibrium of power, between the Bishop and the people, and thus harmony and good will may be preserved among you.

Therefore, those persons consecrating property to the Bishop in

Zion, and then receiving an inheritance back, must reasonably show to the Bishop that they need as much as they claim. But in case the two parties cannot come to a mutual agreement, the Bishop is to have nothing to do about receiving such consecrations; and the case must be laid before a council of twelve High Priests, the Bishop not being one of the council, but he is to lay the case before them.*

Say to Brother Gilbert that we have no means in our power to assist him in a pecuniary way, as we know not the hour when we shall be sued for debts which we have contracted ourselves in New York. Say to him that he must exert himself to the utmost to obtain means himself, to replenish his store, for it must be replenished, and it is his duty to attend to it.

We were not a little surprised to hear that some of our letters of a public nature, which we sent for the good of Zion, have been kept back from the Bishops. This is conduct which we highly disapprove.

ANSWERS TO QUERIES TO BROTHER PHELPS' LETTER OF JUNE 4TH.

First, in relation to the poor: When the Bishops are appointed according to our recommendation, it will devolve upon them to see to the poor, according to the laws of the Church.

In regard to the printing of the New Translation: It cannot be done until we can attend to it ourselves, and this we will do as soon as the Lord permits.

As to Shederlaomach, [F. G. Williams], all members of the United Firm are considered one. The order of the Literary Firm is a matter

*The first of the following deed-forms was used in consecrating property to the Church; the second, in securing the stewardships to those entering into the law of consecration and stewardship, sometimes called the Order of Enoch, because it was the law under which the Patriarch Enoch and his people lived. These deed forms were found in the private papers of Bishop Edward Partridge:

I.

BE IT KNOWN, THAT I, Titus Billings of Jackson county, and the state of Missouri, having become a member of the Church of Christ, organized according to law, and established by the revelations of the Lord, on the 6th day of April, 1830, do, of my own free will and accord, having first paid my just debts, grant and hereby give unto Edward Partridge of Jackson county, and state of Missouri, Bishop of said Church, the following described property, viz.:—sundry articles of furniture valued fifty-five dollars twenty-seven cents; also two beds, bedding and extra clothing valued seventy-three dollars twenty-five cents; also farming utensils valued forty-one dollars; also one horse, two wagons, two cows and two calves, valued one hundred forty-seven dollars.

For the purpose of purchasing lands in Jackson county, Mo., and building up the New Jerusalem, even Zion, and for relieving the wants of the poor and needy. For which I, the said Titus Billings, do covenant and bind myself and my heirs forever.

of stewardship, which is of the greatest importance; and the mercantile establishment God commanded to be devoted to the support thereof, and God will bring every transgression unto judgment.

Say to the brothers Hulet and to all others, that the Lord never authorized them to say that the devil, his angels or the sons of perdition, should ever be restored; for their state of destiny was not revealed to man, is not revealed, nor ever shall be revealed, save to those who are made partakers thereof: consequently those who teach this doctrine, have not received it of the Spirit of the Lord. Truly Brother Oliver declared it to be the doctrine of devils. We therefore command that this doctrine be taught no more in Zion. We sanction the decision of the Bishop and his council, in relation to this doctrine being a bar to communion.

The number of disciples in Kirtland is about one hundred and fifty. We have commenced building the house of the Lord, in this place, and it goes on rapidly. Good news from the east and south of the success of the laborers is often saluting our ears. It is a general time of health

to release all my right and interest to the above described property, unto him, the said Edward Partridge, Bishop of said Church.

And I, the said Edward Partridge, Bishop of said Church, having received the above described property, of the said Titus Billings, do bind myself, that I will cause the same to be expended for the above mentioned purposes of the said Titus Billings to the satisfaction of said Church; and in case I should be removed from the office of Bishop of said Church, by death or otherwise, I hereby bind myself and my heirs forever, to make over to my successor in office, for the benefit of said Church, all the above described property, which may then be in my possession.

IN TESTIMONY WHEREOF, we have hereunto set our hands and seals this..... day of....., in the year of our Lord, one thousand, eight hundred and thirty.....

In the presence of {

Signed, { TITUS BILLINGS,
EDWARD PARTRIDGE.

II.

BE IT KNOWN, THAT I, Edward Partridge, of Jackson county, state of Missouri, Bishop of the Church of Christ, organized according to law, and established by the revelations of the Lord, on the 6th day of April, 1830, have leased and by these presents do lease unto Titus Billings, of Jackson county, and state of Missouri, a member of said Church, the following described piece or parcel of land, being a part of section No. three, township No. forty-nine, range No. thirty-two, situated in Jackson county, and state of Missouri, and is bounded as follows, viz:— Beginning eighty rods E. from the S. W. corner of said section; thence N. one hundred and sixty rods; thence E. twenty-seven rods, twenty-five links; thence S. one hundred and sixty rods; thence W. seventy-seven rods, twenty-five links, to the place of beginning, containing twenty-seven and one-half acres, be the same more or less, subject to roads and highways. And also have loaned the following described

among us; families all well, and day and night we pray for the salvation of Zion.

We deliver Brother Ziba Peterson over to the buffetings of Satan, in the name of the Lord, that he may learn not to transgress the commandments of God. We conclude our letter by the usual salutation, in token of the new and everlasting covenant. We hasten to close, because the mail is just going.

JOSEPH SMITH, JUN.,
SIDNEY RIGDON,
F. G. WILLIAMS.

P. S.—We feel gratified with the way in which Brother William W.

property, viz:—Sundry articles of furniture, valued fifty-five dollars twenty-five cents; also two beds, bedding and clothing, valued seventy-three dollars twenty-seven cents; also sundry farming utensils, valued forty-one dollars; also one horse, two cows, two calves, and two wagons, valued one hundred forty-seven dollars, to have and to hold the above described property, by him, the said Titus Billings, to be used and occupied as to him shall seem meet and proper.

And as a consideration for the use of the above described property, I, the said Titus Billings, do bind myself to pay the taxes, and also to pay yearly unto the said Edward Partridge, Bishop of said Church, or his successor in office, for the benefit of said Church, all that I shall make or accumulate more than is needful for the support and comfort of myself and family. And it is agreed by the parties that this lease and loan shall be binding during the life of the said Titus Billings, unless he transgresses and is not deemed worthy by the authority of the Church, according to its laws, to belong to the Church. And in that case I, the said Titus Billings, do acknowledge that I forfeit all claim to the above described leased and loaned property, and hereby bind myself to give back the lease, and also pay an equivalent, for the loaned [articles] for the benefit of said Church, unto the said Edward Partridge, Bishop of said Church, or his successor in office. And further, in case of said Titus Billings' or family's inability in consequence of infirmity or old age to provide for themselves while members of this Church, I, the said Edward Partridge, Bishop of said Church, do bind myself to administer to their necessities out of any fund in my hands appropriated for that purpose, not otherwise disposed of, to the satisfaction of the Church. And further, in case of the death of the said Titus Billings, his wife or widow, being at the time a member of said Church, has claim upon the above described leased and loaned property, upon precisely the same conditions that her said husband had them, as above described; and the children of the said Titus Billings, in case of the death of both their parents, also have claim upon the above described property, for their support, until they shall become of age, and no longer; subject to the same conditions yearly that their parents were; provided, however, should the parents not be members of said Church, and in possession of the above described property at the time of their deaths, the claim of the children as above described, is null and void.

IN TESTIMONY WHEREOF we have hereunto set our hands and seals this day of....., in the year of our Lord, one thousand eight hundred and thirty.....

In presence of {

Signed. { EDWARD PARTRIDGE,
 { TITUS BILLINGS.

Phelps is conducting the *Star* at present, we hope he will seek to render it more and more interesting. In relation to the size of Bishoprics: When Zion is once properly regulated there will be a Bishop to each square of the size of the one we send you with this; but at present it must be done according to wisdom. It is needful, brethren, that you should be all of one heart, and of one mind, in doing the will of the Lord.

There should exist the greatest freedom and familiarity among the rulers in Zion.

We were exceedingly sorry to hear the complaint that was made in Brother Edward Partridge's letter, that the letters attending the Olive Leaf had been kept from him, as it is meet that he should know all things in relation to Zion, as the Lord has appointed him to be a judge in Zion. We hope, dear brethren, that the like occurrence will not take place again. When we direct letters to Zion to any of the High Priests, which pertain to the regulation of her affairs, we always design that they should be laid before the Bishop, so as to enable him to perform his duty. We say so much, hoping it will be received in kindness, and our brethren will be careful of one anothers' feelings, and walk in love, honoring one another more than themselves, as is required by the Lord.

Yours as ever,

J. S.,

S. R.,

F. G. W.

A SECOND COMMUNICATION TO THE BRETHREN IN ZION.

KIRTLAND, July 2nd, 1833.

To the Brethren in Zion:

We received your letters of June 7th: one from Brothers William W. Phelps and Oliver Cowdery; one from Brother David Whitmer; and one from Brother Sidney Gilbert, for which we are thankful to our Heavenly Father, as also to hear of your welfare, and the prosperity of Zion. Having received your letters in the mail of today, we hasten to answer, in order that our reply may go with tomorrow's mail.

We are exceedingly fatigued, owing to a great press of business. We this day finished the translating of the Scriptures, for which we returned gratitude to our Heavenly Father, and sat immediately down to answer your letters. We rejoiced greatly to hear of the safe arrival of Sister Vienna Jaques and Brother William Hobert, and thank our Heavenly Father that their lives have been spared them till their arrival. The health of the brethren and sisters in Kirtland is good at present; no case of sickness known to us. Brother Joseph C. Kings-

bury's wife is declining fast, and cannot continue much longer, but will soon be in the paradise of God.

We are engaged in writing a letter to Eugene* respecting the two Smiths, as we have received two letters from them; one from John Smith, the other from the Elder of the Church.† As to the gift of tongues, all we can say is, that in this place, we have received it as the ancients did: we wish you, however, to be careful lest in this you be deceived. Guard against evils which may arise from any accounts given by women, or otherwise; be careful in all things lest any root of bitterness spring up among you, and thereby many be defiled. Satan will no doubt trouble you about the gift of tongues, unless you are careful; you cannot watch him too closely, nor pray too much. May the Lord give you wisdom in all things. In a letter mailed last week, you will doubtless, before you receive this, have obtained information about the New Translation. Consign the box of the Book of Commandments to N. K. Whitney & Co., Kirtland, Geauga, county, Ohio, care of Kelly and Walworth, Cleveland, Cuyahoga county, Ohio.

I, Sidney, write this in great haste, in answer to yours to Brother Joseph, as I am going off immediately, in company with Brother Frederick to proclaim the Gospel; we think of starting tomorrow. Having finished the translation of the Bible, a few hours since, and needing some recreation, we know of one way we can spend our time more to divine acceptance than in endeavoring to build up His Zion in these last days, as we are not willing to idle any time away which can be spent to useful purposes. Doors are opening continually for proclaiming the Gospel. The spirit of bitterness among the people is fast subsiding, and a spirit of inquiry is taking its place. I preached last Sunday at Chardon, our county seat; I had the court house; there was a general turn-out, good attention, and a pressing invitation for more meetings, which will be granted, if the Lord will, when we return from this tour.

Brother Joseph is going to take a tour with Brother George James, of Brownhelm, as soon as Brother George comes to this place. We hope, our brethren, that the greatest freedom and frankness will exist between you and the Bishop, not withholding from one another any information from us, but communicating with the greatest freedom, lest you should produce evils of a serious character, and the Lord become offended: for know assuredly, if we, by our wickedness, bring

*This was a settlement in Ohio where a branch of the Church had been organized.

†This was Eden Smith, son of the John Smith previously named, and president of the branch of the Church at Eugene. He is mentioned in a revelation given in March, 1832.—(See p. 257) where he is appointed to travel as a missionary companion to Stephen Burnett.

evil on our own heads, the Lord will let us bear it till we get weary and hate iniquity. Brother Frederick wants you to say to Brother Burke, that the man from whom he expected to get the mill stones, has run off, so he will not be able to get them; but Brother Burke can get them of the same man's make, in St. Louis.

We conclude by giving our heartiest approbation to every measure calculated for the spread of the truth, in these last days; and our strongest desires, and sincerest prayers for the prosperity of Zion. Say to all the brethren and sisters in Zion, that they have our hearts, our best wishes, and the strongest desires of our spirits for their welfare, temporal, spiritual, and eternal. As ever, we salute you in the name of the Lord Jesus. Amen.

SIDNEY RIGDON,
JOSEPH SMITH, JUN.,
F. G. WILLIAMS.

CORRESPONDENCE OVER TROUBLES IN THE EUGENE BRANCH OF
THE CHURCH.

KIRTLAND, July 2nd, 1833.

Brother John Smith:

We have just received your letter, of the 8th of June, which seems to have been written in a spirit of justification on your part. You will recollect that previous to your leaving this place, you were tried before the Bishop's court, which found you guilty of misdemeanor, and decided that you should no longer retain your authority in the Church; all of which we, as Presidents of the High Priesthood, sanction. You name something in your letter, that took place at Brother Olney's in Shalersville, on the 27th and 28th of August, which we perfectly recollect, and had you made such confession as you were required to, at Chippeway, all things would have worked together for your good, and as I told you; but you did not manifest that degree of humility to the brethren that was required, but remained obstinate; for that reason God withdrew His Spirit from you, and left you in darkness. In your letter you say many hard things against the brethren, especially against Father Joseph Smith, Brother Reynolds Cahoon, and Bishop Whitney, all of which we highly disapprove. It seems also that your son Eden is confederate with you, and needs to be reprov'd, together with yourself, in all humility before the Lord, or you must expect to be dealt with according to the laws of the Church. We say you are no more than a private member in the Church.

JOSEPH SMITH, JUN., } Presidents.
F. G. WILLIAMS, }

KIRTLAND, July 2nd, 1833.

To the Church at Eugene:

DEAR BRETHREN:—It is truly painful to be under the necessity of writing on a subject which engages our attention at this time, viz: the case of John Smith, and Eden Smith, his son. We have just received a letter from you concerning their standing in the Church. We do not hold them in fellowship. We would inform you that John Smith has been dealt with, and his authority taken from him; and you are required not to receive his teachings, but to treat him as a transgressor, until he repents and humbles himself before the Lord, to the entire satisfaction of the Church: and also, you have authority to call a conference, and sit in judgment on Eden's case, and deal with him as the law directs.

We feel to rebuke the Elders of that branch of the Church of Christ, for not magnifying their office, and letting the transgressor go unpunished. We, therefore, enjoin upon you, to be watchful on your part, and search out iniquity, and put it down wherever it may be found. You will see by this, brethren, that you have authority to sit in council on the Smiths; and if found guilty, to deal with them accordingly. We have this day directed a letter to John Smith, thereby making known to him our disapprobation of the course he has pursued. We commend you to God and His grace, ever praying He will keep and preserve you blameless till He come.

JOSEPH SMITH, JUN.,
SIDNEY RIGDON,
F. G. WILLIAMS.

Postscript by Bishop Whitney, same date:

DEAR BRETHREN:—Yours of the 3rd of June, came safe to hand the last mail, and John Smith's, which was directed to Brother Joseph. Now, my brethren, on this sheet you have Brother Joseph's sanction to my proceedings, and the letter I last wrote you, and you will govern yourselves accordingly, for you have full power and authority to call the two brothers Smith to an account for their conduct; and, unless they repent and make satisfaction, not only to your branch of the Church, but also to this branch, they must be cut off from the body; for under existing circumstances, we have no fellowship with them. Brother John Smith's authority, as an officer in the Church, was taken from him before he left, and he ought to have given up his license; but he went away without doing so, and it seems he has made use of it to impose upon you. As to the two sisters you spoke of in your last, if there is no testimony on either side, all you can do is to forbid them to partake of the Sacrament unworthily; and pray much, and God will bring all things to light.

N. K. WHITNEY, Bishop.

CHAPTER XXVII.

PREPARATIONS OF THE MOB IN JACKSON COUNTY TO
RESORT TO VIOLENCE—IMPORTANT EXCERPTS
FROM THE STAR.

JULY, which once dawned upon the virtue and independence of the United States, now dawned upon the savage barbarity and mobocracy of Missouri. Most of the clergy acting as missionaries to the Indians, or to the frontier inhabitants, were among the most prominent characters, that rose up and rushed on to destroy the rights of the Church, as well as the lives of her members. One Reverend Pixley*, who had been sent by the Mission-

The Rise of
Mob Force in
Jackson
County.

*The Reverends Finis Ewing and Isaac McCoy were equally bitter and nearly as active. The former was the head and front of the Cumberland Presbyterian church, and is credited with publishing this statement: "The 'Mormons' are the common enemies of mankind and ought to be destroyed."

Of this Reverend Pixley and the part taken by the clergy against the Saints generally in these Jackson county troubles, Elder Newel Knight, in his journal, published in *Scraps of Biography*, page 76, says: "The sectarian priests and missionaries around us were among the first to come out both secretly and openly against us. Among the more active of these was a Mr. Pixley, who did not content himself in slandering us to the people of Jackson county, but also wrote to eastern papers telling horrible lies about us, with the evident intention of rousing a spirit of hatred against us. His talk was of the bitterest kind, his speeches perfectly inflammatory; and he appeared to have an influence among the people to carry them with him in his hellish designs. Nor did he confine his actions to the white settlers, but tried to stir up the Indians against us, and use every means in his power to accomplish his purposes. His efforts were seconded by such men as Reverends McCoy, Fitzhugh, Bogard, Kavanaugh, Lovelady, Likens, Hunter, and others; and by their perseverance at last, the public mind became so excited that on the 20th of July a meeting was called and largely attended by not only the rabble of the county, but also the men holding official positions."

ary Society to civilize and Christianize the heathen of the west, was a black rod in the hands of Satan; as well as a poisoned shaft in the hands of our other foes. He wrote horrible falsehoods about the Saints which he sent to the religious papers in the East, from time to time, in order to sour the public mind against them; and used his influence among both Indians and whites to overthrow the Church in Jackson county. On the first of July, he wrote a slanderous tract entitled, "Beware of False Prophets," which he carried from house to house, to incense the inhabitants against the Church, to mob them, and drive them away. The July number of *The Evening and Morning Star*, pursued a mild and pacific course; the first article therein, entitled, "Beware of False Prophets," was calculated to disabuse the honest public mind from Pixley's falsehoods;* and the caution against "Free People of Color," settling in Missouri, was sufficient to silence the fears of every sober mind, yet, it was all in vain; the hour of trial must come: notwithstanding the constitution of Missouri—as published in the same paper—says:

*As stated in the Prophet's narrative, the article in the *Star*, "Beware of False Prophets," written as an answer to Reverend Pixley's tract, was of a mild and pacific character. It proceeds to place in contrast, merely, the course and character of true Prophets and false ones—fixing many of the marks of false prophets, however, on the sectarian ministers of the times who, while clinging to forms of godliness, were denying the power thereof. It makes no direct allusion to the tract of Rev. Pixley, nor does it say a personal word of the course he was pursuing: but indirectly it evidently refers to him and his nefarious work in the following passages: "When, therefore, any man, no matter who, or how high his standing may be, utters or publishes anything which afterwards proves to be untrue, he is a false prophet. And if he does it uncalled for, for the purpose of injuring his fellow-beings, or for the sake of gain, or to deceive any man by putting a false coloring upon a matter of religion, to lead astray or prejudice the minds of any to hinder them from receiving the truth, wo unto him, he is a false prophet! * * * * Here then we can say, where we find a person uttering or publishing what he does not know to be a truth, merely to make a noise, whereby the least saint on earth might be offended—beware of false prophets. * * * * Did you ever hear, or have you ever read of a true prophet that spake evil of any man, or that would lie to further the cause of God or anything else? If you have, brethren, then has the hypocrite an excuse for leaving his own fault unexposed, and publishing his neighbor's to the world. Then has the false prophet an opportunity to plead his right to send his lying words abroad, that he may obtain the praise and glory of this world, and deceive the simple."

Article 4th. That all men have a natural and indefeasible right to worship Almighty God according to the dictates of their own consciences; and that no man can be compelled to erect, support, or attend any place of worship, or to maintain any minister of the Gospel, or teacher of religion; that no human authority can control or interfere with the rights of conscience; that no person can ever be hurt, molested, or restrained in his religious professions, or sentiments, if he do not disturb others in their religious worship.

5th. That no person, on account of his religious opinions, can be rendered ineligible to any office of trust or profit under this state; that no preference can ever be given by law, to any sect or mode of worship.*

Yet, because the Saints in spiritual things believed and taught differently from their neighbors—although both the faith and the teachings of the Saints were according to the laws of heaven—the mob drew up and published the following manifesto:

The Mob Ig-
nores the Con-
stitutional
Guarantee of
Religious
Freedom.

THE MANIFESTO OF THE MOB.†

We, the undersigned, citizens of Jackson county, believing that an important crisis is at hand, as regards our civil society, in consequence of a pretended religious sect of people that have settled, and are still settling in our county, styling themselves "Mormons;" and intending, as we do, to rid our society, "peaceably if we can, forcibly if we must," and believing as we do, that the arm of the civil law does not afford us a guarantee, or at least a sufficient one, against the evils which are now inflicted upon us, and seem to be increasing, by the said religious sect, deem it expedient, and of the highest importance, to form ourselves into a company for the better and easier accomplishment of our purpose—a purpose which we deem it almost superfluous to say, is justified as well by the law of nature, as by the law of self-preservation.

*The comment of the editor of the *Star* on this clause of Missouri's constitution is—"It shows a liberality of opinion of the great men of the west, and will vie with that of any other state. It is good; it is just, and it is the citizen's right."

†This document is sometimes referred to as "*The secret constitution*," and was doubtless regarded as a "constitution" by the mob, by which they were bound together to accomplish the objects set forth in the document itself. The Saints became aware of its existence and the fact of its being circulated among the old settlers about the middle of July; how long before that it had been circulated is not known, but it was doubtless drawn up early in that month.

It is more than two years since the first of these fanatics, or knaves, (for one or the other they undoubtedly are) made their first appearance amongst us, and pretended as they did, and now do, to hold personal communication and converse face to face with the Most High God; to receive communications and revelations direct from heaven; to heal the sick by laying on hands; and, in short, to perform all the wonder-working miracles wrought by the inspired Apostles and Prophets of old.

We believed them 'deluded fanatics, or weak and designing knaves, and that they and their pretensions would soon pass away; but in this we were deceived. The arts of a few designing leaders amongst them have thus far succeeded in holding them together as a society; and since the arrival of the first of them, they have been daily increasing in numbers; and if they had been respectable citizens in society and thus deluded, they would have been entitled to our pity rather than to our contempt and hatred; but from their appearance, from their manners, and from their conduct since their coming among us, we have every reason to fear that, with but very few exceptions, they were of the very dregs of that society from which they came, lazy, idle, and vicious. This we conceive is not idle assertion, but a fact susceptible of proof, for with these few exceptions above named, they brought into our country little or no property with them and left less behind them, and we infer that those only yoke themselves to the "Mormon" car who had nothing earthly or heavenly to lose by the change; and we fear that if some of the leaders amongst them, had paid the forfeit due to crime, instead of being chosen ambassadors of the Most High, they would have been inmates of solitary cells. But their conduct here stamps their characters in their true colors. More than a year since, it was ascertained that they had been tampering with our slaves, and endeavoring to sow dissensions and raise seditions amongst them. Of this their "Mormon" leaders were informed, and they said they would deal with any of their members who should again in like case offend. But how spacious are appearances. In a late number of the *Star*, published in Independence by the leaders of the sect, there is an article inviting free negroes and mulattoes from other states to become "Mormons," and remove and settle among us. This exhibits them in still more odious colors. It manifests a desire on the part of their society, to inflict on our society an injury that they know would be to us entirely insupportable, and one of the surest means of driving us from the country; for it would require none of the supernatural gifts that they pretend to, to see that the introduction of such a caste amongst us would corrupt our blacks, and instigate them to bloodshed.

They openly blaspheme the Most High God, and cast contempt on

His holy religion, by pretending to receive revelations direct from heaven, by pretending to speak unknown tongues, by direct inspiration, and by divers pretenses derogatory to God and religion, and to the utter subversion of human reason.

They declare openly that their God hath given them this county of land, and that sooner or later they must and will have possession of our lands for an inheritance; and, in fine, they have conducted themselves on many other occasions, in such a manner, that we believe it a duty we owe to ourselves, our wives, and children, to the cause of public morals, to remove them from among us, as we are not prepared to give up our pleasant places and goodly possessions to them or to receive into the bosom of our families, as fit companions for our wives and daughters, the degraded and corrupted free negroes and mulattoes that are now invited to settle among us.

Under such a state of things, even our beautiful county would cease to be a desirable residence, and our situation intolerable. We, therefore, agree (that after timely warning, and receiving an adequate compensation for what little property they cannot take with them, they refuse to leave us in peace, as they found us—we agree to use such means as may be sufficient to remove them, and to that end we each pledge to each other our bodily powers, our lives, fortunes and sacred honors.

We will meet at the court house, at the town of Independence, on Saturday next, the 20th inst., [July], to consult on subsequent movements.

Among the hundreds of names attached to the above document were:

Lewis Franklin, *jailor*; Samuel C. Owens, *county clerk*; Russel Hicks, *deputy county clerk*; R. W. Cummins, *Indian agent*; James H. Flournoy, *postmaster*; S. D. Lucas, *colonel and judge of the court*; Henry Chiles, *attorney-at-law*; N. K. Olmstead, *M. D.*; John Smith, *justice of the peace*; Samuel Weston, *justice of the peace*; William Brown, *constable*; Abner F. Staples, *captain*; Thomas Pitcher, *deputy constable*; Moses G. Wilson, and Thomas Wilson, *merchants*.*

*Relative to the charges against the Saints in the foregoing documents, Elder Parley P. Pratt has the following pertinent comment in his *History of the Persecution of the Saints*, pages 26-29:

"I will briefly notice a few items of the foregoing bond of conspiracy, for I consider most of it as too barefaced to need any comment. In the first place I would inquire whether our belief as set forth in this declaration, as to gifts, miracles, revelations and tongues, is not the same that all the Apostles and disciples taught, believed and practiced, and the doctrine of the New Testament?

Secondly—I would inquire when the New Testament religion ceased, and a law revealed or instituted, which made blasphemy of the belief and practice of it? or what holy religion the Jackson mob were speaking of, which was thrown into contempt by the revival of the New Testament religion?

Thirdly—They complain of our society being very poor as to property; but have

FREE PEOPLE OF COLOR.*

To prevent any misunderstanding among the churches abroad, respecting free people of color, who may think of coming to the western boundaries of Missouri, as members of the Church, we quote the following clauses from the laws of Missouri:

"Section 4.—Be it further enacted, that hereafter no free negro or mulatto, other than a citizen of someone of the United States, shall come into or settle in this state under any pretext whatever; and upon complaint made to any justice of the peace, that such person is in his county, contrary to the provisions of this section, if it shall appear that such person is a free negro or mulatto, and that he hath come into this state after the passage of this act, and such person shall not produce a certificate, attested by the seal of some court of record in someone of the United States, evidencing that he is a citizen of such state, the justice shall command him forthwith to depart from this state; and in case such negro or mulatto shall not depart from the state within thirty days after being commanded so to do as aforesaid, any justice of the peace, upon complaint thereof to him made may

they never read in the New Testament that God had chosen the poor in this world, rich in faith, and heirs of the kingdom of God? And when did poverty become a crime known to the law?

Fourthly—Concerning free negroes and mulattoes. Do not the laws of Missouri provide abundantly for the removal from the state of all free negroes and mulattoes (except certain privileged ones)? And also for the punishment of those who introduce or harbor them? The statement concerning our invitation to them to become "Mormons," and remove to this state, and settle among us, is a wicked fabrication, as no such thing was ever published in the *Star*, or anywhere else, by our people, or anything in the shadow of it; and we challenge the people of Jackson [county], or any other people, to produce such a publication from us. *In fact one dozen free negroes or mulattoes never belonged to our society in any part of the world, from its first organization to this day (1839).*

Fifthly—As to crime or vice, we solemnly appeal to all the records of the courts of Jackson county, and challenge the county to produce the name of any individual of our society on the list of indictments, from the time of our first settlement in the county, to the time of our expulsion, a period of more than two years.

Sixthly—As it respects the ridiculous report of our threatening that we would have their lands for a possession, it is too simple to require a notice, as the laws of the country guarantee to every man his rights, and abundantly protect him in their full enjoyment. And we hereby declare, that we settled no lands, only such as our money purchased, and that no such thing ever entered our hearts, as possessing any inheritance in any other way.

Seventhly—We ask what public morals were in danger of being corrupted where officers of the peace could openly violate their several oaths in the most awful manner, and join with hundreds of others in murder, treason, robbery, house burning, stealing, etc.

*This article, "Free People of Color," referred to in the *Prophet's History*, but not quoted *in extenso* anywhere by him, is here given entire, and is followed with

cause such person to be brought before him and may commit him to the common gaol of the county in which he may be found, until the next term of the circuit court to be held in such county. And the said court shall cause such person to be brought before them and examine into the cause of commitment; and if it shall appear that such person came into the state contrary to the provisions of this act, and continued therein after being commanded to depart as aforesaid, such court may sentence such person to receive ten lashes on his or her bare back, and order him to depart the state; and if he or she shall not depart, the same proceedings shall be had and punishment inflicted, as often as may be necessary, until such person shall depart the state.

"Sec. 5.—Be it further enacted, that if any person shall, after the taking effect of this act, bring into this state any free negro or mulatto, not having in his possession a certificate of citizenship as required by this act, (he or she) shall forfeit any pay, for every person so brought, the sum of five hundred dollars, to be recovered by action of debt in the name of the state, to the use of the university, in any court having competent jurisdiction; in which action the defendant may be held to bail, of right and without affidavit; and it shall be the duty of the attorney-general or circuit attorney of the district in which any person so offending may be found, immediately upon information given of such offenses to commence and prosecute an action as aforesaid."

Slaves are real estate in this and other states, and wisdom would dictate great care among the branches of the Church of Christ on this subject. So long as we have no special rule in the Church, as to people of color, let prudence guide, and while they, as well as we, are in the hands of a merciful God, we say: Shun every appearance of evil.

"THE EVENING AND MORNING STAR" EXTRA.*

July 16, 1833.

Having learned with extreme regret, that an article entitled, "Free

The Evening and Morning Star extra, published on the 16th of July, 1833. The importance of these documents justifies their introduction in this manner. It will be observed that the mob in their manifesto charge that the Saints in the first article in question, "Invite free negroes and mulattoes from other states to become 'Mormons,' and remove and settle among us." On this false accusation the mob pretended to found the following apprehensions: "This exhibits them in still more odious colors. It manifests a desire on the part of their society, to inflict on our society an injury that they know would be to us entirely unsupportable, and one of the surest means of driving us from the country; for it would require none of the supernatural gifts that they pretend to, to see that the introduction of such a caste among us would corrupt our blacks, and instigate them to bloodshed."

The publication of the article, "Free People of Color," completely refutes the false accusation of the mob against the Saints.

*This "Extra," as soon as the brethren learned what construction was being

People of Color," in the last number of the *Star*, has been misunderstood, we feel in duty bound to state, in this *Extra*, that our intention was not only to stop free people of color from emigrating to this state, but to prevent them from being admitted as members of the Church.

On the second column of the one hundred and eleventh page of the same paper, may be found this paragraph:—"Our brethren will find an extract of the law of this state, relative to free people of color, on another page of this paper. Great care should be taken on this point. The Saints must shun every appearance of evil. As to slaves, we have nothing to say; in connection with the wonderful events of this age much is doing towards abolishing slavery, and colonizing the blacks in Africa.

We often lament the situation of our sister states in the south, and we fear, lest, as has been the case, the blacks should rise and spill innocent blood, for they are ignorant, and a little may lead them to disturb the peace of society. To be short, we are opposed to having free people of color admitted into the state; and we say, that none will be admitted into the Church; for we are determined to obey the laws and constitutions of our country, that we may have that protection which the sons of liberty inherit from the legacy of Washington, through the favorable auspices of a Jefferson and Jackson.

The Elders Stationed in Zion, to the Churches Abroad, in Love Greeting: (From The Evening and Morning Star, July number.)

DEAR BRETHREN:—One year having passed since we addressed the

put upon the article "Free People of Color," was printed in the form of a hand-bill and circulated as promptly as possible. In it, however, the editor of the *Star* goes too far when he says that no free people of color "will be admitted into the Church." Such was never the doctrine or policy of the Church. Indeed in the article "Free People of Color," the editor himself had said: "So long as we have no special rule in the Church as to free people of color, let prudence guide." And again, in the "Address of the Elders Stationed in Zion to the Churches Abroad," published in the July number of the *Star*, and also found on page 379 of this volume, occurs the following: "Our brethren will find an extract of the law of this state relative to free people of color on another page of this paper. Great care should be taken on this point. The Saints must shun every appearance of evil. As to slaves we have nothing to say. In connection with the wonderful events of this age, much is doing towards abolishing slavery, and colonizing the blacks in Africa." This, with the passage from the article "Free People of Color," is quoted to show that the Church had formulated no doctrine or policy with reference to slaves or free people of color; and in forming his judgment of this matter the reader must remember that the statement about not admitting such people into the Church is merely the view at that time of the editor of the *Star*, and by no means represents the policy of the Church. As a matter of fact there were very few, if any, people of color in the Church at that time. The "fears" of the Missourians on that head were sheer fabrications of evil-disposed minds.

churches abroad, on the situation of Zion and the state of the gathering it seems to be our duty to again address the Saints on the same subjects. Although you frequently learn through the medium of the *Star* our situation and progress, yet we indulge a hope, that a circular from us, particularly setting these things forth at this time, will be received by you in fellowship. We have abundant reason to thank the Lord for His goodness and mercy manifested unto us, since we were planted in this land. With the exception of the winter season, the gathering has continued slowly. At present we have not the exact number of the disciples; but suppose that there are near seven hundred,—include with these their children and those who belong to families, and the number will probably amount to more than twelve hundred souls. Many have been planted upon their inheritances, where, blessed with a fruitful soil, and a healthy climate, they are beginning to enjoy some of the comforts of life.

This in connection with peace and satisfaction of pure and undefiled religion; which is to visit the widow and fatherless in their afflictions and to keep ourselves unspotted from the world, brings down the blessings of peace and love from our Father, and confirms our faith in the promise, that we shall see Him in the flesh, when He comes to be glorified in His Saints, and to be admired in all them that believe in that day.

Here let us remark, that our duty urges us to notice a few letters which have been sent from this place, by persons seeking the loaves and fishes, or by such as have lost their standing among men of character in the world. In the letters alluded to, are some facts; but most of the statements are false. It is said that women go out to work; this is a fact, and not only women, but men, too; for in the Church of Christ, all that are able have to work to fulfil the commandments of the Lord; and the situation in which many have come up here, has brought them under the necessity of seeking employment from those who do not belong to the Church. Yet, we can say as far as our knowledge extends, that they have been honorably compensated. And we are willing to decree concerning mankind, Thou shalt eat thy bread by the sweat of thy brow, should be fulfilled. Members of the Church have, or will have, "deeds" [to their lands] in their own name.

One Bates, from New London, Ohio—who subscribed fifty dollars for the purpose of purchasing lands, and the necessities for the Saints—after his arrival here, sued (Bishop) Edward Partridge, and obtained a judgment for the same. Bates shortly after denied the faith, and ran away on Sunday, leaving debts unpaid. We do not mention this to cast reflection, but to give a sample of his work manifested since he came to this land. No man that has consecrated property to the

Lord, for the benefit of the poor and the needy, by a deed of gift according to the laws of the land, has thought of suing for it, any more than the men of the world, who give, or donate to build meeting houses, and colleges; or send missionaries to India or the Cape of Good Hope. Every Saint that has come to this land to escape the desolations which await the wicked, and prepare for the coming of the Lord, is well satisfied with the country, and the order of the kingdom of our God; and we are happy to say that the inhabitants of Zion are growing in grace, and in the knowledge of those things which lead to peace and eternal glory. And our hearts are filled with thanksgiving for the privilege of bearing this testimony concerning our brethren on this land. One object in writing this epistle is, to give some instructions to those who come up to the land of Zion. Through a mistaken idea many of the brethren abroad, that had property, have given some away, and sacrificed some, they hardly know how. This is not right nor according to the commandments. We would advise in the first place, that every disciple, if in his power, pay his just debts so as to owe no man, and then if he has any property left, let him be careful of it; and he can help the poor, by consecrating some for their inheritances; for as yet, there has not been enough consecrated to plant the poor in inheritances, according to the regulation of the Church and the desire of the faithful.

This might have been done, had such as had property been prudent. It seems as though a notion was prevalent in Babylon, that the Church of Christ was a common stock concern. This ought not so to be, for it is not the case. When a disciple comes to Zion for an inheritance, it is his duty, if he has anything to consecrate to the Lord for the benefit of the poor and needy, or to purchase lands, to consecrate it according to the law of the Lord, and also according to the law of the land, and the Lord has said, that in keeping his laws we have no need to break the laws of the land; and we have abundant reason to be thankful, that we are permitted to establish ourselves under the protection of a government that knows no exceptions to sect or society, but gives all its citizens the privilege of worshipping God according to their own desire. Again, while in the world, it is not the duty of a disciple to exhaust all his means in bringing the poor to Zion; and this because if all should do so, there would be nothing to put in the storehouse in Zion for the purpose which the Lord has commanded.

Do not think, brethren, by this, that we would advise or direct that the poor be neglected in the least; this is not the desire of our hearts; for we are mindful of the word of our Father, which informs us that in His bosom it is decreed that the poor and the meek of the earth shall possess it.

The welfare of the poor has always a place in our hearts; yet we

are confident that our experience, even had we nothing else to prompt us to advise on this point, and that wholly for the good of the cause in which we labor, would be sufficient in the minds of our brethren abroad, to excuse a plainness on this important part of our subject. To see numbers of disciples come to this land, destitute of means to procure an inheritance, and much less the necessities of life, awakens a sympathy in our bosoms of no ordinary feeling; and we should do injustice to the Saints were we to remain silent, when, perhaps, a few words, by way of advice, may be the means of instructing them, that hereafter great difficulties may be avoided. For the disciples to suppose that they can come to this land without ought to eat, or to drink, or to wear, or anything to purchase these necessities with, is a vain thought. For them to suppose that the Lord will open the windows of heaven, and rain down angel's food for them by the way, when their whole journey lies through a fertile country, stored with the blessings of life from His own hand for them to subsist upon, is also vain. For them to suppose that their clothes and shoes will not wear out upon the journey, when the whole of it lies through a country where there are thousands of sheep from which wool in abundance can be procured to make them garments, and cattle upon a thousand hills, to afford leather for shoes, is just as vain.

The circumstances of the Saints in gathering to the land of Zion in these last days are very different from those of the children of Israel, after they despised the promised rest of the Lord, after they were brought out of the land of Egypt. Previous to that, the Lord promised them, if they would obey His voice and keep His commandments, that He would send the hornet before them, and drive out those nations which then inhabited the promised land, so that they might have peaceable possession of the same, without the shedding of blood. But in consequence of their unbelief and rebellion, they were compelled to obtain it by the sword, with the sacrifice of many lives.

But to suppose we can come up here and take possession of this land by the shedding of blood, would be setting at naught the law of the glorious Gospel and also the word of our great Redeemer: and to suppose we can take possession of this country without making regular purchases of the same, according to the laws of our nation, would be reproaching this great republic, in which the most of us were born, and under whose auspices we all have protection.

We feel as though enough was said on this point, knowing that a word to the wise is sufficient; and that all our brethren are aware of the fact, that all the tithes cannot be gathered into the storehouse of the Lord, that the windows of heaven may be opened, and a blessing be poured out that there is not room enough to contain it, if all the

means of the Saints are exhausted, before they reach the place where they can have the privilege of so doing. Do not conclude from these remarks, brethren, that we doubt in the least, that the Lord will provide for His Saints in these last days; or think that we would extend our hands to steady the ark; for this is not the case. We know that the Saints have the unchangeable word of God that they shall be provided for; yet we know, if any are imprudent, or lavish, or negligent, or indolent, in taking that proper care, and making that proper use of what the Lord has made them stewards over, they are not counted wise; for a strict account of every one's stewardship is required, not only in time, but will be in eternity. Neither do we apprehend that we shall be considered putting out our hands to steady the ark of God by giving advice to our brethren upon important points relative to their coming to Zion, when the experience of almost two years' gathering, has taught us to revere that sacred word from heaven, "Let not your flight be in haste, but let all things be prepared before you."

Then, brethren, we would advise, that where there are many poor in a church, that the Elders counsel together, and make preparations to send a part at one time, and a part at another. And let the poor rejoice in that they are exalted, but the rich in that they are made low, for there is no respect of persons in the sight of the Lord.

The disciples of Christ, blessed with immediate revelations from Him, should be wise and not take the way of the world, nor build air-castles, but consider that when they have been gathered to Zion, means will be needed to purchase their inheritances, and means will be needed to purchase food and raiment for at least one year; or at any rate, food; and where disciples, or churches, are blessed with means to do as much as this, they would be better off in Zion than in the world, troubled as it is, and will shortly be, with plagues, famines, pestilences, and utter destruction upon the ungodly.

On the subject of false reports, which are put in circulation by evil-minded men, to ridicule the idea of the gathering of Israel in these last days, we would say to our brethren abroad, believe them not; *The Evening and Morning Star* was established expressly to publish the truth, and the word of the Lord, that the Saints might not be deceived, by such as make broad the borders of their garments, and love the uppermost rooms at feasts; yea, by such as bind heavy burdens which are grievous to be borne, and lay them upon men's shoulders; but will not move them with one of their fingers. Yea, we give this caution that the disciples may not give heed to the gainsaying of those who seek the honor of this world and the glory of the same, rather than seek the honor of God and His glory; nor those who have turned away from the Church of Christ, and denied the faith delivered to His Saints in these last days.

Brethren, the Lord has begun to gather His children, even Israel, that they may prepare to enter into and enjoy His rest when He comes in His glory, and He will do it. No matter what your ideas or notions may be upon the subject; no matter what foolish reports the wicked may circulate to gratify an evil disposition, the Lord will continue to gather the righteous, and destroy the wicked, till the sound goes forth—*it is finished*.

It ought to be known abroad that much improvement is needed in the cattle, sheep, and hogs in this part of the country. As cows here are worth from ten to fifteen dollars, our brethren would do well, and we would advise them, to purchase before they arrive in this region. In fact, if they journey according to the commandments of the Lord, pitching their tents by the way, like Israel in days of old, it would be no more than right to drive cows enough to supply every family or company with milk on the way. They would then have them when they arrived here, and if they selected of the best breeds, they would lay a foundation for improvement. A thing of which all our brethren who are acquainted with raising stock will at once see the propriety.

The sheep of this state are large, but as their wool is coarse, the breed would soon be improved if our brethren would drive with them some merinos or saxons. As soon as wool and flax are had among the brethren, sufficient for the purpose, they will manufacture cloth for their own use in the Church. The swine in this country are not good, being the old fashioned shack breed, and much inferior to the large, white grass breed of the eastern states. If any could introduce this breed, what little pork might be wanted in the winter, would be much better, and easier raised.

It is a matter of much surprise to us, that our brethren should come up to the land of Zion, as many do, without bringing garden seeds, and even seeds of all kinds. The Jaredites and Nephites took with them of all kinds; and the Jaredites, all kinds of animals. And although the Lord has said that it was His business to provide for His Saints, yet He has not said that He would do it, unless they kept His commandments.

And notwithstanding the fulness of the earth is for the Saints, they can never expect it unless they use the means put into their hands to obtain the same in the manner provided by our Lord. When you flee to Zion, we enjoin the word, prepare all things, that you may be ready to labor for a living, for the Lord has promised to take the curse off the land of Zion in His own due time, and the willing and the obedient, not the idle, will eat the good of the same; for they are to be had in remembrance before the Lord.

One very important requisition for the Saints that come up to the

land of Zion is, that before they start, they procure a certificate from three Elders of the Church, or from the Bishop in Ohio, according to the commandments; and when they arrive, to present it to the Bishop in Zion; otherwise they are not considered wise stewards, and cannot be received into fellowship with the Church, till they prove themselves by their own goodness.

Some of our brethren may think, at the first instant, perhaps, that this is useless and formal, but a few reflections will be sufficient for them to see the propriety of it, and more especially, when they learn that it is a commandment given us of the Lord.

On another page of this paper, our brethren will find an extract of the law of this state relative to free people of color. Great care should be taken on this point. The Saints must shun every appearance of evil. As to slaves, we have nothing to say. In connection with the wonderful events of this age, much is doing towards abolishing slavery, and colonizing the blacks in Africa.

The foregoing remarks have been addressed to our brethren abroad, considered as one general body, and have been designed as general information to all. We cannot close this epistle, compatible with our duty, without particularly addressing ourselves to our brethren, the Elders, to whom is entrusted the preaching of the everlasting Gospel,—the glad tidings of salvation to Israel, and to all the Gentiles, if they will listen to the invitation.

Brethren, we are aware of your many afflictions, or at least in part, some of us having been eye witnesses to the things of God, and having been called to bear testimony of the same from the first, since this Gospel has been proclaimed in these last days. The desire of our hearts for your prosperity we can truly say is inexpressible; for when you are prospered, we are, and when you are blessed, we are blessed also. The affliction which you are necessarily called to undergo in these days of tribulation and vengeance upon the wicked, call forth from our hearts unceasing prayers to our common parents in your behalf, that you may be enabled to deliver His message in the demonstration of His Spirit, and call together His elect from the ends of the earth, to the place of the name of the Lord of hosts, even to Mount Zion.

By those few expressions, you will see brethren, how important we view your calling. We do not consider that it is our duty to direct you in your missions; but we will give you in few words what we have reason to expect relative to the gathering of the Saints, according to the revelations of the Lord.

By the authority of your calling and ordination, you, no doubt, will admit that it will be expected that you know your duty, and at all times and in all places, teach the disciples theirs; but we are sorry to

say, that in some instances, some of our brethren have failed to do so.

We will remind our brethren of a clause in the covenants, which informs us that all who are ordained in this Church, are to be ordained according to the gifts and callings of God unto them, by the power of the Holy Ghost which is in the one who ordains them. We would also remind them of one valuable caution recorded in Paul's first letter to Timothy, which says, "Lay hands suddenly on no man, neither be partaker of other men's sins."

Those cautions, however, are particularly addressed to our young brethren in the ministry. We know that many of our brethren are wise in these important parts of their labors, and have rid their garments of the blood of this generation, and are approved before the Lord.

We will proceed further, brethren, to notice some particular items immediately connected with your duties, and what, as we said before, we have reason to expect from you, according to the revelations. In one given December 4th, 1831, we learn that it is the duty of the Elders of the Church in the East to render an account of their stewardship unto the Bishop appointed unto the Church in that part of the Lord's vineyard.

The Lord says, "And now, verily I say unto you, that as every Elder in this part of the vineyard, (the East) must give an account of his stewardship unto the Bishop in this part of the vineyard, a certificate from the judge or Bishop in this part of the vineyard, unto the Bishop in Zion, rendereth every man acceptable, and answereth all things for an inheritance, and to be received as a wise steward, and as a faithful laborer; otherwise he shall not be accepted of the Bishop in Zion.

"And now, verily I say unto you, let every Elder who shall give an account unto the Bishop of the Church, in this part of the vineyard, (the East) be recommended by the church or churches, in which he labors, that he may render himself and his accounts approved in all things."

We hope brethren, that you will be particular to teach the disciples abroad prudence and economy in all things. Teach them in plainness, that without regular recommends, they cannot be received in fellowship with the Church in Zion, until after they have proven themselves worthy by their godly walk. And those who are recommended by you, we expect will be such as are personally known to you to be disciples indeed, and worthy the confidence of all Saints.

Viewing the quotation relative to your obtaining a certificate from the Bishop in the East concerning your worthiness, you cannot blame us brethren if we are strict on this point. It may be understood,

therefore, by our brethren, the Elders, who come from the East and do not bring a regular certificate showing that their labors have been accepted there, that they cannot be accepted in Zion. We do not set ourselves up as judges in this; we have only a desire to see the order of our Redeemer's kingdom observed in all things; for His commandments are precious with us; we have them in our hands, and they are sacred to our hearts.

Our brethren who labor in the churches a distance to the west of the residence of the Bishop in the East, who do not render their accounts to him, should be particular to bring recommends from the churches in which they do labor, and present them with the accounts of their labors to the Bishop immediately after their arrival here. And those Elders who labor continually in preaching the Gospel to the world, should also be particular to render their account of the same, that they may show themselves approved in all things, and be known to be worthy of the high office in which they stand in the Church of Christ.

Having said considerable concerning those particular points which are necessary to be observed by our brethren who journey to this land, and also a few words to the Elders, we deem it a privilege before we conclude, to say something more to the Church at large. In the previous remarks, however, we presume our brethren may make many improvements; and perhaps discover some errors; if so, we can say that the best of motives has prompted us to write to our brethren; and if some small errors are to be found, we are certain that the general ideas are correct, and will be a means of doing good, if those who are immediately interested in the same, give heed to them.

Dear brethren in the New Covenant, accept this as a token for a salutation in the name of the Lord Jesus Christ, from your brethren in Zion. While we are permitted to witness the great things which are continually taking place in fulfilment of the prophecies concerning the last days, as the children of God are gathered home to prepare themselves for the supper of the Lamb, our language, that is, the English tongue, fails to express our joy.

EXTRACTS FROM THE ELDERS' LETTERS TO THE EDITOR OF THE
"EVENING AND MORNING STAR," JULY NUMBER.

PALMYRA, MISSOURI, May 16th, 1833.

The Lord is opening the eyes of the blind, and blessing our labors. We have baptized eighteen members in this settlement.

G. M. HINKLE,

ELISHA H. GROVES.

SIX MILES FROM QUINCY, MO., June 3, 1833.

Every few days there are some honest souls born into the kingdom

of God. Persecution rages to a considerable extent. It seems as if every denomination, sect, party, and club, were prepared to fight against the work of the Lord. A man has just told me that in Palmyra, in forty-eight hours, the cholera had taken forty-seven to their graves. The disease is in the country as well as the town, and carries off all ages, colors and conditions, sparing none.

GEORGE M. HINKLE.

CHENANGO POINT, N. Y., May 16, 1833.

Dear Brothers:—It is about six weeks since I left Kirtland to take a mission to the East; since which time I have visited twelve churches, and passed three others in coming to this place; all of which are nearly in the course from Kirtland to Chenango, N. Y.; so grows, and so spreads the mighty work of the Lord. Some of said churches are composed of nearly one hundred members; and in nearly all of them, the work is still going on. O, may the Lord cause His glorious voice to be heard, until error and superstition shall give way to the everlasting Gospel of Jesus. I feel much weakness as a man, but in the strength of Christ, I am resolved to blow the trumpet of the Gospel until the people of God are delivered from the merchants and traffickers of souls unto the glorious liberty of the Gospel. I have baptized four since I left Kirtland. As for myself I intend, if possible, to attend the school at the *latter* Jerusalem, to which I am confident, it is my privilege to go, as often as the old Apostles went to the *former* Jerusalem.

I have traveled about five hundred miles in about six weeks, and held fifteen meetings, and I trust that I shall continue to receive the grace of God to support me even to the end. SYLVESTER SMITH.

STATE OF THE WORLD.

(From the *July Star*.)

The flood of waters, occasioned by the great rains in the eastern and middle states, did immense damage: war between Turkey and Russia continued to rage: and the epidemic disease of London continued its frightful ravages; so terrible were its effects as to close all the principal places of amusement and suspend the court of reform for the metropolis.

July 13.—Elder Brigham Young having returned from his mission to Canada, accompanied by some twenty or thirty of the brethren, a council of Elders assembled in Kirtland. There were present at the council Gideon H. Carter,

Council of
Elders in
Kirtland.

Jacob Wood, Dennis Lake, Brigham Young, James Lake, Newel K. Whitney, John Smith, Luke S. Johnson, and myself. Elder James Lake desired to know the will of the Lord, whether he should proceed on to Zion, or remain in Kirtland. It was decided that he should remain in Kirtland.

CHAPTER XXVIII.

MOB VIOLENCE IN THE LAND OF ZION.

ON the 20th of July, the mob collected,* and demanded the discontinuance of the Church printing establishment in Jackson county, the closing of the store, and the cessation of all mechanical labors. The brethren refused compliance, and the consequence was that the house of W. W. Phelps, which contained the printing establishment, was thrown down, the materials taken possession of by the mob, many papers destroyed, and the family and furniture thrown out of doors.†

The mob then proceeded to violence towards Edward Partridge, the Bishop of the Church, as he relates in his autobiography:

The Mob's
Treatment of
Edward Par-
tridge.

I was taken from my house by the mob, George Simpson being their leader, who escorted me about half a mile, to the court house, on the public square in Independence; and then and there, a few rods from said court house, surrounded by hundreds of the mob, I was stripped of my hat, coat and vest and daubed with tar from head to foot, and then had a quantity of feathers put upon me; and all this because I

*The mob consisted of from three to five hundred.—*Times and Seasons*, vol. 1, p. 18.

†The incident is thus described in the *Times and Seasons*, vol. 1, p. 18: "In a short time hundreds of the mob gathered around the printing office, which was a two story brick building, which they soon threw down. The press was thrown from the upper story, and also the apparatus, book work, paper, type, etc. A family residing in the lower story was also thrust out in great haste. After destroying the printing establishment, they proceeded to Gilbert & Whitney's store for the same purpose, but Gilbert agreeing to box the goods, soon, they concluded to let it alone."

would not agree to leave the county, and my home where I had lived two years.

Before tarring and feathering me I was permitted to speak. I told them that the Saints had suffered persecution in all ages of the world; that I had done nothing which ought to offend anyone; that if they abused me, they would abuse an innocent person; that I was willing to suffer for the sake of Christ; but, to leave the country, I was not then willing to consent to it. By this time the multitude made so much noise that I could not be heard: some were cursing and swearing, saying, "call upon your Jesus," etc.; others were equally noisy in trying to still the rest, that they might be enabled to hear what I was saying.

Until after I had spoken, I knew not what they intended to do with me, whether to kill me, to whip me, or what else I knew not. I bore my abuse with so much resignation and meekness, that it appeared to astound the multitude, who permitted me to retire in silence, many looking very solemn, their sympathies having been touched as I thought; and as to myself, I was so filled with the Spirit and love of God, that I had no hatred towards my persecutors or anyone else.

Charles Allen was next stripped and tarred and feathered, because he would not agree to leave the county, or deny the Book of Mormon. Others were brought up to be served likewise or whipped.*

Charles Allen.

But from some cause the mob ceased operations, and adjourned until Tuesday, the 23rd. Elder Sidney Gilbert, the keeper of the store, agreed to close it; and that may have been one reason why the work of destruction was suddenly stopped for two days.

In the course of this day's wicked, outrageous, and unlawful proceedings, many solemn realities of human degradation, as well as thrilling incidents were presented to the Saints. An armed and well organized mob, in a government professing to be governed by law, with the Lieutenant Governor (Lil-

Reflections of the Prophet.

*They succeeded in taking Charles Allen, whom they tarred and feathered upon the public square, surrounded by hundreds of the mob. A number more were taken, but they succeeded in making their escape, through the over anxiety of their keepers, who wished to have the "sport" of seeing those who were being tarred.—*Times and Seasons*, vol. I, p. 18.

burn W. Boggs), the second officer in the state, calmly looking on, and secretly aiding every movement, saying to the Saints, "You now know what our Jackson boys can do, and you must leave the county;" and all the justices, judges, constables, sheriffs, and military officers, headed by such western missionaries and clergymen as the Reverends McCoy, Kavanaugh, Hunter, Fitzhugh, Pixley, Likens, and Lovelady, consisting of Methodists, Baptists, Presbyterians, and all the different sects of religionists that inhabited that country, with that great moral reformer, and register of the land office at Lexington, forty miles east, known as the head and father of the Cumberland Presbyterians, even the Reverend Finis Ewing, publicly publishing that "Mormons were the common enemies of mankind, and ought to be destroyed"—all these solemn realities were enough to melt the heart of a savage; while there was not a *solitary offense* on record, or proof, that a Saint had broken the law of the land.*

When Bishop Partridge, who was without guile, and Elder Charles Allen, walked off, coated like some

*The Prophet's statement on this head is abundantly sustained even by those historians who become apologists for the actions of the mob, and also by the declaration put forth by the mob themselves. It will be remembered that in the "Mob Manifesto," or "Secret Constitution," (p. 374, this volume) those who signed it justified their determination "to rid their society of the Mormons" by resorting to mob violence because, said they, "we believe that the arm of the civil law does not afford us a guarantee, or at least a sufficient one, against the evils which are now inflicted upon us." In the address adopted at their meeting of the 20th of July, which was published in the *Western Monitor* (see p. 396) the mob further excuse their lawless intentions by saying: "*The evil is one that no one could have foreseen, and therefore is unprovided for by the laws; and the delays incident to legislation would put the mischief beyond remedy.*" In all of which one plainly sees unconscious admission that the Saints were not guilty of infraction of the laws of the land. As to the historian apologists referred to in the opening sentence of this note, I quote the following statements from the *History of Jackson County, Missouri*, published by the Union Historical Company, Kansas City, Missouri, 1881: "Assuming this that they [the Saints] were the holy people of the Lord, that the Lord was the real owner of all things, and that all His possessions were free to them, they were not calculated to be very respectful of the rights and interests of their non-'Mormon' neighbors. *But though no overt acts of transgression upon such rights were being committed*, the rapidly gathering members of the 'Mormons' * * * made the new sect an object of profound solicitude to the people." (See also comment of Parley P. Pratt on charges of the mob, 5th paragraph in note at p. 377 this volume).

unnamed, unknown bipeds, one of the sisters cried aloud: "*While you, who have done this wicked deed, must suffer the vengeance of God, they, having endured persecution, can rejoice, for henceforth for them, is laid up a crown eternal in the heavens.*"

Surely this was a time for awful reflection; man, unrestrained, like the brute beast, may torment the body; but God will punish the soul!

After the mob had retired, and while evening was spreading her dark mantle over the scene, as if to hide it from the gaze of day, men, women, and children, who had been driven or frightened from their homes, by yells and threats, began to return from their hiding places in thickets, corn-fields, woods, and groves, and view with heavy hearts the scene of desolation and wo: and while they mourned over fallen man, they rejoiced with joy unspeakable that they were accounted worthy to suffer in the glorious cause of their Divine Master. There lay the printing office a heap of ruins; Elder Phelps's furniture strewed over the garden as common plunder; the revelations, book works, papers, and press in the hands of the mob, as the booty of highway robbers; there was Bishop Partridge, in the midst of his family, with a few friends, endeavoring to scrape off the tar which, from its eating his flesh, seemed to have been prepared with lime, pearl-ash, acid, or some flesh-eating substance, to destroy him; and there was Charles Allen in the same awful condition. The heart sickens at the recital, how much more at the picture! More than once, those people, in this boasted land of liberty, were brought into jeopardy, and threatened with expulsion or death, because they desired to worship God according to the revelations of heaven, the constitution of their country, and the dictates of their own consciences. Oh, liberty, how art thou fallen! Alas, clergymen, where is your charity!

Aftermath of
Mob Violence.

The Second
Gathering of
the Mob.

Early in the morning of the 23rd of July, the mob again assembled, armed with weapons of war, and bearing a red flag; whereupon the Elders, led by the Spirit of God, and in order to save time, and stop the effusion of blood, entered into a treaty with the mob, to leave the county within a certain time.* The treaty was as follows:

Memorandum of argeement between the undersigned of the Mormon Society in Jackson County, Missouri, and a committee appointed by a public meeting of the citizens of said county, made on the 23rd day of July, 1833.

It is understood that the undersigned members of the society, do give their solemn pledges, each for himself, as follows, to-wit:—

That Oliver Cowdery, W. W. Phelps, William M'Lellin, Edward Partridge, Lyman Wight, Simeon Carter, Peter and John Whitmer, and Harvey H. Whitlock shall remove with their families out of this county on or before the first day of January next, and that they, as well as the two hereinafter named, use all their influence to induce all the brethern now here to remove as soon as possible: one half, say, by the first of January next, and all by the first day of April next; to advise and try all means in their power to stop any more of their sect from moving to this county; and as to those now on the road, they will use their influence to prevent their settling permanently in the county, but that they shall only make arrangements for temporary shelter, till a new location is agreed on for the society. John Correll and Algernon Sidney Gilbert, are allowed to remain as general agents to wind up the business of the society, so long as necessity shall require; and said Gilbert may sell out his merchandise now on hand, but is to make no new importation.

The *Star* is not again to be published nor a press set up by any of the society in this county.

If the said Edward Partridge and W. W. Phelps move their families by the first day of January, as aforesaid, that they themselves will be allowed to go and come, in order to transact and wind up their business.

The committee pledge themselves to use all their influence to prevent

*It was at this point, too, that several of the brethren stepped forward and offered themselves as a ransom for the Church, expressing themselves as being willing to be scourged or to die if that would appease the anger of the mob against the Saints. The mob would not accept the sacrifice of the brethren, however, but renewed their threats of violence against the whole Church. The brethren who offered themselves as a ransom for the Saints were John Correll, John Whitmer, William W. Phelps, Algernon S. Gilbert, Edward Partridge, and Isaac Morley.

any violence being used, so long as a compliance with the foregoing terms is observed by the parties concerned, to which agreement is subscribed the names of the above named committee, as also those of the Mormon brethren named in the report as having been present.*

Which report of the committee was unanimously adopted by the meeting, and thereupon the meeting adjourned *sine die*.

RICHARD SIMPSON, Chairman.

S. D. LUCAS,
J. H. FLOURNOY, } Secretaries.

The execution of this treaty presented an opportunity for the brethren in Zion to confer with the Presidency of the Church in Ohio concerning their situation, which they improved two or three days later by sending Elder Oliver Cowdery as a special messenger to Kirtland.

A Messenger
Sent to Kirt-
land.

On the second day of August, the *Western Monitor*, printed at Fayette,† Missouri, edited by Weston F. Birch, published the proceedings of the mob, as follows:

The *Western
Monitor* on
Jackson Coun-
ty Troubles.

MORMONISM.

At a meeting of the citizens of Jackson county, Missouri, called for the purpose of adopting measures to rid themselves of the sect of fanatics, called Mormons, held at Independence on the 20th day of July, 1833,—which meeting was composed of gentlemen from every part of the county, there being present between four and five hundred persons: the meeting was organized by calling Colonel Richard Simpson to the chair and appointing James H. Flournoy and Colonel Samuel D. Lucas, secretaries,—it was resolved, that a committee of seven be appointed to report an address to the public, in relation to the object of this meeting; and the chair named the following gentlemen to wit: Russel Hicks, Esq., Robert Johnson, Henry Chiles, Esq., Colonel James Hambright, Thomas Hudspeth, Joel F. Chiles and James M. Hunter. The meeting then adjourned, and convened again, when

*This agreement was signed on the part of the brethren by Edward Partridge, Isaac Morley, John Corroll, W. W. Phelps, Algernon S. Gilbert, and John Whitmer; and on the part of the mob by the Mob Committee whose names are given in the article from the *Western Monitor*, page 399.

†Fayette was the county seat of Howard county, about one hundred and fifty miles directly east of Independence.

Robert Johnson, the chairman of the said committee, submitted for the consideration of the meeting, the following address:

"This meeting, professing to act, not from the excitement of the moment, but under a deep and abiding conviction, that the occasion is one that calls for cool deliberation, as well as energetic action, deem it proper to lay before the public an expose of our peculiar situation, in regard to this singular sect of pretended Christians; and a solemn declaration of our unalterable determination to amend it.

"The evil is one that no one could have foreseen, and is therefore unprovided for by the laws; and the delays incident to legislation would put the mischief beyond remedy.

"But little more than two years ago, some two or three of these people made their appearance on the Upper Missouri, and they now number some twelve hundred souls in this county; and each successive autumn and spring pours forth its swarms among us, with a gradual falling of the character of those who compose them; until it seems that those communities from which they come, were flooding us with the very dregs of their composition. Elevated, as they mostly are, but little above the condition of our blacks, either in regard to property or education; they have become a subject of much anxiety on that part, serious and well grounded complaints having been already made of their corrupting influence on our slaves.

"We are daily told, and not by the ignorant alone, but by all classes of them, that we, (the Gentiles,) of this county are to be cut off, and our lands appropriated by them for inheritances. Whether this is to be accomplished by the hand of the destroying angel, the judgments of God, or the arm of power, they are not fully agreed among themselves.

"Some recent remarks in the *Evening and Morning Star*, their organ in this place, by their tendency to moderate such hopes, and repress such desires, show plainly that many of this deluded and infatuated people have been taught to believe that our lands were to be won from us by the sword. From this same *Star* we learn that for want of more honest or commendable employment, many of their society are now preaching through the states of New York, Ohio, and Illinois; and that their numbers are increased beyond every rational calculation; all of whom are required as soon as convenient to come up to Zion, which name they have thought proper to confer on our little village. Most of those who have already come, are characterized by the profoundest ignorance, the grossest superstition, and the most abject poverty.

"Indeed, it is a subject of regret by the *Star* itself, that they have come not only unable to buy an inheritance, which means some fifteen acres of wild land for each family, but destitute of the means of pro-

curing bread and meat. When we reflect on the extensive field in which the sect is operating, and that there exists in every country a leaven of superstition that embraces with avidity, notions the most extravagant and unheard of, and that whatever can be gleaned by them from the purlieus of vice, and the abodes of ignorance, is to be cast like a waif into our social circle it requires no gift of prophecy to tell that the day is not far distant when the civil government of the county will be in their hands; when the sheriff, the justices, and the county judges will be Mormons, or persons wishing to court their favor from motives of interest or ambition.

"What would be the fate of our lives and property, in the hands of jurors and witnesses, who do not blush to declare, and would not upon occasion hesitate to swear, that they have wrought miracles, and have been the subjects of miraculous and supernatural cures, have converse with God and His angels, and possess and exercise the gifts of divination and of unknown tongues, and fired with the prospect of obtaining inheritances without money and without price—may be better imagined than described.

"One of the means resorted to by them, in order to drive us to emigrate, is an indirect invitation to the free brethren of color in Illinois, to come up like the rest, to the land of Zion. True, they say this was not intended to invite, but to prevent their emigration; but this weak attempt to quiet our apprehension, is but a poor compliment to our understanding. The article alluded to, contained an extract from our laws, and all necessary directions and *cautions* to be observed by colored brethren, to enable them upon their arrival here, to claim and exercise the rights of citizenship. Contemporaneous with the appearance of this article, was the expectation among the brethren here, that a considerable number of this degraded caste were only awaiting this information before they should set out on their journey. With the corrupting influence of these on our slaves, and the stench, both physical and moral, that their introduction would set afloat in our social atmosphere, and the vexation that would attend the civil rule of these fanatics, it would require neither a visit from the destroying angel, nor the judgments of an offended God, to render our situation here insupportable. True, it may be said, and truly no doubt, that the fate has marked the rise and fall of Johanna Southcote and Ann Lee, will also attend the progress of Joe Smith; but this is no opiate to our fears, for when the fabric falls, the rubbish will remain.

"Of their pretended revelations from heaven—their personal intercourse with God and His angels—the maladies they pretend to heal by the laying on of hands—and the contemptible gibberish with which they habitually profane the Sabbath, and which they dignify with the

appellation of unknown tongues, we have nothing to say; vengeance belongs to God alone. But as to the other matters set forth in this paper we feel called on by every consideration of self-preservation, good society, public morals, and the fair prospects, that if not blasted in the germ, await this young and beautiful county, at once to declare, and we do hereby most solemnly declare;—

“ ‘1—That no Mormon shall in future move and settle in this county.

“ ‘2—That those now here, who shall give a definite pledge of their intention, within a reasonable time to remove out of the county, shall be allowed to remain unmolested until they have sufficient time to sell their property, and close their business, without any material sacrifice.

“ ‘3—That the editor of the *Star* be required forthwith to close his office, and discontinue the business of printing in this county; and as to all other stores and shops belonging to the sect, their owners must in every case strictly comply with the terms of the second article of this declaration; and upon failure prompt and efficient measures will be taken to close the same.

“ ‘4—That the Mormon leaders here, are required to use their influence in preventing any further emigration of their distant brethren to this county, and to counsel and advise their brethren here to comply with the above requisitions.

“ ‘5—That those who fail to comply with these requisitions, be referred to those of their brethren who have the gifts of divination, and of unknown tongues, to inform them of the lot that awaits them.’

“Which address being read and considered, was unanimously adopted. And thereupon it was resolved that a committee of twelve be appointed forthwith to wait on the Mormon leaders, and see that the foregoing requisitions are strictly complied with by them; and upon their refusal, that said committee do, as the organ of this county, inform them that it is our unwavering purpose and fixed determination, after the fullest consideration of all the consequences and responsibilities under which we act, to use such means as shall insure their full and complete adoption; and that said committee, so far as may be within their power, report to this present meeting. And the following gentlemen were named as said committee:—

“Robert Johnson, James Campbell, Colonel Moses Wilson, Joel F. Chiles, Hon. Richard Fristoe, Abner F. Staples, Garr Johnson, Lewis Franklin, Russell Hicks, Esq., Colonel S. D. Lucas, Thomas Wilson and James M. Hunter, to whom was added Colonel R. Simpson, chairman.

And after an adjournment of two hours, the meeting again convened, and the committee of twelve reported that they had called on Mr. Phelps, the editor of the *Star*; Edward Partridge, the Bishop of the sect;

and Mr. Gilbert, the keeper of the Lord's store house; and some others; and that they declined giving any direct answer to the requisitions made of them, and wished an unreasonable time for consultation, not only with their brethren here, but in Ohio.

"Whereupon it was unanimously resolved by the meeting, that the *Star* printing office should be razed to the ground, the type and press secured. Which resolution was, with the utmost order, and the least noise and disturbance possible, forthwith carried into execution, as also some other steps of a similar tendency; but no blood was spilled, nor any blows inflicted. The meeting then adjourned till the 23rd instant, to meet again to know further concerning the determination of the Mormons.

"Resolved, that a copy of these proceedings be posted up at the post-office in this place, for the information of all concerned; and that the secretaries of this meeting send copies of the same to the principal editors in the eastern and middle states for publication; that the Mormon brethren may know at a distance that the gates of Zion are closed against them—that their interests will be best promoted by remaining among those who know and appreciate their merits."

RICHARD SIMPSON, Chairman.

S. D. LUCAS,
J. H. FLOURNOY, } Secretaries.

The citizens' meeting again convened on the 23rd day of July, 1833, which was composed of gentlemen from all parts of the county, and much more unanimously attended than the meeting of the 20th instant.

The meeting was organized by the chairman taking his seat, when the following gentlemen were appointed a committee, to wit:—

Henry Chiles, Esq., Dr. N. K. Olmstead, H. L. Brazile, Esq., Zachariah Waller, Samuel Weston, Esq., William L. Irwin, Leonidas Oldham, S. C. Owens, Esq., George Simpson, Captain Benjamin Majors, James C. Sadler, Colonel William Bowers, Henry Younger, Russell Hicks, Esq., Aaron Overton, John Harris, and Harmon Gregg, to wait upon the Mormon leaders, who had intimated a wish to have a conference with said committee.

After an adjournment of two hours, the meeting again convened, when the committee reported to the meeting that they had waited on most of the Mormon leaders, consisting of the Bishop, Mr. Partridge; Mr. Phelps, Editor of the *Star*; Mr. Gilbert, the keeper of the Lord's store house, and Messrs. Correll, Whitmer, and Morley, Elders of the Church; and that the said committee had entered into an amicable agreement with them, which they had reduced to writing, which they submitted: and that the committee have assured Mr. Phelps, that when

ever he was ready to move, that the amount of all his loses should be paid to him by the citizens. The written agreement is as follows:*

The foregoing is copied entire to give one sample of hypocritical bombast, and current falsehoods, with which the country was flooded in the early days of this Church. The declaration of the mob, by which they pledged to each other their lives, their bodily powers, fortunes, and sacred honors to remove the Church from Jackson county, is a very good climax for all the arguments used, falsehoods set forth, and even a full interpretation of the sublime admission that "vengeance belongs to God alone." The events that followed from this time till November, explain the *modus operandi* much more clearly than the publication in the *Monitor*, or other papers that generally were so willing to give the western missionaries, the doctors, lawyers, judges, justices, sheriffs, constables, military officers and other distinguished personages a fair chance against the Mormons.

On the same day (July 23rd), while the brethren in Missouri were preparing to leave the county, through the violence of the mob, the corner stones of the Lord's House were laid in Kirtland, after the order of the Holy Priesthood.

The Prophet's
Comment on
the *Monitor*
Article.

Corner Stones
of Kirtland
Temple Laid.

August 2.—I received the following:

Revelation.†

1. Verily I say unto you my friends, I speak unto you with my voice, even the voice of my Spirit, that I may show unto you my will concerning your brethren in the land of Zion, many of whom are truly humble and are seeking diligently to learn wisdom and to find truth.

*The document is already printed in full on pages 394, 395.

†Doctrine and Covenants, sec. xcvi. Respecting the School of the Prophets referred to in the above revelation. Elder Parley P. Pratt, whose course is so highly commended in the revelation, writes in his *Autobiography*, page 100: "In the latter part of the summer (1833) and in the autumn, I devoted almost my entire time in ministering among the churches, holding meetings, visiting the sick, comforting the afflicted, and giving counsel. A school of Elders was also organized, over which I

2. Verily, verily I say unto you, blessed are such, for they shall obtain; for I, the Lord, show mercy unto all the meek, and upon all whomsoever I will, that I may be justified when I shall bring them unto judgment.

3. Behold, I say unto you, concerning the school in Zion, I, the Lord, am well pleased that there should be a school in Zion, and also with my servant Parley P. Pratt, for he abideth in me.

4. And inasmuch as he continueth to abide in me he shall continue to preside over the school in the land of Zion until I shall give unto him other commandments.

5. And I will bless him with a multiplicity of blessings, in expounding all scriptures and mysteries to the edification of the school, and of the church in Zion.

6. And to the residue of the school, I, the Lord, am willing to show mercy; nevertheless, there are those that must needs be chastened, and their works shall be made known.

7. The ax is laid at the root of the trees; and every tree that bringeth not forth good fruit shall be hewn down and cast into the fire. I, the Lord, have spoken it.

8. Verily I say unto you, all among them who know their hearts are honest, and are broken, and their spirits contrite, and are willing to observe their covenants by sacrifice—yea, every sacrifice which I, the Lord, shall command—they are accepted of me.

9. For I, the Lord, will cause them to bring forth as a very fruitful tree which is planted in a goodly land, by a pure stream, that yieldeth much precious fruit.

10. Verily I say unto you, that it is my will that a house should be built unto me in the land of Zion, like unto the pattern which I have given you.

11. Yea, let it be built speedily, by the tithing of my people.

12. Behold, this is the tithing and the sacrifice which I, the Lord, require at their hands, that there may be a house built unto me for the salvation of Zion—

13. For a place of thanksgiving for all saints, and for a place of

was called to preside. This class, to the number of about sixty, met for instructions once a week. The place of meeting was in the open air, under some tall trees, in a retired place in the wilderness, where we prayed, preached and prophesied, and exercised ourselves in the gifts of the Holy Spirit. Here great blessings were poured out, and many great and marvelous things were manifested and taught. The Lord gave me great wisdom, and enabled me to teach and edify the Elders, and comfort and encourage them in their preparations for the great work which lay before us. I was also much edified and strengthened. To attend this school I had to travel on foot, and sometimes with bare feet at that, about six miles. This I did once a week, besides visiting and preaching in five or six branches a week.

instruction for all those who are called to the work of the ministry in all their several callings and offices;

14. That they may be perfected in the understanding of their ministry, in theory, in principle, and in doctrine, in all things pertaining to the kingdom of God on the earth, the keys of which kingdom have been conferred upon you.

15. And inasmuch as my people build a house unto me in the name of the Lord, and do not suffer any unclean thing to come into it, that it be not defiled my glory shall rest upon it;

16. Yea, and my presence shall be there, for I will come into it, and all the pure in heart that shall come into it shall see God.

17. But if it be defiled I will not come into it, and my glory shall not be there; for I will not come into unholy temples.

18. And, now, behold, if Zion do these things she shall prosper, and spread herself and become very glorious, very great, and very terrible.

19. And the nations of the earth shall honor her, and shall say: Surely Zion is the city of our God, and surely Zion cannot fall, neither be moved out of her place, for God is there, and the hand of the Lord is there;

20. And he hath sworn by the power of his might to be her salvation and her high tower.

21. Therefore, verily, thus saith the Lord, let Zion rejoice, for this is Zion—THE PURE IN HEART; therefore, let Zion rejoice, while all the wicked shall mourn.

22. For behold, and lo, vengeance cometh speedily upon the ungodly as the whirlwind; and who shall escape it?

23. The Lord's scourge shall pass over by night and by day, and the report thereof shall vex all people; yea, it shall not be stayed until the Lord come;

24. For the indignation of the Lord is kindled against their abominations and all their wicked works.

25. Nevertheless, Zion shall escape if she observe to do all things whatsoever I have commanded her.

26. But if she observe not to do whatsoever I have commanded her, I will visit her according to all her works, with sore affliction, with pestilence, with plague, with sword, with vengeance, with devouring fire.

27. Nevertheless, let it be read this once to her ears, that I, the Lord, have accepted of her offering; and if she sin no more none of these things shall come upon her;

28. And I will bless her with blessings, and multiply a multiplicity of blessings upon her, and upon her generations forever and ever, saith the Lord your God. Amen.*

*"This revelation," writes Elder Pratt (*Autobiography*, p. 102)," was not com-

August 6th.—I received the following:

*Revelation.**

1. Verily I say unto you my friends, fear not, let your hearts be comforted; yea rejoice evermore, and in everything give thanks;

2. Waiting patiently on the Lord, for your prayers have entered into the ears of the Lord of Sabaoth, and are recorded with this seal and testament—the Lord hath sworn and decreed that they shall be granted.

3. Therefore, he giveth this promise unto you, with an immutable covenant that they shall be fulfilled; and all things wherewith you have been afflicted shall work together for your good, and to my name's glory, saith the Lord.

4. And now, verily I say unto you concerning the laws of the land, it is my will that my people should observe to do all things whatsoever I command them.

5. And that law of the land which is constitutional, supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before me.

6. Therefore, I, the Lord, justify you, and your brethren of my church, in befriending that law which is the constitutional law of the land;

7. And as pertaining to law of man, whatsoever is more or less than this cometh of evil.

8. I, the Lord God, make you free, therefore ye are free indeed; and the law also maketh you free.

9. Nevertheless, when the wicked rule the people mourn.

10. Wherefore, honest men and wise men should be sought for diligently, and good men and wise men ye should observe to uphold; otherwise whatsoever is less than these cometh of evil.

11. And I give unto you a commandment, that ye shall forsake all evil and cleave unto all good, that ye shall live by every word which proceedeth forth out of the mouth of God.

12. For he will give unto the faithful line upon line, precept upon precept; and I will try you and prove you herewith.

13. And whoso layeth down his life in my cause, for my name's sake, shall find it again, even life eternal.

14. Therefore, be not afraid of your enemies, for I have decreed

plied with by the leaders and Church in Missouri as a whole (notwithstanding many were humble and faithful); therefore, the threatened judgment was poured out to the uttermost, as the history of the five following years will show."

*Doctrine and Covenants, sec. xcvi.

in my heart, saith the Lord, that I will prove you in all things, whether you will abide in my covenant, even unto death, that you may be found worthy.

15. For if ye will not abide in my covenant ye are not worthy of me.

16. Therefore, renounce war and proclaim peace, and seek diligently to turn the hearts of the children to their fathers, and the hearts of the fathers to the children;

17. And again, the hearts of the Jews unto the prophets, and the prophets unto the Jews; lest I come and smite the whole earth with a curse, and all flesh be consumed before me.

18. Let not your hearts be troubled; for in my Father's house are many mansions, and I have prepared a place for you; and where my Father and I am, there ye shall be also.

19. Behold, I, the Lord, am not well pleased with many who are in the church at Kirtland;

20. For they do not forsake their sins, and their wicked ways, the pride of their hearts, and their covetousness, and all their detestable things, and observe the words of wisdom and eternal life which I have given unto them.

21. Verily I say unto you, that I, the Lord, will chasten them and will do whatsoever I list, if they do not repent and observe all things whatsoever I have said unto them.

22. And again I say unto you, if ye observe to do whatsoever I command you, I, the Lord, will turn away all wrath and indignation from you, and the gates of hell shall not prevail against you.

23. Now, I speak unto you concerning your families—if men will smite you, or your families, once, and ye bear it patiently and revile not against them, neither seek revenge, ye shall be rewarded;

24. But if ye bear it not patiently, it shall be accounted unto you as being meted out as a just measure unto you.

25. And again, if your enemy shall smite you the second time, and you revile not against your enemy, and bear it patiently, your reward shall be an hundredfold.

26. And again, if he shall smite you the third time, and ye bear it patiently, your reward shall be doubled unto you four-fold;

27. And these three testimonies shall stand against your enemy if he repent not, and shall not be blotted out.

28. And now, verily I say unto you, if that enemy shall escape my vengeance, that he be not brought into judgment before me, then ye shall see to it that ye warn him in my name, that he come no more upon you, neither upon your family, even your children's children unto the third and fourth generation.

29. And then, if he shall come upon you or your children, or your children's children unto the third and fourth generation, I have delivered thine enemy into thine hands;

30. And then if thou wilt spare him, thou shalt be rewarded for thy righteousness; and also thy children and thy children's children unto the third and fourth generation.

31. Nevertheless, thine enemy is in thine hands; and if thou rewardest him according to his works thou art justified; if he has sought thy life, and thy life is endangered by him, thine enemy is in thine hands and thou art justified.

32. Behold, this is the law I gave unto my servant Nephi, and thy fathers, Joseph, and Jacob, and Isaac, and Abraham, and all mine ancient prophets and apostles.

33. And again, this is the law that I gave unto mine ancients, that they should not go out unto battle against any nation, kindred, tongue, or people, save I, the Lord, commanded them.

34. And if any nation, tongue, or people should proclaim war against them, they should first lift a standard of peace unto that people, nation, or tongue;

35. And if that people did not accept the offering of peace, neither the second nor the third time, they should bring these testimonies before the Lord;

36. Then I, the Lord, would give unto them a commandment, and justify them in going out to battle against that nation, tongue, or people.

37. And I, the Lord, would fight their battles, and their children's battles, and their children's children, until they had avenged themselves on all their enemies, to the third and fourth generation.

38. Behold, this is an ensample unto all people, saith the Lord your God, for justification before me.

39. And again, verily I say unto you, if after thine enemy has come upon thee the first time, he repent and come unto thee praying thy forgiveness, thou shalt forgive him, and shalt hold it no more as a testimony against thine enemy—

40. And so on unto the second and third time; and as oft as thine enemy repenteth of the trespass wherewith he has trespassed against thee, thou shalt forgive him, until seventy times seven.

41. And if he trespass against thee and repent not the first time, nevertheless thou shalt forgive him.

42. And if he trespass against thee the second time, and repent not, nevertheless thou shalt forgive him.

43. And if he trespass against thee the third time, and repent not, thou shalt also forgive him.

44. But if he trespass against thee the fourth time thou shalt not forgive him, but shalt bring these testimonies before the Lord; and they shall not be blotted out until he repent and reward thee four-fold in all things wherewith he has trespassed against thee.

45. And if he do this, thou shalt forgive him with all thine heart; and if he do not this, I, the Lord, will avenge thee of thine enemy an hundred-fold;

46. And upon his children, and upon his children's children of all them that hate me, unto the third and fourth generation.

47. But if the children shall repent, or the children's children, and turn to the Lord their God, with all their hearts and with all their might, mind, and strength, and restore four-fold for all their trespasses wherewith they have trespassed, or wherewith their fathers have trespassed, or their father's fathers, then thine indignation shall be turned away;

48. And vengeance shall no more come upon them, saith the Lord thy God, and their trespasses shall never be brought any more as a testimony before the Lord against them. Amen.

CHAPTER XXIX.

MINOR EVENTS IN ZION AND KIRTLAND—AN APPEAL TO
THE GOVERNOR OF MISSOURI.

August 21.—At a council of High Priests in Zion, Elder Christian Whitmer was ordained to the High Priesthood. And on the 28th, the council resolved, that no High Priest, Elder, or Priest, shall ordain any Priest, Elder, or High Priest in the land of Zion, without the consent of a conference of High Priests.*

Soon after the arrival of Oliver Cowdery at Kirtland,† arrangements were made to dispatch Elders Orson Hyde and John Gould‡ to Jackson county, Missouri, with advice to the Saints in their unfortunate situation, through the late outrage of the mob.

September 4.—I wrote as follows to Sister Vienna Jaques, at Independence, Missouri:

Prophet's Letter to Vienna Jaques.

Dear Sister:—Having a few leisure moments, I sit down to communicate to you a few words, which I know I am under obligation to improve for your satisfaction, if it should be a satisfaction for you to receive a few words from your unworthy brother in Christ. I re-

*There were twenty High Priests present at the council meeting. The minutes of the meeting are found in the *Far West Record* pages 35, 36.

†The exact date of Elder Cowdery's arrival in Kirtland as a special messenger from the brethren in Zion cannot be ascertained.

‡This was the same John Gould who was subsequently ordained a member of the First Council of Seventy.

ceived your letter some time since, containing a history of your journey and your safe arrival, for which I bless the Lord; I have often felt a whispering since I received your letter, like this: "Joseph, thou art indebted to thy God for the offering of thy Sister Vienna, which proved a savor of life as pertaining to thy pecuniary concerns. Therefore she should not be forgotten of thee, for the Lord hath done this, and thou shouldst remember her in all thy prayers and also by letter, for she oftentimes calleth on the Lord, saying, O Lord, inspire thy servant Joseph to communicate by letter some word to thine unworthy handmaiden, and say all my sins are forgiven, and art thou not content with the chastisement wherewith thou hast chastised thy handmaiden?" Yea, sister, this seems to be the whispering of a spirit, and judge ye what spirit it is. I was aware when you left Kirtland that the Lord would chasten you, but I prayed fervently in the name of Jesus that you might live to receive your inheritance, agreeable to the commandment which was given concerning you. I am not at all astonished at what has happened to you, neither to what has happened to Zion, and I could tell all the whys and wherefores of all these calamities. But alas, it is in vain to warn and give precepts, for all men are naturally disposed to walk in their own paths as they are pointed out by their own fingers and are not willing to consider and walk in the path which is pointed out by another, saying, This is the way, walk ye in it, although he should be an unerring director, and the Lord his God sent him. Nevertheless, I do not feel disposed to cast any reflections, but I feel to cry mightily unto the Lord that all things, which have happened may work together for good; yea, I feel to say, O Lord, let Zion be comforted, let her waste places be built up and established an hundred fold; let Thy Saints come unto Zion out of every nation; let her be exalted to the third heavens, and let Thy judgment be sent forth unto victory; and after this great tribulation, let Thy blessing fall upon Thy people, and let Thy handmaid live till her soul shall be satisfied in beholding the glory of Zion; for notwithstanding her present affliction, she shall yet arise and put on her beautiful garments, and be the joy and glory of the whole earth. Therefore let your heart be comforted; live in strict obedience to the commandments of God, and walk humbly before Him, and He will exalt thee in His own due time. I will assure you that the Lord has respect unto the offering you made. Brother David W. Patten has just returned from his tour to the east, and gives us great satisfaction as to his ministry. He has raised up a church of about eighty-three members in that part of the country where his friends live—in the state of New York. Many were healed through his instrumentality, several cripples were restored. As many as twelve that were afflicted came at a time from a distance to be healed; he and

others administered in the name of Jesus, and they were made whole. Thus you see that the laborers in the Lord's vineyard are laboring with their might, while the day lasts, knowing "the night soon cometh when no man can work."

[Signed]

JOSEPH SMITH.

September 11.—The following members, residing in Kirtland, viz.: F. G. Williams, Sidney Rigdon, N. K. Whitney, with myself, and Oliver Cowdery, delegate to represent the residue of the members in Independence, Missouri, met in council, to consider the expediency of establishing a printing press in Kirtland, when it was

Resolved, unanimously, that a press be established, and conducted under the firm name of F. G. Williams & Co.

Resolved, that the above firm publish a paper, as soon as arrangements can be made, entitled the *Latter-day Saints' Messenger and Advocate*.

Resolved, also, that *The Evening and Morning Star*, formerly published in Jackson county, Missouri, by the firm of F. G. Williams & Co., to be conducted by Oliver Cowdery, one of the members of the firm, until it is transferred to its former location.

The same day Bishop Partridge was acknowledged by the council in Zion, to be the head of the Church in Zion at that time; and by virtue of his office, was acknowledged the moderator or president of the councils or conferences.

Ten High Priests were appointed to watch over the ten branches of the Church in Zion.*

A hymn, concerning the travels, toils, troubles, and tribulations of the Nephites, was sung in tongues by Elder W. W. Phelps, interpreted by Elder Lyman Wight.

September 26.—The council again assembled in

*The minutes of the council are contained in the *Far West Record*, page 36. The names of the presidents of the branches and the number of the branch each presided over respectively are given as follows: Newel Knight, Branch No. 1; Daniel Stanton, Branch No. 2; David Whitmer, Branch No. 3; John Corrill, Branch No. 4; Thomas B. Marsh, Branch No. 5; Peter Dustin, Branch No. 6; Lyman Wight, Branch No. 7; Parley P. Pratt, Branch No. 8; Simeon Carter, Branch No. 9; Calvin Beebe, Branch No. 10.

Zion, and ordained Jesse Hitchcock, Elias Higbee,* and Isaac Higbee,† High Priests.

Brother John Tanner‡ sent his two sons to Kirtland to learn the will of the Lord, whether he should remove to Zion or Kirtland. It was decided by the unanimous voice of the council, on the 28th of September, that it was the will of the Lord for all who were able and willing, to build up and strengthen the stake in Kirtland. Brother Tanner was counseled accordingly.

About this time, Elders Hyde and Gould arrived in Zion, and the Church having made the necessary preparations, Elders W. W. Phelps and Orson Hyde were dispatched to the Governor of Missouri, residing at Jefferson City, the capital of the state, with the following:

PETITION.

September 28, 1833.

To His Excellency Daniel Dunklin, Governor of the State of Missouri:

We, the undersigned, citizens of the Republic of the United States of America, inhabitants of the state of Missouri, and residents of Jackson county, members of the Church of Christ, vulgarly called "Mor-

*The Higbee family subsequently became very prominent in the Church. Elias Higbee was the son of Isaac and Sophia Higbee. He was born 23rd of October, 1795, in Galloway, Gloucester county, New Jersey. At the age of twenty-two he married Sarah Ward and removed to Cincinnati. He received the Gospel in the spring of 1832, and during the summer following went to Jackson county, Missouri, but returned to Cincinnati the following winter, where he was ordained an Elder by his Brother Isaac, on the 20th of February, 1833. He returned to Missouri with his family, arriving in Zion in the month of March, 1833, and on the 26th of September following he was ordained a High Priest.—(*Millennial Star*, vol. xxi, page 203; also *Far West Record*, page 37.)

†Isaac Higbee was also the son of Isaac and Sophia Higbee. He was born in Galloway, Gloucester county, New Jersey, on the 23rd of December, 1797. When between five and six years old he removed with his parents to Ohio. February 11th, 1819, he married Heziah String. About the first of May, 1832, his parents received the Gospel, and a few months afterwards himself and wife did the same. In the spring of 1833, he removed with his family to Zion, and in September following, as stated by the Prophet, was ordained a High Priest.

‡John Tanner was the son of Joshua and Thankful Tefft Tanner. He was born at Hopkinton, Rhode Island, August 15, 1778. According to the tradition of the family, Francis Tanner, the grandfather of John Tanner, the subject of this sketch, came from England with his two brothers—Nathan and William—and settled in the state of Rhode Island, about the year 1718.

mons," believing in God, and worshiping Him according to His revealed will contained in the Holy Bible, and the fulness of the Gospel contained in the Book of Mormon, and the revelations and commandments of God through Jesus Christ, respectfully show:—

That we, your petitioners, having purchased lands of the United States, and of the State of Missouri, and of the inhabitants of said state, for the purpose of improving the same, and peaceably enjoying our rights, privileges, immunities, and religion, according to the constitution and laws of the state and national governments, have suffered unjustly and unlawfully in property, in person, and in reputation, as follows:—

First, in the spring of 1832, some persons, in the deadly hours of the night, commenced stoning or brick-batting some of our houses, and breaking in our windows, disturbing ourselves, our wives, and our children; and also, some few days after, they called a county meeting to consult measures to remove us, but after some confusion among themselves, they dispersed with doing no more than threatening on that day. In the fall of the same year, they, or some one, burned a large quantity of hay in the stack, and soon after commenced shooting into some of our houses, and at many times insulting with abusive language.

Secondly, about the middle of July last, yea, in fact, previous, they commenced brick-batting our houses again, and breaking in our windows. At this time, July 18th, the following document was in circulation:*

On Saturday, the 20th of July last, according to the foregoing document, there assembled, suddenly, in the town of Independence, at the court house, between four and five hundred persons, who sent Robert Johnson, James Campbell, Moses Wilson, Joel F. Chiles, Richard Bristoe, Abner F. Staples, Garr Johnson, Lewis Franklin, Russell Hicks, S. D. Lucas, Thomas Wilson, James M. Hunter, and Richard Simpson to some of your petitioners; namely, Edward Partridge, A. S. Gilbert, John Corril, Isaac Morley, John Whitmer, and W. W. Phelps, and demanded that we should immediately stop the publication of the *Evening and Morning Star*, and close printing in Jackson county; and that we, as Elders of said Church, should agree to remove out of the county forthwith. We asked for three months for consideration. They would not grant it. We asked for ten days. They would not grant it, but said fifteen minutes was the longest, and refused to hear any reasons. Of course the conversation broke up.

The four or five hundred persons, as a mob, then proceeded to demolish or raze to the ground, the printing office and dwelling house of W. W. Phelps & Co. Mrs. Phelps, with a sick infant and the

*Document will be found on pages 374-376. It was the mob's "secret constitution."

rest of her children, together with the furniture in the house, were thrown out of doors—the press was broken, the type pied—the book-work, furniture, apparatus, property, etc., of the office, were principally destroyed, and the office thrown down, whereby seven hands were thrown out of employment, and three families left destitute of the means of subsistence.

The loss of the whole office, including the stoppage of *The Evening and Morning Star*, a monthly paper, and the *Upper Missouri Advertiser*, a weekly paper, was about six thousand dollars, without the damages which must result in consequence of their suspension.

The mob then proceeded to demolish the store-house and destroy the goods of Gilbert, Whitney & Co.; but Mr. Gilbert assuring them the goods should be packed by the 23rd inst., [July] they then stopped the destruction of property, and proceeded to do personal violence. They took Edward Partridge, the Bishop of the Church, from his dwelling house by force, and a Mr. Allen, and stripping them of their coats, vests, and hats, or causing them to do it themselves, tarred and feathered them in the presence of the mob, before the court house. They caught other members of the Church to serve them in like manner, but they made their escape. With horrid yells and the most blasphemous epithets they sought for other leading Elders, but found them not. It being late, they adjourned until the 23rd inst.

On the 23rd inst., early in the day, the mob again assembled to the number of about five hundred, many of them armed with rifles, dirks, pistols, clubs and whips; one or two companies riding into town bearing the red flag, raising again the *horrid yell*. They proceeded to take some of the leading Elders by force, declaring it to be their intention to whip them with from fifty to five hundred lashes apiece, to demolish their dwelling houses, and let their negroes loose to go through our plantations, and lay open our fields for the destruction of our crops.

Whereupon John Corrill, John Whitmer, W. W. Phelps, A. S. Gilbert, Edward Partridge, and Isaac Morley, made no resistance, but offered themselves a ransom for the Church, willing to be scourged or die, if that would appease their anger towards the Church, but were assured by the mob, that every man, woman, and child would be whipped or scourged, until they were driven out of the county, as the mob declared that either they or the "Mormons" must leave the county, or they, or the "Mormons" must die.

The mob then chose a new committee, consisting of Samuel C. Owens, Leonidas Oldham, G. W. Simpson, M. L. Irwin, John Harris, Henry Chiles, Harvey H. Younger, Hugh L. Brazile, N. K. Olmstead, James C. Sadler, William Bowers, Benjamin Majors, Zachariah Waller, Harman Gregg, Aaron Overton, and Samuel Weston, who with Ed-

ward Partridge, Isaac Morley, John Corrill, W. W. Phelps, A. S. Gilbert, and John Whitmer, entered into the following stipulation:—

"Memorandum of agreement between the undersigned of the Mormon society in Jackson county, Missouri, and a committee appointed by a public meeting of the citizens of said county, made the 23rd day of July, 1833.

"It is understood that the undersigned members of the society, do give their solemn pledge each for himself, as follows, to wit:—

"That Oliver Cowdery, W. W. Phelps, William E. M'Lellin, Edward Partridge, Lyman Wight, Simeon Carter, Peter and John Whitmer, and Harvey Whitlock, shall remove with their families out of this county on or before the first day of January next; and that they, as well as the two hereinafter named, use all their influence to induce all the brethren now here, to remove as soon as possible—one half, say, by the first of January next, and all by the first day of April next; to advise and try all means in their power, to stop any more of their sect from moving to this county, and as to those now on the road, they will use their influence to prevent their settling permanently in the county, but that they shall only make arrangements for temporary shelter, till a new location is agreed on for the society. John Corrill and Algernon S. Gilbert, are allowed to remain as general agents to wind up the business of the society, so long as necessity shall require; and said Gilbert may sell out his merchandise now on hand, but is to make no new importations.

"The *Star* is not again to be published, nor a press set up by any of the society in this county.

"If the said Edward Partridge and W. W. Phelps move their families by the first day of January as aforesaid, they themselves will be allowed to go and come in order to transact and wind up their business.

"The committee pledge themselves to use all their influence to prevent any violence being used so long as a compliance with the foregoing terms is observed by the parties concerned.

"To which agreement are subscribed the names of the above-named committee, as also those of the Mormon brethren named in the report as having been present."

The damages which your petitioners have sustained in consequence of this outrage and stipulation are, at present, incalculable. A great number of industrious inhabitants who were dependent on their labors for support, have been thrown out of employment, and are kept so by the threatenings of those who compose the mob. [See their resolutions as published in the *Western Monitor*, numbers 1, 2, 3, 4 and 5, August 2, 1833.] In estimating the damages which have resulted

from the beginning to this time from those illegal and inhuman proceedings against your poor and persecuted petitioners, were they to name many thousands of dollars, it would be short of a remuneration. Most of the mechanic's shops have been closed; two pair of blacksmith's bellows have been cut in pieces; our merchant, as you will see by the foregoing stipulation, has been forbidden to import or bring into the country any more goods, by which his business has been ruined.

Soon after the above stipulation was made, some of your petitioners proceeded to make a new location in Van Buren county on the south, but the settlers in that county drew up an agreement among themselves to drive us from that county, after we had commenced laboring there; they threatened to shoot our cattle, and destroy our labor, and in fact, "the foxes have holes, and the birds of the air have nests, but we have not where to lay our heads." We were obliged to return.

Since the stipulation was entered into, some of our houses have been broken open, and the inmates threatened to be shot if they stirred; and also some of our houses have been stoned or brick-batted.

Also, that since some publications have appeared in the *Western Monitor* and other papers, censuring the conduct of the mob, the *leaders have begun to threaten life*, declaring that if any of the Mormons attempted to seek redress by law or otherwise, for character, person, or property, they shall die!

Now therefore, for ourselves, as members of the Church, we declare, with the exception of poverty, which has not yet become a crime by the laws of the land, that the crimes charged against us, so far as we are acquainted, contained in the documents above written, and those in the proceedings of the mob, as published in the *Western Monitor* of August 2nd, *are not true*. In relation to inviting free people of color to emigrate to this section of country, and other matters relative to our society, see the 109th, 110th, and 111th pages of *The Evening and Morning Star*, and the *Extra* accompanying the same, dated July 16th, which are annexed to this petition. Our situation is a critical one; we are located upon the western limits of the state, and of the United States; where desperadoes can commit outrages, and even murder, and escape in a few minutes beyond the reach of process; where the most abandoned of all classes from almost every state may too often pass to the Mexican states, or to the more remote regions of the Rocky Mountains to escape the grasp of justice; where numerous tribes of Indians, located by the General Government amid the corrupting influence of mid-day mobs, might massacre our defenseless women and children, with impunity.

Influenced by the precepts of our beloved Savior when we have been smitten on the one cheek, we have turned the other also; when we have

been sued at the law, and our coat been taken, we have given them our cloak also; when they have compelled us to go with them a mile, we have gone with them twain; we have borne the above outrages without murmuring; but we cannot patiently bear them any longer; according to the laws of God and man, we have borne enough. Believing with all honorable men, that whenever that fatal hour shall arrive that the poorest citizen's person, property, or rights and privileges, shall be trampled upon by a lawless mob with impunity, that moment a dagger is plunged into the heart of the constitution, and the union must tremble! Assuring ourselves that no republican will suffer the liberty of the press, the freedom of speech, and the liberty of conscience, to be silenced by a mob, without raising a helping hand to save his country from disgrace, we solicit assistance to obtain our rights, holding ourselves amenable to the laws of our country whenever we transgress them.

Knowing as we do, that the threats of this mob, in most cases, have been put into execution, and knowing also that every officer, civil and military, with a very few exceptions, has pledged his life and honor to force us from the county, dead or alive; and believing that civil process cannot be served without the aid of the executive; and not wishing to have the blood of our defenseless women and children to stain the land which has once been stained by the blood of our fathers to purchase our liberty, we appeal to the Governor for aid, asking him to raise by express proclamation, or otherwise, a sufficient number of troops, who, with us, may be empowered to defend our rights, that we may sue for damages for the loss of property, for abuse, for defamation, as to ourselves, and if advisable try for treason against the government; that the law of the land may not be defiled, or nullified, but peace be restored to our country. And we will ever pray.

This petition was signed by Edward Partridge and nearly all the members of the Church in Jackson county.

CHAPTER XXX.

THE PROPHET'S MISSION TO CANADA.

October 5.—I started on a journey to the east, and to Canada, in company with Elders Rigdon and Freeman Nickerson,* and arrived the same day at Lamb's tavern, in Ashtabula;† and the day following, the Sabbath, we arrived in Springfield, whilst the brethren were in meeting, and Elder Rigdon spoke to the congregation. A large and attentive congregation assembled at Brother Rudd's in the evening, to whom we bore our testimony.‡ We

The Prophet
Starts for
Canada.

*Freeman Nickerson was born in South Dennis, Barnstable county, Massachusetts, February 5, 1778. His father's name was Eleazer Nickerson, his mother's Thankful Chase Nickerson. Her father was a seaman. In 1800 Freeman emigrated to Vermont, and settled in Windsor county; and here he married Huldah Chapman, daughter of Eliphalet and Abigail Chase Chapman, on January 10, 1801. He served in the war of 1812 and was commissioned a lieutenant. He received the Gospel at Dayton, Catteraugus county, New York, in April, 1833, being baptized by Elder Zerubbabel Snow, and was soon after ordained a Deacon. Brother Nickerson performed a mission among the Saints in Kirtland and vicinity in the early fall of 1833, and on the 5th of October started for Canada in company with the Prophet and Sidney Rigdon, taking them on this journey with his own team and conveyance.—"Obituary Record," (Ms.), page 45.

†Ashtabula is in Ashtabula county, Ohio, some forty miles northeast of Kirtland.

‡While on this journey to Canada the Prophet kept a daily journal, from which the narrative he gives in the text was evidently taken. This journal is in the Prophet's own handwriting, and is one of the interesting relics among the records of the Church. At various points in the Prophet's narrative of this mission, I shall quote whatever may be of interest in addition to the narrative given in the text. Of this meeting at Rudd's the Prophet says: "Had a great congregation—paid good attention. O God, seal our testimony to their hearts!"—(Page 6.)

§Springfield is in the western part of Erie county, Pennsylvania.

continued at Springfield[§] until the 8th of October, when we removed to Brother Roundy's at Elk Creek; and continuing our journey on the evening of the 9th, we arrived at a tavern, and on the 10th, at Brother Job Lewis,' in Westfield* where we met the brethren according to previous appointment, and spoke to them as the Spirit gave utterance, greatly to their gratification.

This day, October 10th, Elder Frederick G. Williams wrote as follows from Kirtland to the Saints in Missouri:

Letter to
Saints in
Zion.

Dear Brethren:—It is a long time since we have received any intelligence from you, save a letter received by Brother Elliott from Elder John Whitmer, which informed us that he had written four letters since Elder Oliver Cowdery left, but we have not received any of them, nor any others from Zion, except one from Bishop Partridge, of August 13th, and have had no information, to be depended upon, concerning the riot, and the situation of the brethren in Zion; and considering that the enemy have commenced intercepting our letters, I direct this to Mrs. Billings, thinking, by so doing, that you may get it. The brethren here are all engaged in the work of the Lord, and are using every exertion in their power for the welfare of Zion and for the promotion of the great cause of our Redeemer. Immediately after the arrival of Oliver Cowdery, we sat in council to know what should be done. The decision of the council was, that measures should be immediately taken to seek redress by the laws of our country, for your grievances; accordingly two messengers were dispatched for that purpose. (Let this suffice, for this may fall into the hands of the enemy). We have not received any revelation for a long time (which has been written), and none concerning the present situation of Zion; but it has been manifested to Joseph, and communicated to me by him, that the brethren in Zion should not sell any of their inheritances, nor move out of the county, save those who signed the agreement to go, and if it becomes necessary for those to move for their personal safety, let them be directed by wisdom, and seek for homes where the Lord shall open the way.

If Elder Phelps is obliged to move from that place, let him take his family and Elder Cowdery's wife, and come to Kirtland, but not to bring anything with him, except his bedding and clothing; and let Elder Gilbert furnish him with the means to bear his expenses; but it would not be expedient for Elder Phelps to come, provided the prospect is favorable for a reconciliation to the extent that the Saints are

[§]Springfield is in the western part of Erie county, Pennsylvania.

*Westfield was in Chautauqua county, New York, near the shore of Lake Erie.

not obliged to leave the county. We can do no more for you than we are doing; but we have this great consolation, that God will deliver Zion, and establish you upon the land of your everlasting inheritance. Remember that this is only for the trial of your faith, and he that overcomes and endures to the end, will be rewarded a hundred fold in this world, and in the world to come will receive eternal life; so, brethren, you have great reason to rejoice, for your redemption draweth nigh.

Presidents Smith and Rigdon are absent on a mission, and we do not expect their return until some time in November. They have gone down the lake to Niagara, from thence they expect to go into Upper Canada, as far as Long Point, and preach in all the most noted places on their way.

We held a council meeting this morning, on the subject of building, etc. It was decided by the council that we should discontinue the building of the Temple during the winter, for want of materials; and to prepare and get all things in readiness to recommence it early in the spring. It was also agreed that we should set the hands immediately to erect a house for the printing office, which is to be thirty by thirty-eight feet on the ground; the first story to be occupied for the School of the Prophets this winter, and the upper story for the printing press.

Oliver Cowdery started for New York on the first of October for the printing establishment, with eight hundred dollars. There will be as many hands employed upon the house as can work, and every exertion made to get the printing into operation, republish the *Star*, commencing from the last number printed, to be conducted by Oliver Cowdery (until an opportunity offers to transfer it again to Zion, to be conducted by W. W. Phelps & Co., as usual), and also publish a paper under the firm-name of F. G. Williams & Co., entitled the *Latter-day Saints' Messenger and Advocate*, which will be forwarded to subscribers for the *Star* by the first of December. Oliver has written to you for the names and residences of the subscribers for the *Star*, and if you have not sent them, we wish you to send them immediately, that there may be no delay in the papers going to subscribers as soon as they can be printed.

Bishop Whitney, also, started for New York at the same time, to replenish his store in Kirtland, with money enough to pay all the debts of both establishments, and expects to bring a larger supply of goods than at any former time. Thus you see the goodness and mercy of God in providing for His Saints. Not one week before Bishop Whitney started, the way seemed hedged up, and ten or twelve hundred dollars was the most that he had, and knew not where to obtain the amount he wanted; but by a remarkable interposition of Divine Providence, he was furnished with all he wanted, for which let us raise our hearts in gratitude to God, and praise His holy name, that He is a present help in every time of need.

We have seen a letter, written to Sister Whitney, in Nelson, that has a great deal to say about the gift of tongues, and the interpretation which was given by way of prophecy, namely, "that Zion would be delivered by judgments;" and that certain ones named, would go to such and such places among the Lamanites, and "great things would be done by them;" and also, that two Lamanites were at a meeting, and the following prophecy was delivered to them:—"That they were our friends, and that the Lord had sent them there; and the time would soon come, when they would embrace the Gospel;" and, also, "that if we will not fight for ourselves, the Indians will fight for us." Though all this may be true, yet, it is not needful that it should be spoken, for it is of no service to the Saints, and has a tendency to stir up the people to anger.

No prophecy spoken in tongues should be made public, for this reason:—Many who pretend to have the gift of interpretation are liable to be mistaken, and do not give the true interpretation of what is spoken; therefore, great care should be taken as respects this thing, but, if any speak in tongues a word of exhortation, or doctrine, or the principles of the Gospel, etc., let it be interpreted for the edification of the Church.

When you receive this letter, I wish you to write immediately, and direct your letters to David Elliott, Chagrin, Cuyahoga county, Ohio, and put this mark "X" on the back of it, if you do not wish it broken open, and he will forward it to us; and you will please to name in your letter, where and to whom we shall direct our reply, and thus we may evade interception.

Yours in the bonds of love,

F. G. WILLIAMS.

At this time the evil and designing circulated a report, that Zion was to be extended as far east as Ohio, which in some degree tended to distract the minds of the Saints, and produced a momentary indecision about removing thither, according to the commandments; but the report was soon corrected, and the brethren continued to remove to Zion and Kirtland.

Distraction
About Zion.

On the 11th of October, we left Westfield, and continuing our journey, staid that night with a man named Nash, an infidel, with whom we reasoned, but to no purpose.* On the 12th,

Narrative of
Canada Jour-
ney Renewed.

*The Prophet in his Journal also says under this date (11th of October): "I feel very well in my mind. The Lord is with us, but have much anxiety about my family."—(Journal, page 7).

arrived at Father Nickerson's, at Perrysburg, New York,* where I received the following revelation:

Revelation. †

1. Verily, thus saith the Lord unto you, my friends Sidney and Joseph, your families are well; they are in mine hands, and I will do with them as seemeth me good; for in me there is all power.

2. Therefore, follow me, and listen to the counsel which I shall give unto you.

3. Behold, and lo, I have much people in this place, in the regions round about; and an effectual door shall be opened in the regions round about in this eastern land.

4. Therefore, I, the Lord, have suffered you to come unto this place; for thus it was expedient in me for the salvation of souls.

5. Therefore, verily I say unto you, lift up your voices unto this people; speak the thoughts that I shall put into your hearts, and you shall not be confounded before men;

6. For it shall be given you in the very hour, yea, in the very moment, what ye shall say.

7. But a commandment I give unto you, that ye shall declare whatsoever thing ye declare in my name, in solemnity of heart, in the spirit of meekness, in all things.

8. And I give unto you this promise, that inasmuch as ye do this the Holy Ghost shall be shed forth in bearing record unto all things whatsoever ye shall say.

9. And it is expedient in me that you, my servant Sidney, should be a spokesman unto this people; yea, verily, I will ordain you unto this calling, even to be a spokesman unto my servant Joseph.

10. And I will give unto him power to be mighty in testimony.

11. And I will give unto thee power to be mighty in expounding all scriptures, that thou mayest be a spokesman unto him, and he shall be a revelator unto thee, that thou mayest know the certainty of all things pertaining to the things of my kingdom on the earth.

12. Therefore, continue your journey and let your hearts rejoice; for behold, and lo, I am with you even unto the end.

13. And now I give unto you a word concerning Zion. Zion shall be redeemed, although she is chastened for a little season.

14. Thy brethren, my servants Orson Hyde and John Gould, are in my hands; and inasmuch as they keep my commandments they shall be saved.

*This was Brother Freeman Nickerson who was conveying them to Canada, and this Perrysburg, Cattaraugus county, New York, was his place of residence.

†Doctrine and Covenants, sec. c.

15. Therefore, let your hearts be comforted; for all things shall work together for good to them that walk uprightly, and to the sanctification of the church.

16. For I will raise up unto myself a pure people, that will serve me in righteousness;

17. And all that call upon the name of the Lord, and keep his commandments, shall be saved. Even so. Amen.

On the day following (October 13th), Elder Rigdon preached to a large congregation, at Freeman Nickerson's, and I bore record while the Lord gave His Spirit in a remarkable manner.

At "Father"
Nickerson's.

Monday, 14.—Continued our journey towards Canada, and arrived at Lodi, where we had an appointment, and preached in the evening to a small assembly, and made an appointment for Tuesday, the 15th, at 10 o'clock a. m., to be in the Presbyterian meeting house. When the hour arrived, the keeper of the house refused to open the doors, and the meeting was thus prevented. We came immediately away, leaving the people in great confusion, and continued our journey till Friday, the 18th, when we arrived at the house of Freeman A. Nickerson, in Upper Canada, having passed through a fine and well-cultivated country, after entering the province, and having had many peculiar feelings in relation to both the country and people. We were kindly received by Freeman A. Nickerson, who lived at Mount Pleasant, which was near Brantford, the county seat of Brant county.

Through Up-
per Canada.

Sunday, 20.—At 10 o'clock we met an attentive congregation at Brantford; and the same evening a large assembly at Mount Pleasant, at Mr. Nickerson's. The people gave good heed to the things spoken.

Meeting at
Brantford.

Tuesday, 22.—We went to the village of Colburn; and although it snowed severely, we held a meeting by candle-light on Wednesday evening, and were publicly opposed by a Wesleyan Methodist. He was very tumultuous, but exhibited a great lack of

At Colburn.

reason, knowledge, and wisdom, and gave us no opportunity to reply.

Thursday, 24.—At the house of Mr. Beman, in At Waterford. Colburn, whence we left for Waterford.* where we spoke to a small congregation; thence to Mount Pleasant, and preached to a large congregation the same evening, when Freeman A. Nickerson and his wife declared their belief in the work, and offered themselves for baptism. Great excitement prevailed in every place we visited.†

Meetings and
Baptisms at
Mt. Pleasant.

Saturday, 26.—Preached at Mount Pleasant; the people were very tender and inquiring.

Sunday, 27.—Preached to a large congregation at Mount Pleasant, after which I baptized twelve, and others were deeply impressed, and desired another meeting, which I appointed for the day following.

Monday, 28.—In the evening, we broke bread, and laid on hands for the gift of the Holy Ghost, and for confirmation, having baptized two more. The Spirit was given in great power to some, and peace to others.‡

Tuesday, 29.—After preaching at 10 o'clock a. m., I baptized two, and confirmed them at the water's side. Last evening we ordained F. A. Nickerson an Elder; and one of the sisters received the gift of tongues, which made the Saints rejoice exceedingly.§ *Tuesday, the 29th of October,* also we took our departure from Mount Pleasant, on our return to Kirtland, and arrived at Buffalo, New York, on the 31st.

Friday, November 1.—I left Buffalo, New York, at 8 o'clock a. m., and arrived at my house in Kirtland on Monday, the 4th, 10 a. m.

Return to
Kirtland.

*Waterford is immediately south of Brantford, in the adjoining county of Norfolk.

†"The result is in the hands of God," adds the Prophet. (Journal, page 14.) I also add the Prophet's entry for the 25th, which is omitted in his narrative. Friday, 25th. "This afternoon, at a Mr. Patrick's, expect to hold a meeting this evening. People very superstitious. O God, establish thy word among this people. Held a meeting this evening: had an attentive congregation; the Spirit gave utterance." (Page 14.)

‡"May God carry on His work in this place," adds the Prophet, "till all shall know Him. Amen." (Page 16.)

§"May God," adds the Prophet, "increase the gifts among them for His Son's

and found my family well, according to the promise of the Lord in the revelation of October 12th, for which I felt to thank my Heavenly Father.

On the 8th of October Elders Phelps and Hyde had presented the petition of the Saints in Jackson county to the Governor of Missouri, who at that time gave them for an answer that the Attorney-General of the State was absent, but promised that on his return he would inform them of his conclusions by mail, addressed at Independence, whither the brethren immediately returned. About the 28th of October, in pursuance of Governor Dunklin's promise, the brethren in Zion received the following communication from him in reply to their petition of September 28:

Action of Governor Dunklin on Petition.

CITY OF JEFFERSON, EXECUTIVE DEPARTMENT,

October 19, 1833.

To Edward Partridge, W. W. Phelps, Isaac Morley, John Corрил, A. S. Gilbert, John Whitmer and others:

Your memorial, soliciting my interposition against violence threatened you, and redress for injuries received by a portion of the citizens of Jackson county, has been received, and its contents duly considered. I should think myself unworthy the confidence with which I have been honored by my fellow-citizens, did I not promptly employ all the means which the constitution and laws have placed at my disposal, to avert the calamities with which you are threatened.

Ours is a government of laws; to them we owe all obedience; and their faithful administration is the best guarantee for the enjoyment of our rights.

sake." (Journal, page 17.) On the 29th the Prophet's party started for home. "May the Lord prosper our journey. Amen." he writes in his Journal, page 17.

These excerpts from the Prophet's Daily Journal omitted from the narrative made up from it, have been reproduced in these notes in order that the deeply religious and prayerful nature of the Prophet might be observed. They are indeed gems of expression, and exhibit the Prophet's profound reliance upon God and his blessings. "O God, seal our testimony to their hearts:" "I feel very well in my mind." "The Lord is with us;" "The Lord gave His Spirit in a remarkable manner to some Saints, for which I am thankful to the God of Abraham," he exclaims. "Lord bless my family, and preserve them," is a frequent prayer. "This day we expect to start for Canada. Lord be with us on our journey. Amen." And thus in all things he remembers the Lord, seeks the guidance of His Spirit, trusts in Him, relies upon Him for success, and pleads for the presence of His protecting power.

No citizen, nor number of citizens, have a right to take the redress of their grievances, whether real or *imaginary*, into their own hands. Such conduct strikes at the very existence of society, and subverts the foundation on which it is based. Not being willing to persuade myself that any portion of the citizens of the state of Missouri are so lost to a sense of these truths as to require the exercise of *force*, in order to ensure a respect for them, after advising with the Attorney-General, and exercising my best judgment, I would advise you to make a trial of the efficacy of the laws. The judge of your circuit is a conservator of the peace; if an affidavit is made before him by any of you, that your lives are threatened, and you believe them in danger, it would be his duty to have the offenders apprehended and bind them to keep the peace. Justices of the peace in their respective counties, have the same authority, and it is made their duty to exercise it. Take, then, this course:—obtain a warrant, let it be placed in the hands of the proper officer, and the experiment will be tested, whether the laws can be peaceably executed or not. In the event they cannot be, and that fact is officially notified to me, my duty will require me to take such steps as will enforce a faithful execution of them.

With regard to the injuries you have sustained by destruction of property, etc., the law is open to redress; I cannot permit myself to doubt that the courts will be open to you, nor [believe] that you will find difficulty in procuring legal advocates to sue for damages therein.

Respectfully, your obedient servant,

DANIEL DUNKLIN.

W. W. Phelps, Esq., Independence, Jackson County, Mo.

Preparation
for Asserting
Rights.

Immediately on receipt of the Governor's letter, the members of the Church generally, (though they had lain idle since the outrage in July), began to labor as usual, and build and set in order their houses, gardens, etc. The brethren in Zion were also busily engaged in devising means of redress for their grievances; and having consulted with four lawyers from Clay county, then attending court in Independence, they received from them the following letter on the day written; which I will copy entire, that the principles by which the lawyers of this generation are actuated may be recorded, as well as the difficulties the Saints had to encounter in following the Governor's instructions:

INDEPENDENCE, Oct. 30, 1833.

GENTLEMEN:—The first thing necessary to be done, under circum-

stances like ours, is to ascertain and fix upon the amount of fee to be paid, and to secure the payment thereof by the necessary papers: and then the responsibility of advising falls upon us. We are now laboring under all the disadvantages of an engagement without any of its advantages; it therefore becomes us to know whether we can agree as to the fee or not; and that we should be paid, too, according to the situation in which we place ourselves. We have been doing a practice here among these people, to a considerable extent, and by this engagement we must expect to lose the greatest part of it, which will be to all of us a considerable loss; besides that, the amount involved must be very considerable, and the amount involved must be generally the criterion of the fee. Taking all these matters into consideration we propose to you to bring all the suits you may want brought, and attend to them jointly throughout, for the sum of two hundred and fifty dollars each, making for all four, of us, the sum of one thousand dollars.

This may seem to be a large sum for a fee for lawyers in this country, but the circumstances here involved make it necessary. This matter must be attended to in the first place, and then such advice, for the present, as may seem to be dictated by wisdom, and be necessary, we will give you; and in the proper time we will bring the suits. If this proposal suits, you will please execute notes, and send them to us; and if not agreed to, apprise us by letter immediately, for we can be engaged on the opposite side in all probability. We prefer to bring your suits, as we have been threatened by the mob, we wish to show them we disregard their empty bravadoes.

(Signed)

WOOD,
REESE,
DONIPHAN,
ATCHISON.

As a *dernier ressort*, the brethren accepted the foregoing proposition, and Brothers Phelps and Partridge gave their note of one thousand dollars, endorsed by Gilbert & Whitney. No sooner had this news spread among the mob, than they began to congregate and prepare for battle.

Counsel Employed.

CHAPTER XXXI.

EXPULSION OF THE SAINTS FROM JACKSON COUNTY.

THURSDAY night, the 31st of October, gave the Saints in Zion abundant proof that no pledge on the part of their enemies, written or verbal, was longer to be regarded; for on that night, between forty and fifty persons in number, many of whom were armed with guns, proceeded against a branch of the Church, west of the Big Blue, and unroofed and partly demolished ten dwelling houses; and amid the shrieks and screams of the women and children, whipped and beat in a savage and brutal manner, several of the men: while their horrid threats frightened women and children into the wilderness. Such of the men as could escape fled for their lives; for very few of them had arms, neither were they organized; and they were threatened with death if they made any resistance; such therefore as could not escape by flight, received a pelting with stones and a beating with guns and whips. On Friday, the first of November, women and children sallied forth from their gloomy retreats, to contemplate with heartrending anguish the ravages of a ruthless mob, in the lacerated and bruised bodies of their husbands, and in the destruction of their houses, and their furniture. Houseless and unprotected by the arm of the civil law in Jackson county, the dreary month of November staring them in the face and loudly proclaiming an inclement season at hand; the continual threats of the mob that they would

Attack on the
Saints Settled
on Big Blue.

drive every "Mormon" from the county; and the inability of many to move, because of their poverty, caused an anguish of heart indescribable.

On Friday night, the 1st of November, a party of the mob proceeded to attack a branch of the Church settled on the prairie, about twelve or fourteen miles from the town of Independence. Two of their number were sent in advance, as spies, viz., Robert Johnson, and ——— Harris, armed with two guns and three pistols. They were discovered by some of the Saints, and without the least injury being done to them, said mobber Robert Johnson struck Parley P. Pratt over the head with the breech of his gun, after which they were taken and detained till morning; which action, it was believed, prevented a general attack of the mob that night. In the morning the two prisoners, notwithstanding their attack upon Parley P. Pratt the evening previous, were liberated without receiving the least injury.*

The Saints at
the Prairie
Settlement
Attacked.

The same night, (Friday), another party in Independence commenced stoning houses, breaking down doors and windows and destroying furniture. This night the brick part attached to the dwelling house of A. S. Gilbert, was partly pulled down, and the windows of his dwelling broken in with brickbats and rocks, while a gentleman, a stranger, lay sick with fever in his house. The same night three doors of the store of Messrs. Gilbert &

Mobbing at
Independence.

*It was evening. I was out in the act of posting guards a short distance from the dwellings, when two men assailed us, armed with guns and pistols; and supposing it against our principles to make any defense, they attacked the guards. I was without arms, but stepped forward to interfere between them, when one of them drew his gun backwards, and, with both hands, struck the barrel of it across the top of my head. I staggered back, but did not fall; the blood came streaming down my face, and I was for an instant stunned by the blow; but, recovering myself, I called help from the house and disarmed them, and put them under guard till morning. Their arms were then restored, and they let go in peace. The taking of these two men proved a preventive against an attack that night. They were the advance of a party of men who were about to come upon the settlement, but were disconcerted by this means. (*Autobiography of P. P. Pratt*, p. 103.)

Whitney were split open, and after midnight the goods, such as calicos, handkerchiefs, shawls, cambrics, lay scattered in the streets. An express came from Independence after midnight to a party of the brethren who had organized about half a mile from the town for the safety of their lives, and brought the information that the mob were tearing down houses, and scattering goods of the store in the streets. Upon receiving this information the company of brethren referred to marched into Independence, but the main body of the mob fled at their approach. One Richard McCarty, however, was caught in the act of throwing rocks and brickbats into the doors, while the goods lay scattered around him in the streets. He was immediately taken before Samuel Weston, Esq., justice of the peace, and complaint was then made to said Weston, and a warrant requested, that McCarty might be secured; but Weston refused to do anything in the case at that time, and McCarty was liberated.*

The same night some of the houses of the Saints in Independence had long poles thrust through the shutters and sash into the rooms of defenseless women and children, from whence their husbands and fathers had been driven by the dastardly attacks of the mob, which were made by ten, fifteen, or twenty men upon a house at a time. Saturday, the 2nd of November, all the families of the Saints in Independence moved with their goods about half a mile out of town and organized to the number of thirty, for the preservation of life and personal effects. The same night a party from Independence met a party from west of the Blue, and made an attack upon a

Other Incidents at Independence.

*"McCarty was arrested and taken before Squire Weston," says Lyman Wight, in an affidavit upon the subject, "and although seven persons testified against him, he was acquitted without delay. The next day the witnesses were taken before the same man (Squire Weston) for false imprisonment, and by the testimony of this one burglar were found guilty and committed to jail." In relation to this matter, John Corrill tersely remarked, "Although we could not obtain a warrant against him for breaking open the store, yet he had gotten one for us for catching him at it."

branch of the Church located at the Blue, about six miles from the village of Independence. Here they tore the roof from one dwelling and broke open another house; they found the owner, David Bennett, sick in bed, and beat him most inhumanly, swearing they would blow out his brains. They discharged a pistol at him, and the ball cut a deep gash across the top of his head. In this skirmish a young man of the mob, was shot in the thigh; but by which party the shot was fired is not known.

The next day, Sunday, November 3rd, four of the brethren, viz., Joshua Lewis, Hiram Page, and two others,* were dispatched for Lexington to see the circuit judge, and obtain a peace warrant. Two other brethren called on Esquire Silvers, in Independence, and asked him for a peace warrant, but he refused to issue one on account, as he afterwards declared, of his fears of the mob. This day many of the citizens, professing friendship, advised the Saints to leave the county as speedily as possible; for the Saturday night affray had enraged the whole county, and the people were determined to come out on Monday and massacre indiscriminately; and, in short, it was commonly declared among the mob, that *"Monday would be a bloody day."*

An Appeal to
the Circuit
Court.

Monday came, and a large party of the mob gathered at the Blue, took the Ferry boat belonging to the Church, threatened lives, etc. But they soon abandoned the ferry, and went to Wilson's store, about one mile west of the Blue. Word had been previously sent to a branch of the Church, several miles west of the Blue, that the mob were destroying property on the east side of the river, and the sufferers there wanted help to preserve lives and

Events of
Monday, No-
vember 4th.

*The other two members were Parley P. Pratt and "Mr. Marsh," supposed to be Thomas B. Marsh. They called upon Judge Ryland at Lexington and made oath concerning the outrages committed against them and the Saints in Jackson county, but the judge refused to issue any process against the mob, and advised that the Saints fight and kill the mob whenever the latter came upon them.—Pratt's *Persecutions*, page 37.

property. Nineteen men volunteered, and started to their assistance; but discovering that fifty or sixty of the mob had gathered at said Wilson's they turned back. At this time two small boys passed on their way to Wilson's who gave information to the mob, that the "Mormons" were on the road west of them. Between forty and fifty of the mob armed with guns, immediately started on horseback and on foot in pursuit; after riding about two or two and a half miles, they discovered them, when the said company of nineteen brethren immediately dispersed, and fled in different directions. The mob hunted them, turning their horses meantime into a corn field belonging to the Saints. Corn fields and houses were searched, the mob at the same time threatening women and children that they would pull down their houses and kill them if they did not tell where the men had fled. Thus they were employed in hunting the men and threatening the women, when a company of thirty of the brethren from the prairie, armed with seventeen guns, made their appearance.*

The former company of nineteen had dispersed, and fled, and but one or two of them returned in time to take part in the subsequent battle. On the approach of the latter company of thirty men, some of the mob cried, "Fire, G—d—ye, fire." Two or three guns were then fired by the mob, which fire was returned by the other party without loss of time. This company is the same that is represented by the mob as having gone forth in the evening of the above incident bearing the olive branch of peace. The mob retreated immediately after the first fire, leaving some of their horses in Whitmer's corn field, and two of their number, Hugh L. Brazeale and Thomas Linvill dead on the ground. Thus fell Hugh L. Brazeale, who had been heard to say, "With ten fellows, I will wade to my knees in blood, but that I will drive the 'Mormons' from Jackson county." The next morning

*This company of brethren was led by David Whitmer. (See John Whitmer's *History of the Church*, chapter 10.)

the corpse of Brazeale was discovered on the battle ground with a gun by his side. Several were wounded on both sides, but none mortally among the brethren except Andrew Barber, who expired the next day.* This attack of the mob was made about sunset, Monday, November the 4th; and the same night, runners were dispatched in every direction under pretense of calling out the militia; spreading every rumor calculated to alarm and excite the uninformed as they went; such as that the "Mormons" had taken Independence, and that the Indians had surrounded it, the "Mormons" and Indians being colleagued together.

The same evening, November 4th—not being satisfied with breaking open the store of Gilbert & Whitney, and demolishing a part of the dwelling house of said Gilbert the Friday night previous—the mob permitted the said McCarty, who was detected on Friday night as one of the breakers of the store doors, to take out a warrant, and arrest the said Gilbert and others of the Church, for a pretended assault, and false imprisonment of said McCarty. Late in the evening, while the court was proceeding with their trial in the court house, a gentleman unconnected

*Gilbert et al
on Trial.*

*Andrew Barber, who fell on this occasion was the first direct martyr to the cause. Among those wounded was Philo Dibble of Ohio. He was wounded in the abdomen at the first fire of the mob. Newel Knight in his Journal, (*Scraps of Biography*, page 81.) says that he was examined by a surgeon of great experience who had served in the Mohawk War, and he said he never knew a man to live who was wounded in such a manner. Knight also gives the following account of his visit to the wounded man, and the manner in which he was healed by the power of God: "The next day (November 5th), I went to see Brother Dibble, and found the house where he lay surrounded by the mob. I managed to get in, and went to the bed; two men came and seated themselves at the door; as I looked upon Brother Dibble lying there in extreme agony, I drew the bed curtains with one hand and laid the other on his head, praying secretly to our Heavenly Father in his behalf. I then left, as I did not want to put myself into the power of the mob; and the next day business took me some ten miles from the place, where I met Brother Dibble making his escape from the county. He told me that as soon as I placed my hand upon his head, the pain and soreness seemed gradually to move as before a power driving it, until in a few minutes it left his body. He then discharged about a gallon of putrid matter, and the balls and pieces of clothing which had passed into his body."

with the court, as was believed, perceiving the prisoners to be without counsel and in imminent danger, advised Brother Gilbert and his brethren, to go to jail as the only alternative to save life; for the north door of the court house was already barred, and an infuriated mob thronged the house, with a determination to beat and kill; but through the interposition of this gentleman (Samuel C. Owens, clerk of the county court, so it was afterwards learned), said Gilbert and four of his brethren were committed to the county jail of Jackson county, the dungeon of which must have been a palace compared with a court room where dignity and mercy were strangers, and naught but the wrath of man as manifested in horrid threats shocked the ears of the prisoners.

The same night, the prisoners, Gilbert, Morley, and Corrill, were liberated from the jail, that they might have an interview with their brethren, and try to negotiate some measures for peace; and on their return to jail about 2 o'clock, Tuesday morning, in the custody of the deputy sheriff, an armed force of six or seven men stood near the jail and hailed them. They were answered by the sheriff, who gave his name and the names of the prisoners, crying, "*Don't fire, don't fire, the prisoners are in my charge.*" They, however, fired one or two guns, when Morley and Corrill retreated; but Gilbert stood, firmly held by the sheriff, while several guns were presented at him. Two, more desperate than the rest, attempted to shoot, but one of their guns flashed, and the other missed fire. Gilbert was then knocked down by Thomas Wilson, who was a grocer living at Independence. About this time a few of the inhabitants of the town arrived, and Gilbert again entered the jail, from which he, with three of his brethren, were liberated about sunrise, without further prosecution of the trial. William E. M'Lellin was one of the prisoners.

On the morning of the 5th of November, Independence began to be crowded with individuals from dif-

ferent parts of the county armed with guns and other weapons; and report said the militia had been called out under the sanction or at the instigation of Lieutenant Governor Boggs; and that one Colonel Pitcher had the command. Among this militia (so-called) were included the most conspicuous characters of the mob; and it may truly be said that the appearance of the ranks of this body was well calculated to excite suspicion of their horrible designs.

Incidents of
the 5th of No-
vember.

Very early on the same morning, several branches of the Church received intelligence that a number of their brethren were in prison, and the determination of the mob was to kill them; and that the branch of the Church near the town of Independence was in imminent danger, as the main body of the mob was gathered at that place. In this critical situation, about one hundred of the Saints, from different branches, volunteered for the protection of their brethren near Independence,* and proceeded on the road towards Independence, and halted about one mile west of the town, where they awaited further information concerning the movements of the mob. They soon learned that the prisoners were not massacred, and that the mob had not fallen upon the branch of the Church near Independence, as had been reported. They were also informed, that the militia had been called out for their protection; but in this they placed little confidence, for the body congregated had every appearance of a mob; and subsequent events fully verified their suspicions.

One Hundred
Volunteers.

On application to Colonel Pitcher, it was found that there was no alternative, but for the Church to leave the county forthwith, and deliver into his hands certain men to be tried for murder, said to have been committed by them in the

The Demands
of the Mob-
Militia.

*This company of volunteers was led by Lyman Wight, a bold and courageous man. (Wight's Affidavit before Municipal Court of Nauvoo.—*Millennial Star*, vol. xxi, page 506).

battle, as he called it, of the previous evening. The arms of the Saints were also demanded by Colonel Pitcher. Among the committee appointed to receive the arms of the brethren were several of the most unrelenting of the old July mob committee, who had directed in the demolishing of the printing office, and the personal injuries inflicted on brethren that day, viz., Henry Chiles, Abner Staples, and Lewis Franklin, who had not ceased to pursue the Saints, from the first to the last, with feelings the most hostile.

These unexpected requisitions of the Colonel, made him appear like one standing at the head of both civil and military law, stretching his authority beyond the constitutional limits that regulate both civil and military power in our Republic. Rather than to have submitted to these unreasonable requirements, the Saints would have cheerfully shed their blood in defense of their rights, the liberties of their country and of their wives and children; but the fear of violating law, in resisting this pretended militia, and the flattering assurance of protection and honorable usage promised by Lieutenant Governor Boggs, in whom, up to this time, they had reposed confidence, induced the Saints to submit, believing that he did not tolerate so gross a violation of all law, as had been practiced in Jackson county.* But as so glaringly exposed in the sequel, it was the design and craft of this man to rob an innocent people of their arms by stratagem, and leave more than one thousand defenseless men, women and child-

*Another circumstance which embarrassed the Saints not a little in their movements against the mob was the fact that they were divided as to what action it would be proper for them to take in the premises. Parley P. Pratt in his *Persecutions of the Saints*, page 31, says that the Saints, "having passed through the most aggravating insults and injuries without making the least resistance, a general inquiry prevailed at that time throughout the Church as to the propriety of self-defense. Some claimed the right of defending themselves and their families from destruction, while others doubted the propriety of self-defense." Under these conditions it can be readily understood that the defense of the Saints was not so effective against their enemies as it might have been had they been perfectly agreed as to the extent to which they would be justified in defending themselves and their families against the violence of the mob.

ren to be driven from their homes among strangers in a strange land to seek shelter from the stormy blast of winter. All earth and hell cannot deny that a baser knave, a greater traitor, and a more wholesale butcher, or murderer of mankind ever went untried, unpunished, and unhung—since hanging is the popular method of execution among the Gentiles in all countries professing Christianity, instead of blood for blood, according to the law of heaven.* The conduct of Colonels Lucas and Pitcher, had long proven them to be open and avowed enemies of the Saints. Both of these men had their names attached to the mob circular, as early as the July previous, the object of which was to drive the Saints from Jackson county. But with assurances from the Lieutenant Governor and others that the object was to disarm the combatants on both sides, and that peace would be the result, the brethren surrendered their arms to the number of fifty or upwards.†

The men present, who were accused of being in the battle the evening before, also gave themselves up for trial; but after detaining them one day and a night on a pretended trial for murder, in which time they were

*"Whoso sheddeth man's blood, by man shall his blood be shed." Gen. ix: 6. Newel Knight, in his *Journal, Scraps of Biography*, page 85, speaks of Governor Boggs as follows: "Although Governor Boggs did not come out and show himself openly in his true colors, we have sufficient evidence that he sustained all the moves of the mob and even directed them. He it was who put in motion the movements of July [20th and 23rd], and continued his exertions until he had accomplished all his hellish designs."

†Lyman Wight in an affidavit before the Municipal Court of Nauvoo, in 1843, said of this incident of disarming the Saints: "I here agreed that the Church would give up their arms provided the said Colonel Pitcher would take the arms from the mob. To this the Colonel cheerfully agreed, and pledged his honor with that of Lieutenant Governor Boggs, Owens and others. This treaty entered into, we returned home resting assured on their honor, that we should not be further molested; but this solemn contract was violated in every sense of the word. The arms of the mob were never taken away, and the majority of the militia, to my certain knowledge, were engaged the next day with the mob. Colonel Pitcher and Boggs not excepted, going from house to house in gangs of from sixty to seventy in number, threatening the lives of women and children if they did not leave forthwith."—(*Millennial Star*, xxi: 506.) Wight's statement is also supported by John Corrill. *Brief History of the Church of Christ*, page 20, 1839.)

threatened and brick-batted, Colonel Pitcher, after receiving a watch of one of the prisoners to satisfy "costs of court," took them into a corn field, and said to them, "Clear!" [Meaning, of course, clear out, leave.]

After the Saints had surrendered their arms, which Savagery of the Mob. had been used only in self-defense, the tribes of Indians in time of war let loose upon women and children, could not have appeared more hideous and terrific, than did the companies of ruffians who went in various directions, well armed, on foot and on horseback, bursting into houses without fear, knowing the arms were secured; frightening distracted women with what they would do to their husbands if they could catch them; warning women and children to flee immediately, or they would tear their houses down over their heads, and massacre them before night. At the head of these companies appeared the *Reverend Isaac McCoy*, with a gun upon his shoulder, ordering the Saints to leave the county forthwith, and surrender what arms they had. Other pretended preachers of the Gospel took a conspicuous part in the persecution, calling the "Mormons" the "common enemy of mankind," and exulting in their afflictions.

On Tuesday and Wednesday nights, the 5th and 6th of November, women and children fled in every direction before the merciless mob. Events of 5th and 6th of November.

One party of about one hundred and fifty women and children fled to the prairie, where they wandered for several days with only about six men to protect them. Other parties fled to the Missouri river, and took lodging for the night where they could find it. One Mr. Barnet opened his house for a night's shelter to a wandering company of distressed women and children, who were fleeing to the river. During this dispersion of the women and children, parties of the mob were hunting the men, firing upon some, tying up and whipping others, and pursuing others with horses for several miles.

Thursday, November 7th, the shores of the Missouri river began to be lined on both sides of the ferry, with men, women and children; goods, wagons, boxes, chests, and provisions; while the ferrymen were busily employed in crossing them over. When night again closed upon the Saints, the wilderness had much the appearance of a camp meeting. Hundreds of people were seen in every direction; some in tents, and some in the open air, around their fires, while the rain descended in torrents. Husbands were inquiring for their wives, and women for their husbands; parents for children, and children for parents. Some had the good fortune to escape with their families, household goods, and some provisions; while others knew not the fate of their friends, and had lost all their effects. The scene was indescribable, and would have melted the hearts of any people upon earth, except the blind oppressor, and the prejudiced and ignorant bigot. Next day the company increased, and they were chiefly engaged in felling small cottonwood trees, and erecting them into temporary cabins, so that when night came on, they had the appearance of a village of wigwams, and the night being clear, the occupants began to enjoy some degree of comfort.

Scenes on the
Banks of the
Missouri.

Lieutenant Governor Boggs has been represented as merely a curious and disinterested observer of these events;* yet he was evidently the head and front of the mob; for as may easily be seen by what follows, no important move was made without his sanction. He certainly was the secret mover in the affairs of the 20th and 23rd of July; and, as will appear in the sequel, by his authority the mob was converted into militia, to effect by stratagem what he knew, as well as his hellish host, could not be done by legal force. As Lieutenant Governor, he had only to wink, and the mob went from maltreatment to

Lieutenant
Governor
Boggs.

*See *History of the Mormons*, Samuel M. Smucker, pp. 89, 90.

murder. The horrible calculations of this second Nero were often developed in a way that could not be mistaken. Early on the morning of the 5th, say at 1 o'clock a. m., he came to Phelps, Gilbert, and Partridge, and told them to flee for their lives. Now, unless he had given the order to murder no one would have attempted it, after the Church had agreed to go away. His conscience, however, seemed to vacillate at its moorings, and led him to give the secret alarm to these men.*

The Saints who fled from Jackson county, took refuge in the neighboring counties, chiefly
In Exile.
in Clay county, the inhabitants of which received them with some degree of kindness. Those who fled to the county of Van Buren were again driven, and compelled to flee, and these who fled to Lafayette county, were soon expelled, or the most of them, and had to move wherever they could find protection.†

*Elders W. W. Phelps, A. S. Gilbert, and William E. M'Lellin (the last named had also been imprisoned with the others). after their escape through the warning of Boggs, went into Clay county and made an affidavit embodying substantially the foregoing narrative concerning events which had occurred in Jackson county from the 31st of October, and forwarded the same to Governor Dunklin by express.

†Of the extent of the injuries inflicted upon the Saints in this Jackson county persecution I would add that according to a statement made in a petition to Congress for redress of their Jackson county grievances, it is represented that "The houses of the Mormons in the county of Jackson, amounting to about two hundred, were burned down or otherwise destroyed by the mob, as well as much of their crops, furniture, and stock. The damage done to the property of the Mormons by the mob in the county of Jackson, as above related, as near as they can ascertain, would amount to the sum of \$175,000.00. The number of Mormons thus driven from the county of Jackson amounted to about twelve hundred souls."—(*Millennial Star*, vol. 17, page 435.)

According to a statement made in an affidavit before the Municipal Court of Nauvoo, Parley P. Pratt also states that the number driven from the county was twelve hundred, and that two hundred and three houses were destroyed. Lyman Wight, in an affidavit before the same body also says of the mob, that "they burned two hundred and three houses and one grist mill, these being the only residences of the Saints in Jackson county."

Of the spirit of cruelty with which the mob prosecuted their determination to expel the Saints from Jackson county, the following instances are given in addition to what is said in the Prophet's narrative. Lyman Wight, in the before mentioned affidavit, says: "I saw one hundred and ninety women and children driven thirty miles across the prairie in the month of November, with three decrepit men only in their company; the ground was thinly crusted with sleet, and I could easily follow on their trail by the blood that flowed from their lacerated feet on the stubble of

November 13.—About 4 o'clock a. m. I was awakened by Brother Davis knocking at my door, and calling on me to arise and behold the signs in the heavens. I arose, and to my great joy, beheld the stars fall from heaven like a shower of hail-stones; a literal fulfilment of the word of God, as recorded in the holy Scriptures, and a sure sign that the coming of Christ is close at hand. In the midst of this shower of fire, I was led to exclaim, "How marvellous are Thy works, O Lord! I thank Thee for Thy mercy unto Thy servant; save me in Thy kingdom for Christ's sake. Amen." The "Stars" Fall.

The appearance of these signs varied in different sections of the country: in Zion, all heaven seemed enwrapped in splendid fireworks, as if every star in the broad expanse had been suddenly hurled from its course, and sent lawless through the wilds of ether. Some at times appeared like bright shooting meteors, with long trains of light following in their course, and in numbers resembled large drops of rain in sunshine. These seemed to vanish when they fell behind the trees, or came near the ground. Some of the long trains of light following the meteoric stars, were visible for some seconds; these streaks would curl and twist up like serpents writhing. The appearance was beautiful, grand, and sublime beyond description; and it

the burnt prairie. This company not knowing the situation of the country or the extent of Jackson county, built quite a number of cabins that proved to be in the border of Jackson county. The mob, infuriated at this, rushed on them in the month of January, 1834, burned these scanty cabins and scattered the inhabitants to the four winds, from which cause many were taken suddenly ill and of this illness died."—(*Millennial Star*, vol. xxi, page 506.)

Another instance is thus related by Newel Knight in his *Journal, Scraps of Biography*, pages 84 and 85: "I must not omit to mention one act of cruelty, which, if possible, seems to surpass all others. In one of the settlements [in Jackson county] were four families of very old men, infirm and very poor. They seemed to think that they would not be molested and so remained behind, but no sooner did the mob learn of it, than they went to their houses, broke their windows and doors, and hurled great stones into their rooms, endangering their lives: thus were these poor old men, and their families, driven before the ruthless mob in midwinter. These men had served in the Revolutionary War—and Brother Jones had been one of General Washington's body guard—but this availed them nothing, for they were of the hated people. Thus were all the Saints compelled to flee into Clay county, where the sympathies of the people were extended toward them."

seemed as if the artillery and fireworks of eternity were set in motion to enchant and entertain the Saints, and terrify and awe the sinners of the earth. Beautiful and terrific as was the scenery, it will not fully compare with the time when the sun shall become black like sack-cloth of hair, the moon like blood, and the stars fall to the earth—Rev. vi: 13.*

*Speaking of this event as it appeared to the exiled Saints bivouacked on the Missouri bottoms, Elder Parley P. Pratt in his *Autobiography*, (page 110) says: "About 2 o'clock the next morning [November 13th], we were called up by the cry of signs in the heavens. We arose, and to our great astonishment all the firmament seemed involved in splendid fireworks, as if every star in the broad expanse had been hurled from its course, and sent lawless through the wilds of ether. Thousands of bright meteors were shooting through space in every direction, with long trains of light following in their course. This lasted for several hours, and was only closed by the dawn of the rising sun. Every heart was filled with joy at this majestic display of signs and wonders, showing the near approach of the coming of the Son of God." Stephens in his *History of the United States* (page 455), thus speaks of the same event: "During the fall of 1833 occurred a natural phenomenon of a most wonderful character. This was on the night of the 13th of November. It was what is known as the 'meteoric shower,' or the 'falling of the stars.' It was witnessed with amazement and astonishment throughout the entire limits of the United States."

CHAPTER XXXII.

REMEMBRANCE OF CANADA SAINTS—CORRESPONDENCE
AND PETITION RELATIVE TO MISSOURI AFFAIRS.

November 19.—I wrote as follows, from Kirtland, to Moses C. Nickerson, Mount Pleasant, Upper Canada:

Letter to
Moses C.
Nickerson.

Brother Moses:—We arrived at this place on the fourth ultimo, after a fatiguing journey, during which we were blessed with usual health. We parted with Father and Mother Nickerson at Buffalo, in good health, and they expressed a degree of satisfaction for the prosperity and blessings of their journey.

Since our arrival here, Brother Sidney has been afflicted with sore eyes, which is probably the reason why you have not previously heard from us, as he was calculating to write you immediately. But though I expect he will undoubtedly write you soon, as his eyes are evidently better, yet lest you should be impatient to learn something concerning us, I have thought that perhaps a few lines from me, though there may be a lack of fluency according to the *literati* of the age, might be received with a degree of satisfaction on your part, at least, when you call to mind the near relation with which we are united by the everlasting ties of the Gospel of our Lord Jesus Christ.

We found our families and the Church in this place well, generally. Nothing of consequence happened while we were absent, except the death of one of our brethren—David Johnson—a young man of great worth as a private citizen among us, the loss of whom we justly mourn.

We were favored with frequent intelligence from different sections of our country, respecting the progress of the Gospel, and our prayers are daily to our Father, that it may greatly spread, even till all nations shall hear the glorious news and come to a knowledge of the truth.

We have received letters from our brethren in Missouri of late, but we cannot tell, from their contents, the probable extent to which those persons who are desirous to expel them from that country will carry their unlawful and unrighteous purposes. Our brethren have applied to the executive of the state, who has promised them all the assist-

ance that the civil law can give; and in all probability a suit has been commenced ere this.

We are informed, however, that those persons are very violent, and threaten immediate extermination upon all those who profess our doctrine. How far they will be suffered to execute their threats, we know not, but we trust in the Lord, and leave the event with Him to govern in his own wise providence.

I shall expect a communication from you on receipt of this, and hope you will give me information concerning the brethren, their health, faith, etc., also inform me concerning our friends with whom we formed acquaintance.

You are aware, no doubt, dear brother, that anxieties inexpressible crowd themselves continually upon my mind for the Saints, when I consider the many temptations to which we are subject, from the cunning and flattery of the great adversary of our souls: and I can truly say, with much fervency have I called upon the Lord for our brethren in Canada. And when I call to mind with what readiness they received the word of truth by the ministry of Brother Sidney and myself, I am truly under great obligations to humble myself before Him.

When I contemplate the rapidity with which the great and glorious day of the coming of the Son of Man advances, when He shall come to receive His Saints unto Himself, where they shall dwell in His presence, and be crowned with glory and immortality; when I consider that soon the heavens are to be shaken, and the earth tremble and reel to and fro; and that the heavens are to be unfolded as a scroll when it is rolled up; and that every mountain and island are to flee away, I cry out in my heart, What manner of persons ought we to be in all holy conversation and godliness!

You remember the testimony which I bore in the name of the Lord Jesus, concerning the great work which He has brought forth in the last days. You know my manner of communication, how that in weakness and simplicity, I declared to you what the Lord had brought forth by the ministering of His holy angels to me for this generation. I pray that the Lord may enable you to treasure these things in your mind, for I know that His Spirit will bear testimony to all who seek diligently after knowledge from Him. I hope you will search the Scriptures to see whether these things are not also consistent with those things which the ancient Prophets and Apostles have written.

I remember Brother Freeman and wife, Ransom also, and Sister Lydia, and little Charles, with all the brethren and sisters. I entreat for an interest in all your prayers before the throne of mercy, in the name of Jesus. I hope the Lord will grant that I may see you all again,

and above all that we may overcome, and sit down together in the kingdom of our Father.

Your brother, etc.,

JOSEPH SMITH.

Nothing of note occurred from the falling of the stars on the 13th, to this date, November 19th, when my heart is somewhat sorrowful, but I feel to trust in the Lord, the God of Jacob. I have learned in my travels that man is treacherous and selfish, but few excepted.

The Prophet's Reflections.

Brother Sidney is a man whom I love, but he is not capable of that pure and steadfast love for those who are his benefactors that should characterize a President of the Church of Christ. This, with some other little things, such as selfishness and independence of mind, which too often manifested destroy the confidence of those who would lay down their lives for him—these are his faults. But notwithstanding these things, he is a very great and good man; a man of great power of words, and can gain the friendship of his hearers very quickly. He is a man whom God will uphold, if he will continue faithful to his calling. O God, grant that he may, for the Lord's sake. Amen.

Sidney Rigdon.

And again, blessed be Brother Sidney: notwithstanding he shall be high and lifted up, yet he shall bow down under the yoke like unto an ass that croucheth beneath his burthen, that learneth his master's will by the stroke of the rod; thus saith the Lord: yet, the Lord will have mercy on him, and he shall bring forth much fruit, even as the vine of the choice grape, when her clusters are ripe, before the time of the gleanings of the vintage; and the Lord shall make his heart merry as with sweet wine, because of Him who putteth forth His hand, and lifteth him up out of deep mire, and pointeth him out the way, and guideth his feet when he stumbles, and humbleth him in his pride. Blessed are his generations: nevertheless one shall hunt

A Prophecy.

after them as a man hunteth after an ass that has strayed in the wilderness, and straightway findeth him and bringeth him into the fold. Thus shall the Lord watch over his generation, that they may be saved. Even so. Amen.

The man who willeteth to do well, we should extol his virtues, and speak not of his faults behind his back. A man who wilfully turneth away from his friend without a cause, is not easily forgiven. The kindness of a man should never be forgotten. That person who never forsaketh his trust, should ever have the highest place of regard in our hearts, and our love should never fail, but increase more and more, and this is my disposition and these my sentiments.

Brother Frederick G. Williams is one of those men in whom I place the greatest confidence and trust, for I have found him ever full of love and brotherly kindness. He is not a man of many words, but is ever winning, because of his constant mind. He shall ever have place in my heart, and is ever entitled to my confidence. He is perfectly honest and upright, and seeks with all his heart to magnify his Presidency in the Church of Christ, but fails in many instances, in consequence of a want of confidence in himself. God grant that he may overcome all evil. Blessed be Brother Frederick, for he shall never want a friend, and his generation after him shall flourish. The Lord hath appointed him an inheritance upon the land of Zion: yea, and his head shall blossom, and he shall be as an olive branch that is bowed down with fruit. Even so. Amen.

The following is a copy of a letter from the Attorney-General of Missouri to the counsel employed by the Church to prosecute the mob in Jackson county:

Attorney-General's Letter to the Exiles' Counsel.

CITY OF JEFFERSON,
November 21, 1833.

Messrs. Doniphan and Atchison:

GENTLEMEN: From conversation I have had with the Governor, I

believe I am warranted in saying to you, and through you to the Mormons, that if they desire to be replaced in possession of their property, that is, their houses in Jackson county, an adequate force will be sent forthwith to effect that object. Perhaps a direct application had better be made to him for that purpose, if they wish thus to be re-possessed. The militia have been ordered to hold themselves in readiness.

If the Mormons will organize themselves into regular companies, or a regular company of militia, either volunteers or otherwise, they will, I have no doubt, be supplied with public arms. This must be upon application therefor. A volunteer company must be accepted by the Colonel, and that is a matter in *his* discretion. Perhaps the best way would be to organize and elect officers as is done in ordinary cases—not volunteers; you could give them the necessary directions on these points. If the Colonel should refuse to order an election of company officers, after they have reported themselves to him for that purpose, he would, I presume, be court-martialed, on representation to the Governor of the facts. As only a certain quantity of public arms can be distributed in each county, those who first apply will be most likely to receive them. The less, therefore, that is said upon the subject the better.

I am, with great respect, your obedient servant,

(Signed)

R. W. WELLS.

Again, Judge Ryland wrote Amos Reese, Esq., Circuit Attorney, also of counsel for the exiled Saints, as follows:

Judge Ry-
land's Letter
to Amos
Reese.

NEW LEXINGTON,

November 24, 1833.

Dear Sir:—I have been requested by the Governor, to inform him about the outrageous acts of unparalleled violence that have lately happened in Jackson county, and have also been requested to examine into these outrages, and take steps to punish the guilty and screen the innocent.

I cannot proceed unless some person shall be willing to make the proper information before me. I now request you to inform me whether the "Mormons" are willing to take legal steps against the citizens of Jackson county; whether they wish to return there or not; and let me know all the matters connected with this unhappy affair. It will be necessary for you to see the persons injured, and be informed of their desires and intentions. The military force will repair to Jackson county, to aid the execution of any order I make on this subject. Be particular in your information to me. I am willing to go any

time to Jackson county, for the purpose of holding a court of inquiry, and binding over to keep the peace such persons as I shall think ought to be restrained.

It is a disgrace to the state for such acts to happen within its limits, and the disgrace will attach to our official characters, if we neglect to take proper means to insure the punishment due such offenders.

I wish to know whether Joshua Lewis and Hyrum Page handed the writ to the sheriff of Jackson county, that I made and issued on their affidavit, against some of the ringleaders of the mob in Jackson county, dated the sixth of this month.

I will know why he refused to execute the writ, if it ever came to his hands. Inquire into this subject and let me know. I should be glad to see you, and agree upon what course to take. After you have sufficiently informed yourself, come down and see me. As you live near the scene of these outrages, you are better able to receive all information necessary, and prepare for future action, than I am.

Write me as soon as you are properly informed, and state when you can come down and see me on this business. Keep copies of all the letters you write on this subject.

Your friend,

(Signed)

JOHN F. RYLAND.

November 22.—My brother Don Carlos came to live with me and learn the art of printing.

Elders Orson Hyde and John Gould returned from Missouri to Kirtland on the 25th, and brought the melancholy intelligence of the mob in Jackson county persecuting the brethren.

Elder A. S. Gilbert wrote the Governor of Missouri as follows:

(Confidential.)

LIBERTY, CLAY COUNTY,

November 29, 1833.

Dear Sir:—Yesterday I saw Mr. Doniphan, an attorney of this place, who informed me that he saw the Attorney-General, Mr. Wells, in Saline county, last Saturday week, and that Mr. Wells had acquainted him with your intention of ordering a court of inquiry to be held in Jackson county, in relation to the late riotous proceedings in that county. Mr. Doniphan is of opinion, from the conversation he had with Mr. Wells, that said order will be suspended till a communication is received from our people, or their counsel. This is therefore to acquaint your Excellency, that most of the heads of our Church had an

interview yesterday on the subject of an *immediate* court of inquiry, to be held in Jackson county; and by their request to me, I hasten to lay before your Excellency serious difficulties attending our people on an *immediate* court of inquiry being called.

Our Church is at this time scattered in every direction: some in the new county of Van Buren; a part in this county; and a part in Lafayette, and Ray. Some of our principal witnesses would be women and children, and while the rage of the mob continues, it would be impossible to gather them in safety at Independence. That your Excellency may know of the unabating fury with which the last remnant of our people remaining in that county are pursued at this time, I here state that a few families, perhaps fifteen or twenty, who settled themselves more than two years ago on the prairie about fifteen miles from the county seat of Jackson county, had hoped from the obscurity of their location that they might escape the vengeance of the enemy through the winter; consequently they remained on their plantations, receiving occasionally, a few individual threats, till last Sunday, when a mob made their appearance among them; some with pistols cocked, and presented to their breasts, commanded them to leave the county in three days, or they would tear their houses down over their heads, etc., etc.

Two expresses arrived here from said neighborhood last Monday morning, for advice, and counsel advised their speedy removal for the preservation of life and their personal effects. I suppose these families will be out of the county of Jackson this week. In this distressed situation, in behalf of my brethren, I pray your Excellency to await a further communication, which will soon follow this, setting forth among other things the importance of our people being restored to their possessions, that they may have an equal chance with their enemies in producing important testimony before the court, which the enemy are now determined to deprive them of. I trust that your Excellency will perceive the agitation and consternation that must necessarily prevail among most of our people at this day, from the unparalleled usage they have received, and many of them wandering at this time destitute of shelter.

An *immediate* court of inquiry called while our people are thus situated, would give our enemies a decided advantage in point of testimony, while they are in possession of their *own* homes, and *ours* also; with no enemy in the county to molest or make them afraid.

Very respectfully, your obedient servant,

A. S. GILBERT.

To his Excellency Daniel Dunklin, Jefferson City, Mo.

I have seen and read the above letter, and on reflection, I concur en-

tirely in the opinion therein expressed. I also think that at the next regular term of the court, an examination of the criminal matter cannot be gone into, without a guard for the court and witnesses.

(Signed) AMOS REESE.

Those who were threatened by the mob on Sunday, the 24th, fled into Clay county, and encamped on the banks of the Missouri river. A number of the families went into Van Buren county: their whole number of men, women, and children, being upwards of one hundred and fifty.

Remnants
Scattered.

About the 1st of December, Elder Cowdery and Bishop Whitney arrived at Kirtland with a new press and type, and on the 4th commenced distributing the type.

New Church
Press.

December 5.—I wrote to Bishop Partridge, Liberty, Clay county, Missouri, as follows:

KIRTLAND, December 5, 1833.

Dear Brethren:—We have just received a letter from Brother Phelps, dated 6th and 7th November, at Liberty, which gives us the painful intelligence of the rage of the enemy, and your present unsettled situation. But I must inform you that there is a great dubiety resting upon our minds, with regard to the true state of affairs of Zion; for there seems to be some difference in the statements of Elder Phelps' letter, and that of Elder Hyde's communication to the editors of the *Missouri Republican*.* Elder Hyde states that "on Monday, the 4th, the mob collected in Independence, to the number of two or three hundred, well armed; that a part of their number went above Blue, to drive away our people, and destroy our property; but they were met by a party of our people, who, being prepared, poured a deadly fire upon them: two of their number fell dead on the ground, and a number were mortally wounded, among the former was Brazeale.

"Tuesday morning there were a number of the mob missing, and could not be accounted for; and while we were at Liberty landing, on Wednesday, a messenger rode up, saying that he had just come from

*The slight discrepancies which the Prophet notes between the report of Elder Hyde and the communications of W. W. Phelps lie chiefly from the inaccuracy of the reports current at that time. It will be seen that they are not very important, but doubtless on account of the anxiety of the Prophet and brethren at Kirtland, seemed so at the time, and at any rate were somewhat confusing.

the seat of war, and that the night before, another battle was fought, in which Mr. Hicks fell, having three balls and some buck-shot through his body, and about twenty more shared a similar fate; and also, that one or two of our men were killed, and as many wounded; and he (Hyde) heard the cannonading distinctly; and also, stated that the man who broke open the store, took Gilbert, Phelps, and one more, for false imprisonment, and put them in prison, and as near as he could learn, never to let them escape alive."

This statement of Elder Hyde is somewhat different from that of Elder Phelps, who states that "on Friday night the brethren had mustered about forty or fifty men, armed, and marched into the village, took one prisoner, and fired one gun (through mistake); and on Saturday the mob fell upon our brethren above Blue, and one of Manship's sons was mortally wounded. On Monday a regular action was fought near Christian Whitmer's, under the command of Elder David Whitmer. We had four wounded; they had five wounded and two killed, viz.: Linvill and Brazeale. From Friday till Tuesday, our brethren were under arms, when one hundred and fifty of them came forth, like Moroni, to battle. On Tuesday morning the mob had collected to the number of three hundred, and before any blood was shed, we agreed to go away immediately, and the enemy took our guns."

Elder Phelps also states that "since the above was written (viz.: on the 6th), another horrid scene has transpired: after our people surrendered their arms, a party of the mob went above Blue, and began to whip, and even murder; and the brethren have been driven into the woods, and are fleeing to the ferry; and also the mob have hired the ferrymen to carry them across the river (but they made the brethren pay the ferryage); and it was reported that the mob had killed two more of the brethren."

It appears, brethren, that the above statements were made mostly from reports, and there is no certainty of their being correct; therefore, it is difficult for us to advise, and we can only say, that the destinies of all people are in the hands of a just God, and He will do no injustice to any one; and this one thing is sure, that they who will live godly in Christ Jesus, shall suffer persecution; and before their robes are made white in the blood of the Lamb, it is to be expected, according to John the Revelator, they will pass through great tribulation.

I wish, when you receive this letter, that you would collect every particular, concerning the mob, from the beginning, and send us a correct statement of facts, as they occurred from time to time, that we may be enabled to give the public correct information on the subject, and inform us also of the situation of the brethren, with respect to their means of sustenance.

I would inform you, that it is not the will of the Lord for you to sell your lands in Zion, if means can possibly be procured for your sustenance without. Every exertion should be made to maintain the cause you have espoused, and to contribute to the necessities of one another, as much as possible, in this your great calamity, and remember not to murmur at the dealings of God with His creatures. You are not as yet brought into as trying circumstances as were the ancient Prophets and Apostles. Call to mind a Daniel, the three Hebrew children, Jeremiah, Paul, Stephen, and many others, too numerous to mention, who were stoned, sawn asunder, tempted, slain with the sword, and wandered about in sheep skins and goat skins, being destitute, afflicted, tormented, of whom the world was not worthy. They wandered in deserts and in mountains, and hid in dens and caves of the earth; yet they all obtained a good report through faith; and amidst all their afflictions they rejoiced that they were counted worthy to receive persecutions for Christ's sake.

We know not what we shall be called to pass through before Zion is delivered and established; therefore, we have great need to live near to God, and always to be in strict obedience to all His commandments, that we may have a conscience void of offense toward God and man. It is your privilege to use every lawful means in your power to seek redress for your grievances from your enemies, and prosecute them to the extent of the law; but it will be impossible for us to render you any temporal assistance, as our means are already exhausted, and we are deeply in debt, and know of no means whereby we shall be able to extricate ourselves.

The inhabitants of this county threaten our destruction, and we know not how soon they may be permitted to follow the example of the Missourians; but our trust is in God, and we are determined, His grace assisting us, to maintain the cause and hold out faithful unto the end, that we may be crowned with crowns of celestial glory, and enter into the rest that is prepared for the children of God.

We are now distributing the type, and intend to commence setting today, and issue a paper the last of this week, or beginning of next. We wrote to Elder Phelps some time since, and also sent by Elder Hyde, for the list of names of subscribers to the *Star*, which we have not yet received, and, until we receive it, the most of the subscribers will be deprived of the paper; and when you receive this, if you have not sent the list, I wish you to attend to it immediately, as much inconvenience will follow a delay.

We expect shortly to publish a political paper, weekly, in favor of the present administration; the influential men of that party have offered a liberal patronage to us, and we hope to succeed, for thereby

we can show the public the purity of our intention in supporting the government under which we live.

We learn by Elder Phelps, that the brethren have surrendered their arms to the Missourians and are fleeing across the river. If that is the case, it is not meet that they should recommence hostilities with them; but if not, you should maintain the ground as long as there is a man left, as the spot of ground upon which you are located, is the place appointed of the Lord for your inheritance, and it is right in the sight of God that you contend for it to the last.

You will recollect that the Lord has said, that Zion should not be removed out of her place; therefore the land should not be sold, but be held by the Saints, until the Lord in His wisdom shall open a way for your return; and until that time, if you can purchase a tract of land in Clay county for present emergencies, it is right you should do so, if you can do it, and not sell your land in Jackson county. It is not safe for us to send you a written revelation on the subject, but what is stated above is according to wisdom. I haste to a close to give room for Brother Oliver, and remain yours in the bonds of the everlasting covenant,

JOSEPH SMITH, JUN.

December 6.—Being prepared to commence our labors in the printing business, I ask God in the name of Jesus, to establish it for ever, and cause that His word may speedily go forth to the nations of the earth, to the accomplishing of His great work in bringing about the restoration of the house of Israel.

Dedication of
the New
Press.

This day, also, the Elders in Missouri sent the following petition:

To his Excellency, Daniel Dunklin, Governor of the State of Missouri:

We, the undersigned, leading members of the Church of Christ, vulgarly called "Mormons," would respectfully represent to your Excellency—in addition to the petition presented to you by Messrs. Phelps and Hyde, and the affidavit of Messrs Phelps, Gilbert, and M'Lellin, after having read also the letters of the Attorney-General and District Judge of this circuit to Mr. Rees:—that whereas, our society, men, women, and children, after having been in some cases wounded, scourged, and threatened with death, have been driven by force of arms from their lands, houses and much of their property in Jackson county—most of which lands, houses, and property, have been possessed by the mob of Jackson county, or others, and are now un-

lawfully detained from the use and possession of our people; that whereas our people have been driven and scattered into the counties of Clay, Ray, Van Buren, Lafayette, and others, where, in many cases, they are destitute of the common necessities of life even in this winter season; that whereas, the guns which were taken from our people, as set forth in the affidavit, are kept from them; therefore, in behalf of our society, which is so scattered and suffering, we, your petitioners, ask aid and assistance of your Excellency, that we may be restored to our lands, houses, and property, and protected in them by the militia of the state, if legal, or by a detachment of the United States Rangers, which might be located at Independence, instead of at Cantonment Leavenworth, till peace can be restored. This could be done, probably, by conferring with the President, or perhaps with Colonel Dodge. Also, we ask that our men may be organized into companies of Jackson Guards, and be furnished with arms by the state, to assist in maintaining their rights against the unhallowed power of the mob of Jackson county.

And then, when arrangements are made to protect us in our persons and property (which cannot be done without an armed force, nor would it be prudent to risk our lives there without guards, till we receive strength from our friends to protect ourselves), we wish a court of inquiry instituted, to investigate the whole matter of the mob against the "Mormons;" and we will ever pray.

W. W. PHELPS,
JOHN WHITMER,
JOHN CORRILL,

ISAAC MORLEY,
EDWARD PARTRIDGE,
A. S. GILBERT.

The following letter accompanied the foregoing petition:

LIBERTY, December 6, 1833.

Dear Sir:—Your Excellency will perceive by the petition, bearing date with this letter, that we intend to return to Jackson county as soon as arrangements can be made to protect us after we are reinstated in our possessions.

We do not wish to go till we know that our lives are not in danger from a lawless mob. Your Excellency will understand that at this inclement season it will require time to restore us, and troops to protect us after we are there, for the threats of the mob have not ceased.

Your obedient servant,

W. W. PHELPS.

To Daniel Dunklin, Governor of Missouri.

CHAPTER XXXIII.

THE PROPHET'S SYMPATHY FOR THE EXILED SAINTS—
REASONS FOR THEIR EXPULSION FROM ZION.

*A Letter from the Prophet Joseph Smith to the Exiled Saints in Missouri.**

KIRTLAND MILLS, OHIO,

December 10, 1833.

Edward Partridge, W. W. Phelps, John Whitmer, A. S. Gilbert, John Corrill, Isaac Morley, and all the Saints whom it may concern.

BELOVED BRETHREN:—This morning's mail brought letters from Bishop Partridge, and Elders Corrill and Phelps, all mailed at Liberty, November 19th, which gave us the melancholy intelligence of your flight from the land of your inheritance, having been driven before the face of your enemies in that place.

From previous letters we learned that a number of our brethren had been slain, but we could not learn from the letters referred to above, that there had been more than one killed, and that one Brother Barber, and that Brother Dibble was wounded in the bowels. We were thankful to learn that no more had been slain, and our daily prayers are that the Lord will not suffer His Saints, who have gone up to His land to keep His commandments, to stain His holy mountain with their blood.

I cannot learn from any communication by the Spirit to me, that Zion has forfeited her claim to a celestial crown, notwithstanding the Lord has caused her to be thus afflicted, except it may be some individuals, who have walked in disobedience, and forsaken the new covenant; all such will be made manifest by their works in due time. I have always expected that Zion would suffer some affliction, from what I could learn from the commandments which have been given. But I would remind you of a certain clause in one which says, that after *much* tribulation cometh the blessing.† By this, and also others, and also one received of late, I know that Zion, in the due time of the Lord,

*This letter was, as will be seen by the text of it, written after the first definite and detailed account of what had taken place in Missouri reached the Prophet's hand. We know of nothing written by him that better manifests the nobility of his soul, or the gentle sympathy of his nature, than this communication.

†Page 191, verses 3 and 4.

will be redeemed; but how many will be the days of her purification, tribulation, and affliction, the Lord has kept hid from my eyes; and when I inquire concerning this subject, the voice of the Lord is: Be still, and know that I am God! all those who suffer for my name shall reign with me, and he that layeth down his life for my sake shall find it again.

Now, there are two things of which I am ignorant; and the Lord will not show them unto me, perhaps for a wise purpose in Himself—I mean in some respects—and they are these: Why God has suffered so great a calamity to come upon Zion, and what the great moving cause of this great affliction is; and again, by what means He will return her back to her inheritance, with songs of everlasting joy upon her head. These two things, brethren, are in part kept back that they are not plainly shown unto me; but there are some things that are plainly manifest which have incurred the displeasure of the Almighty. When I contemplate upon all things that have been manifested, I am aware that I ought not to murmur, and do not murmur, only in this, that those who are innocent are compelled to suffer for the iniquities of the guilty; and I cannot account for this, only on this wise, that the saying of the Savior has not been strictly observed: "If thy right eye offend thee, pluck it out, and cast it from thee; or if thy right arm offend thee, cut it off, and cast it from thee." Now the fact is, if any of the members of our body is disordered, the rest of our body will be affected with it, and then all are brought into bondage together; and yet, notwithstanding all this, it is with difficulty that I can restrain my feelings when I know that you, my brethren, with whom I have had so many happy hours—sitting, as it were, in heavenly places in Christ Jesus; and also, having the witness which I feel, and ever have felt, of the purity of your motives—are cast out, and are as strangers and pilgrims on the earth, exposed to hunger, cold, nakedness, peril, sword—I say when I contemplate this, it is with difficulty I can keep from complaining and murmuring against this dispensation; but I am sensible that this is not right, and may God grant that notwithstanding your great afflictions and sufferings, there may not anything separate us from love of Christ.

Brethren, when we learn your sufferings, it awakens every sympathy of our hearts; it weighs us down; we cannot refrain from tears, yet, we are not able to realize, only in part, your sufferings; and I often hear the brethren saying, they wish they were with you, that they might bear a part of your sufferings; and I myself should have been with you, had not God prevented it in the order of His providence, that the yoke of affliction might be less grievous upon you, God having forewarned me, concerning these things, for your sake; and also, Elder

Cowdery could not lighten your afflictions by tarrying longer with you, for his presence would have so much the more enraged your enemies; therefore God hath dealt mercifully with us. O brethren, let us be thankful that it is as well with us as it is, and we are yet alive and preadventure, God hath laid up in store great good for us in this generation, and may grant that we may yet glorify His name.

I feel thankful that there have no more denied the faith; I pray God in the name of Jesus that you all may be kept in the faith unto the end; let your sufferings be what they may, it is better in the eyes of God that you should die, than that you should give up the land of Zion, the inheritances which you have purchased with your moneys; for every man that giveth not up his inheritance, though he should die, yet, when the Lord shall come, he shall stand upon it, and with Job in his flesh he shall see God. Therefore, this is my counsel, that you retain your lands, even unto the uttermost, and employ every lawful means to seek redress of your enemies; and pray to God, day and night, to return you in peace and in safety to the lands of your inheritance; and when the judge fail you, appeal unto the executive; and when the executive fail you, appeal unto the president; and when the president fail you, and all laws fail you, and the humanity of the people fail you, and all things else fail you but God alone, and you continue to weary Him with your importunings, as the poor woman did the unjust judge, He will not fail to execute judgment upon your enemies, and to avenge His own elect that cry unto Him day and night.

Behold He will not fail you! He will come with ten thousand of His Saints, and all His adversaries shall be destroyed with the breath of His lips! All those who keep their inheritances, notwithstanding they should be beaten and driven, shall be likened unto the wise virgins who took oil in their lamps. But all those who are unbelieving and fearful, will be likened unto the foolish virgins, who took no oil in their lamps; and when they shall return and say unto the Saints, Give us of your lands—behold, there will be no room found for them. As respects giving deeds, I would advise you to give deeds as far as the brethren have legal and just claims for them, and then let every man answer to God for the disposal of them.

I would suggest some ideas to Elder Phelps, not knowing that they will be of any real benefit, but suggest them for consideration. I would be glad if he were here, were it possible for him to come, but dare not advise, not knowing what shall befall us, as we are under very heavy and serious threatenings from a great many people in this place.

But, perhaps, the people in Liberty may feel willing, God having power to soften the hearts of all men, to have a press established there; and if not, in some other place; any place where it can be the most

convenient, and it is possible to get to it; God will be willing to have it in any place where it can be established in safety. We must be wise as serpents and harmless as doves. Again, I desire that Elder Phelps should collect all the information, and give us a true history of the beginning and rise of Zion, and her calamities.

Now hear the prayer of your unworthy brother in the new and everlasting covenant:—O My God! Thou who hast called and chosen a few, through Thy weak instrument, by commandment, and sent them to Missouri, a place which Thou didst call Zion, and commanded Thy servants to consecrate it unto Thyself for a place of refuge and safety for the gathering of Thy Saints, to be built up a holy city unto Thyself; and as Thou hast said that no other place should be appointed like unto this, therefore, I ask Thee in the name of Jesus Christ, to return Thy people unto their houses and their inheritances, to enjoy the fruit of their labors; that all the waste places may be built up; that all the enemies of Thy people, who will not repent and turn unto Thee may be destroyed from off the face of the land; and let a house be built and established unto Thy name; and let all the losses that Thy people have sustained, be rewarded unto them, even more than four-fold, that the borders of Zion may be enlarged forever; and let her be established no more to be thrown down; and let all thy Saints, when they are scattered, as sheep, and are persecuted, flee unto Zion, and be established in the midst of her; and let her be organized according to Thy law; and let this prayer ever be recorded before Thy face. Give Thy Holy Spirit unto my brethren, unto whom I write; send Thine angels to guard them, and deliver them from all evil; and when they turn their faces toward Zion, and bow down before Thee and pray, may their sins never come up before Thy face, neither have place in the book of Thy remembrance; and may they depart from all their iniquities. Provide food for them as Thou doest for the ravens; provide clothing to cover their nakedness, and houses that they may dwell therein; give unto them friends in abundance, and let their names be recorded in the Lamb's book of life, eternally before Thy face. Amen.

Finally, brethren, the grace of our Lord Jesus Christ be with you all until His coming in His kingdom. Amen.

JOSEPH SMITH, JUN

December 12.—An express arrived at Liberty, from Van Buren county, with information that those families, which had fled from Jackson county, and located there, were about to be driven from that county, after building their houses and

Expulsion of
Saints from
Van Buren
County.

carting their winter's store of provisions, grain, etc., forty or fifty miles. Several families are already fleeing from thence. The contaminating influence of the Jackson county mob, is predominant in this new county of Van Buren, the whole population of which is estimated at about thirty or forty families. The destruction of crops, household furniture, and clothing, is very great, and much of their stock is lost. The main body of the Church is now in Clay county, where the people are as kind and accommodating as could reasonably be expected. The continued threats of deaths to individuals of the Church, if they make their appearance in Jackson county, prevent the most of them, even at this day, from returning to that county, to secure personal property, which they were obliged to leave in their flight.

The following is an extract of a letter to me, from Elder Phelps, dated—

Sad Condition
of the Saints.

CLAY COUNTY, Missouri.

December 15, 1833.

The condition of the scattered Saints is lamentable, and affords a gloomy prospect. No regular order can be enforced, nor any usual discipline kept up; among the world, yea, the most wicked part of it, some commit one sin, and some another (I speak of the rebellious, for there are Saints that are as immovable as the everlasting hills), and what can be done? We are in Clay, Ray, Lafayette, Jackson, Van Buren and other counties, and cannot hear from one another oftener than we do from you. I know it was right that we should be driven out of the land of Zion, that the rebellious might be sent away. But, brethren, if the Lord will, I should like to know what the honest in heart shall do? Our clothes are worn out; we want the necessities of life, and shall we lease, buy, or otherwise obtain land where we are, to till, that we may raise enough to eat? Such is the common language of the honest, for they want to do the will of God. I am sensible that we shall not be able to live again in Zion, till God or the President rules out the mob.

The Governor is willing to restore us, but as the constitution gives him no power to guard us when back, we are not willing to go. The mob swear if we come we shall die! If, from what has been done in Zion, we, or the most of us, have got to be persecuted from city to city,

and from synagogue to synagogue, we want to know it; for there are those among us that would rather earn eternal life on such conditions than lose it; but we hope for better things and shall wait patiently for the word of the Lord.

Our people fare very well, and when they are discreet, little or no persecution is felt. The militia in the upper counties is in readiness at a moment's warning, having been ordered out by the Governor, to guard a court martial and court of inquiry; but we cannot attend a court of inquiry, on account of expense, till we are restored and protected.

(Signed)

W. W. PHELPS.

December 16.—I received the following:

*Revelation.**

1. Verily I say unto you, concerning your brethren who have been afflicted, and persecuted, and cast out from the land of their inheritance—

2. I, the Lord, have suffered the affliction to come upon them, wherewith they have been afflicted, in consequence of their transgressions;

3. Yet I will own them, and they shall be mine in that day when I shall come to make up my jewels.

4. Therefore, they must needs be chastened and tried, even as Abraham, who was commanded to offer up his only son.

5. For all those who will not endure chastening, but deny me, cannot be sanctified.

6. Behold, I say unto you, there were jarrings, and contentions, and envyings, and strifes, and lustful and covetous desires among them; therefore by these things they polluted their inheritances.

7. They were slow to hearken unto the voice of the Lord their God; therefore, the Lord their God is slow to hearken unto their prayers, to answer them in the day of their trouble.

8. In the day of their peace they esteemed lightly my counsel; but, in the day of their trouble, of necessity they feel after me.

9. Verily I say unto you, notwithstanding their sins, my bowels are filled with compassion towards them. I will not utterly cast them off; and in the day of wrath I will remember mercy.

10. I have sworn, and the decree hath gone forth by a former commandment which I have given unto you, that I would let fall the sword of mine indignation in behalf of my people; and even as I have said, it shall come to pass.

*Doctrine and Covenants, sec. ci. The revelation explains why the Saints were driven from Zion.

11. Mine indignation is soon to be poured out without measure upon all nations; and this will I do when the cup of their iniquity is full.

12. And in that day all who are found upon the watch-tower, or in other words, all mine Israel, shall be saved.

13. And they that have been scattered shall be gathered.

14. And all they who have mourned shall be comforted.

15. And all they who have given their lives for my name shall be crowned.

16. Therefore, let your hearts be comforted concerning Zion; for all flesh is in mine hands; be still and know that I am God.

17. Zion shall not be moved out of her place, notwithstanding her children are scattered.

18. They that remain, and are pure in heart, shall return, and come to their inheritances, they and their children, with songs of everlasting joy, to build up the waste places of Zion—

19. And all these things that the prophets might be fulfilled.

20. And, behold, there is none other place appointed than that which I have appointed; neither shall there be any other place appointed than that which I have appointed, for the work of the gathering of my saints—

21. Until the day cometh when there is found no more room for them; and then I have other places which I will appoint unto them, and they shall be called stakes, for the curtains or the strength of Zion.

22. Behold, it is my will, that all they who call on my name, and worship me according to mine everlasting gospel, should gather together, and stand in holy places;

23. And prepare for the revelation which is to come, when the veil of the covering of my temple, in my tabernacle, which hideth the earth, shall be taken off, and all flesh shall see me together.

24. And every corruptible thing, both of man, or of the beasts of the field, or of the fowls of the heavens, or of the fish of the sea, that dwells upon all the face of the earth, shall be consumed;

25. And also that of element shall melt with fervent heat; and all things shall become new, that my knowledge and glory may dwell upon all the earth.

26. And in that day the enmity of man, and the enmity of beasts, yea, the enmity of all flesh, shall cease from before my face.

27. And in that day whatsoever any man shall ask, it shall be given unto him.

28. And in that day Satan shall not have power to tempt any man.

29. And there shall be no sorrow because there is no death.

30. In that day an infant shall not die until he is old; and his life shall be as the age of a tree;

31. And when he dies he shall not sleep, that is to say in the earth, but shall be changed in the twinkling of an eye, and shall be caught up, and his rest shall be glorious.

32. Yea, verily I say unto you, in that day when the Lord shall come, he shall reveal all things—

33. Things which have passed, and hidden things which no man knew, things of the earth, by which it was made, and the purpose and the end thereof—

34. Things most precious, things that are above, and things that are beneath, things that are in the earth, and upon the earth, and in heaven.

35. And all they who suffer persecution for my name, and endure in faith, though they are called to lay down their lives for my sake yet shall they partake of all this glory.

36. Wherefore, fear not even unto death; for in this world your joy is not full, but in me your joy is full.

37. Therefore, care not for the body, neither the life of the body; but care for the soul, and for the life of the soul.

38. And seek the face of the Lord always, that in patience ye may possess your souls, and ye shall have eternal life.

39. When men are called unto mine everlasting gospel, and covenant with an everlasting covenant, they are accounted as the salt of the earth and the savor of men;

40. They are called to be the savor of men; therefore, if that salt of the earth lose its savor, behold, it is thenceforth good for nothing only to be cast out and trodden under the feet of men.

41. Behold, here is wisdom concerning the children of Zion, even many, but not all; they were found transgressors, therefore they must needs be chastened—

42. He that exalteth himself shall be abased, and he that abaseth himself shall be exalted.

43. And now, I will show unto you a parable, that you may know my will concerning the redemption of Zion.

44. A certain nobleman had a spot of land, very choice; and he said unto his servants: Go ye unto my vineyard; even upon this very choice piece of land, and plant twelve olive-trees;

45. And set watchmen round about them, and build a tower, that one may overlook the land round about, to be a watchman upon the tower, that mine olive-trees may not be broken down when the enemy shall come to spoil and take unto themselves the fruit of my vineyard.

46. Now, the servants of the nobleman went and did as their lord commanded them, and planted the olive-trees, and built a hedge round about, and set watchmen, and began to build a tower.

47. And while they were yet laying the foundation thereof, they began to say among themselves: And what need hath my lord of this tower?

48. And consulted for a long time, saying among themselves: What need hath my lord of this tower, seeing this is a time of peace?

49. Might not this money be given to the exchanges? For there is no need of these things.

50. And while they were at variance one with another they became very slothful, and they hearkened not unto the commandments of their lord.

51. And the enemy came by night, and broke down the hedge; and the servants of the nobleman arose and were affrighted, and fled; and the enemy destroyed their works, and broke down the olive-trees.

52. Now, behold, the nobleman, the lord of the vineyard, called upon his servants, and said unto them, Why! what is the cause of this great evil?

53. Ought ye not to have done even as I commanded you, and—after ye had planted the vineyard, and built the hedge round about, and set watchmen upon the walls thereof—built the tower also, and set a watchman upon the tower, and watched for my vineyard, and not have fallen asleep, lest the enemy should come upon you?

54. And behold, the watchman upon the tower would have seen the enemy while he was yet afar off; and then ye could have made ready and kept the enemy from breaking down the hedge thereof, and saved my vineyard from the hands of the destroyer.

55. And the lord of the vineyard said unto one of his servants: Go and gather together the residue of my servants, and take all the strength of mine house, which are my warriors, my young men, and they that are of middle age also among all my servants, who are the strength of mine house, save those only whom I have appointed to tarry;

56. And go ye straightway unto the land of my vineyard, and redeem my vineyard; for it is mine; I have bought it with money.

57. Therefore, get ye straightway unto my land; break down the walls of mine enemies; throw down their tower, and scatter their watchmen.

58. And inasmuch as they gather together against you, avenge me of mine enemies, that by and by I may come with the residue of mine house and possess the land.

59. And the servant said unto his lord: When shall these things be?

60. And he said unto his servant: When I will; go ye straightway, and do all things whatsoever I have commanded you;

61. And this shall be my seal and blessing upon you—a faithful and wise steward in the midst of mine house, a ruler in my kingdom.

62. And his servant went straightway, and did all things whatsoever his lord commanded him; and after many days all things were fulfilled.

63. Again, verily I say unto you, I will show unto you wisdom in me concerning all the churches, inasmuch as they are willing to be guided in a right and proper way for their salvation—

64. That the work of the gathering together of my saints may continue, that I may build them up unto my name upon holy places; for the time of harvest is come, and my word must needs be fulfilled.

65. Therefore, I must gather together my people, according to the parable of the wheat and the tares, that the wheat may be secured in the garners to possess eternal life, and be crowned with celestial glory, when I shall come in the kingdom of my Father to reward every man according as his work shall be;

66. While the tares shall be bound in bundles, and their bands made strong, that they may be burned with unquenchable fire.

67. Therefore, a commandment I give unto all the churches, that they shall continue to gather together unto the places which I have appointed.

68. Nevertheless, as I have said unto you in a former commandment, let not your gathering be in haste, nor by flight; but let all things be prepared before you.

69. And in order that all things be prepared before you, observe the commandment which I have given concerning these things—

70. Which saith, or teacheth, to purchase all the lands with money, which can be purchased for money, in the region round about the land which I have appointed to be the land of Zion, for the beginning of the gathering of my saints;

71. All the land which can be purchased in Jackson county, and the counties round about, and leave the residue in mine hand.

72. Now, verily I say unto you, let all the churches gather together all their moneys; let these things be done in their time, but not in haste; and observe to have all things prepared before you.

73. And let honorable men be appointed, even wise men, and send them to purchase these lands.

74. And the churches in the eastern countries; when they are built up, if they will harken unto this counsel they may buy lands and gather together upon them; and in this way they may establish Zion.

75. There is even now already in store sufficient, yea, even an abundance, to redeem Zion, and establish her waste places, no more to

be thrown down, were the churches, who call themselves after my name, willing to hearken to my voice.

76. And again I say unto you, those who have been scattered by their enemies, it is my will that they should continue to importune for redress, and redemption, by the hands of those who are placed as rulers and are in authority over you—

77. According to the laws and constitution of the people, which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles;

78. That every man may act in doctrine and principle pertaining to futurity, according to the moral agency which I have given unto him, that every man may be accountable for his own sins in the day of judgment.

79. Therefore, it is not right that any man should be in bondage one to another.

80. And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood.

81. Now, unto what shall I liken the children of Zion? I will liken them unto the parable of the woman and the unjust judge, for men ought always to pray and not to faint, which saith—

82. There was in a city a judge which feared not God, neither regarded man.

83. And there was a widow in that city, and she came unto him, saying: Avenge me of mine adversary.

84. And he would not for a while, but afterward he said within himself: Though I fear not God, nor regard man, yet because this widow troubleth me I will avenge her, lest by her continual coming she weary me.

85. Thus will I liken the children of Zion.

86. Let them importune at the feet of the judge;

87. And if he heed them not, let them importune at the feet of the governor;

88. And if the governor heed them not, let them importune at the feet of the president;

89. And if the president heed them not, then will the Lord arise and come forth out of his hiding place, and in his fury vex the nation;

90. And in his hot displeasure, and in his fierce anger, in his time, will cut off those wicked, unfaithful, and unjust stewards, and appoint them their portion among hypocrites, and unbelievers;

91. Even in outer darkness, where there is weeping, and wailing, and gnashing of teeth.

92. Pray ye, therefore, that their ears may be opened unto your cries, that I may be merciful unto them, that these things may not

come upon them.

93. What I have said unto you must needs be, that all men may be left without excuse;

94. That wise men and rulers may hear and know that which they have never considered;

95. That I may proceed to bring to pass my act, my strange act, and perform my work, my strange work, that men may discern between the righteous and the wicked, saith your God.

96. And again, I say unto you, it is contrary to my commandment and my will that my servant Sidney Gilbert should sell my storehouse, which I have appointed unto my people, into the hands of mine enemies.

97. Let not that which I have appointed be polluted by mine enemies, by the consent of those who call themselves after my name:

98. For this is a very sore and grievous sin against me, and against my people, in consequence of those things which I have decreed and which are soon to befall the nations.

99. Therefore, it is my will that my people should claim, and hold claim upon that which I have appointed unto them, though they should not be permitted to dwell thereon.

100. Nevertheless, I do not say they shall not dwell thereon; for inasmuch as they bring forth fruit and works meet for my kingdom they shall dwell thereon.

101. They shall build, and another shall not inherit it; they shall plant vineyards, and they shall eat the fruit thereof. Even so. Amen.

CHAPTER XXXIV.

A PRESS ESTABLISHED AT KIRTLAND—BLESSINGS UPON
THE PROPHET'S FAMILY—RESPONSIBILITY FOR LAW-
LESS ACTS IN MISSOURI.

December 18.—The Elders assembled in the printing office, and bowed down before the Lord, and I dedicated the printing press, and all that pertained thereunto, to God, which dedication was confirmed by Elder Rigdon, and my brother, Hyrum Smith. We then proceeded to take the first proof sheet of the reprinted *Star*,* edited by Elder Oliver Cowdery.

Dedication of
the Printing
Press.

Blessed of the Lord is Brother Oliver, nevertheless there are two evils in him that he must needs forsake, or he cannot altogether escape the buffetings of the adversary. If he forsake these evils he shall be forgiven, and shall be made like unto the bow which the Lord hath set in the heavens; he shall be a sign and an ensign unto the nations. Behold, he is blessed of the Lord for his constancy and steadfastness in the work of the Lord; wherefore, he shall be blessed in his generation, and they shall never be cut off, and he shall be helped out of many troubles; and if he keep the commandments, and hearken unto the counsel of the Lord, his rest shall be glorious.

Strength and
Weakness of
Oliver Cow-
dery.

And again, blessed of the Lord is my father, and also

*All the numbers of *The Evening and Morning Star* from the first issued, in June, 1832, up to and including the number for July, 1833 (fourteen numbers in all,) were reprinted at Kirtland: though in the reprint the page was changed from quarto to octavo form. The last number issued in Zion was in July, 1833; the first reprinted number was issued in Kirtland in December of the same year.

my mother, and my brothers and my sisters; for they shall yet find redemption in the house of the Lord, and their offspring shall be a blessing, a joy, and a comfort unto them.

The Prophet's
Blessing upon
his Father's
House.

Blessed is my mother, for her soul is ever filled with benevolence and philanthropy; and notwithstanding her age, yet she shall receive strength, and shall be comforted in the midst of her house, and she shall have eternal life.

His Mother.

And blessed is my father, for the hand of the Lord shall be over him, for he shall see the affliction of his children pass away; and when his head is fully ripe, he shall behold himself as an olive tree, whose branches are bowed down with much fruit; he shall also possess a mansion on high.

His Father.

Blessed of the Lord is my brother Hyrum, for the integrity of his heart; he shall be girt about with truth, and faithfulness shall be the strength of his loins: from generation to generation he shall be a shaft in the hands of his God to execute judgment upon his enemies; and he shall be hid by the hand of the Lord, that none of his secret parts shall be discovered unto his hurt; his name shall be accounted a blessing among men; and when he is in trouble, and great tribulation hath come upon him, he shall remember the God of Jacob; and He will shield him from the power of Satan; and he shall receive counsel in the house of the Most High, that he may be strengthened in hope, that the goings of his feet may be established for ever.

His Brother
Hyrum.

Blessed of the Lord is my brother Samuel, because the Lord shall say unto him, Samuel, Samuel; therefore he shall be made a teacher in the house of the Lord, and the Lord shall mature his mind in judgment, and thereby he shall obtain the esteem and fellowship of his brethren, and his soul shall be established and he shall benefit the house of the Lord, because he shall obtain answer to prayer in his faithfulness.

His Brother
Samuel.

Brother William is as the fierce lion, which divideth not the spoil because of his strength; and in the pride of his heart he will neglect the more weighty matters until his soul is bowed

Prophecy on
the Head of
his Brother
William.

down in sorrow; and then he shall return and call on the name of his God, and shall find forgiveness, and shall wax valiant, therefore, he shall be saved unto the uttermost; and as the roaring lion of the forest in the midst of his prey, so shall the hand of his generation be lifted up against those who are set on high, that fight against the God of Israel; fearless and undaunted shall they be in battle, in avenging the wrongs of the innocent, and relieving the oppressed; therefore, the blessings of the God of Jacob shall be in the midst of his house, notwithstanding his rebellious heart.

And now, O God, let the residue of my father's house ever come up in remembrance before Thee, that Thou mayest save them from the hand of the oppressor, and establish their feet upon the Rock of Ages, that they may have place in Thy house, and be saved in Thy kingdom; and let all things be even as I have said, for Christ's sake. Amen.

A Prayer.

December 19.—William Pratt and David Patten took their journey to the land of Zion, for the purpose of bearing dispatches to the brethren in that place, from Kirtland, O may God grant that they may be a blessing to Zion, as kind angels from heaven. Amen.

Messengers to
Zion.

The following circular was published in the December number of the *Star*:

THE ELDERS IN KIRTLAND TO THEIR BRETHREN ABROAD.

Dear Brethren in Christ, and Companions in Tribulation:—It seemeth good unto us to drop a few lines to you, giving you some instruction relative to conducting the affairs of the kingdom of God, which has been committed unto us in these latter times, by the will and testament of our Mediator, whose intercessions in our behalf are lodged in

the bosom of the Eternal Father, and ere long will burst with blessings upon the heads of all the faithful.

We have all been children, and are too much so at the present time; but we hope in the Lord that we may grow in grace and be prepared for all things which the bosom of futurity may disclose unto us. Time is rapidly rolling on, and the prophecies must be fulfilled. The days of tribulation are fast approaching, and the time to test the fidelity of the Saints has come. Rumor with her ten thousand tongues is diffusing her uncertain sounds in almost every ear; but in these times of sore trial, let the Saints be patient and see the salvation of God. Those who cannot endure persecution, and stand in the day of affliction, cannot stand in the day when the Son of God shall burst the veil, and appear in all the glory of His Father, with all the holy angels.

On the subject of ordination, a few words are necessary. In many instances there has been too much haste in this thing, and the admonition of Paul has been too slightly passed over, which says, "Lay hands suddenly upon no man." Some have been ordained to the ministry, and have never acted in that capacity, or magnified their calling at all. Such may expect to lose their appointment, except they awake and magnify their office. Let the Elders abroad be exceedingly careful upon this subject, and when they ordain a man to the holy ministry, let him be a faithful man, who is able to teach others also; that the cause of Christ suffer not. It is not the multitude of preachers that is to bring about the glorious millennium! but it is those who are "called, and chosen, and faithful."

Let the Elders be exceedingly careful about unnecessarily disturbing and harrowing up the feelings of the people. Remember that your business is to preach the Gospel in all humility and meekness, and warn sinners to repent and come to Christ. Avoid contentions and vain disputes with men of corrupt minds, who do not desire to know the truth. Remember that "it is a day of warning, and not a day of many words." If they receive not your testimony in one place, flee to another, remembering to cast no reflections, nor throw out any bitter sayings. If you do your duty, it will be just as well with you, as though all men embraced the Gospel.

Be careful about sending boys to preach the Gospel to the world; if they go, let them be accompanied by some one who is able to guide them in the proper channel, lest they become puffed up, and fall under condemnation, and into the snare of the devil. Finally, in these critical times, be careful; call on the Lord day and night; beware of pride; beware of false brethren, who will creep in among you to spy out your liberties. Awake to righteousness, and sin not; let your light shine, and show yourselves workmen that need not be ashamed, rightly di-

viding the word of truth. Apply yourselves diligently to study, that your minds may be stored with all necessary information.

We remain your brethren in Christ, anxiously praying for the day of redemption to come, when iniquity shall be swept from the earth, and everlasting righteousness brought in. Farewell.

Monday night, the 24th of December, four aged families, living near the town of Independence, whose penury and infirmities, incidents to old age, forbade a speedy removal, were driven from their homes by a party of the mob, who tore down their chimneys, broke in their doors and windows, and hurled large stones into their houses, by which the life of old Mr. Miller, in particular, was greatly endangered. Mr. Miller is aged sixty-five years, and the youngest man in the four families. Some of these men have toiled and bled in the defense of their country; and old Mr. Jones, one of the sufferers, served as life guard to General George Washington, in the Revolution. Well may the soldier of "Seventy-six" contemplate with horror the scenes which surround him at this day in Jackson county, where liberty, law, and equal rights, are trodden under foot. It is now apparent that no man embracing the faith of the Latter-day Saints, whatever be his age or former standing in society, may hope to escape the wrath of the Jackson county mob whenever it is in their power to inflict abuse.

A court of inquiry was held at Liberty, Clay county, Missouri, the latter part of this month, to inquire into the conduct of Colonel Pitcher, for driving the Saints, or "Mormons," from Jackson county, which resulted in his arrest for further trial by a court-martial.

Court of Inquiry.

December 26.—James Blanchard and Alonzo Rider were cut off from the Church by a council of Elders, in Kirtland, for repeated transgressions, and promising to reform, and never fulfilling. Nelson Acre was also cut off, on account of his absenting himself from the meet-

A Life Guard of Washington Driven from Jackson County.

ings, and saying that he wanted no more of the Church, and that he desired to be cut off. None of these being present, the council notified them of their expulsion by letters. This evening a Bishop's court was called to investigate the case of Elder Ezekiel Rider, who had said many hard things against Bishop Whitney: that Brother Whitney was not fit for a Bishop; that he treated the brethren who came into the store with disrespect; that he was overbearing, and fain would walk on the necks of the brethren. Brother Story was also in a similar transgression. I rebuked them sharply, and told them that the Church must feel the wrath of God except they repent of their sins and cast away their murmurings and complainings one of another. Elder Rigdon also lectured them on the same principles. Brothers Rider and Story confessed their wrongs, and all forgave one another.

December 27.—A bishop's court was called to investigate complaints made against Brothers Elliot, Haggart, and Babbitt Cases. Elliot, Haggart, and Babbitt, and their wives, and Jenkins Salisbury, all of whom were present; but the accusers not being present, the court adjourned *sine die*.

The mob in Jackson county sold the materials, or rather gave Messrs. Davis and Kelly leave to take *The Evening and Morning Star* establishment to Liberty, Clay county, where they commenced the publication of *The Missouri Enquirer*, a weekly paper. They (that is, Davis and Kelly) also paid our lawyers, employed as counsel against the mob, three hundred dollars, on the one thousand dollar note, on agreement; a small amount towards an establishment which, with book work and furniture, had cost some three or four thousand dollars.

From the very features of the celebrated mob circular, previously inserted,* it will be seen that they meditated a most daring infraction of the constitution of our

*Pages 374-6.

country that they might gratify a spirit of persecution against an innocent people. To whom shall blame be attached in this tragedy? In July last they boldly made known their determination to drive the "Mormons" from Jackson county, "peaceably if they could, forcibly if they must," openly declaring, that "the arm of the civil law did not afford them a sufficient guarantee against the increasing evils of this religious sect;" and in their circular they further say, "We deem it expedient, and of the highest importance, to form ourselves into a company for the better and easier accomplishment of our purposes;" and conclude with these hightoned words: "We therefore agree, that after timely warning, and upon receiving an adequate compensation for what little property they cannot take with them, they refuse to leave us in peace, as they found us—we agree to use such means as may be sufficient to remove them; and to this end, we each pledge to each other our lives, our bodily powers, fortunes, and sacred honors."

Where Re-
sponsibility
Rests.

In answer to their bold and daring resolves to guard against anticipated evils, I give the following extract from the Governor's letter in relation to this affair, dated October 19th, 1833:

No citizen nor number of citizens, have a right to take the redress of their grievances, whether real or imaginary, into their own hands; such conduct strikes at the very existence of society, and subverts the foundation on which it is based.

I ask again, to whom shall blame be attached for this tragedy? When the mob previously and publicly declared their intentions; and the principles involved were understood by the Executive, as appears by the foregoing; and also by the judiciary, according to Judge Ryland's letter;* while the constitution of the land guarantees equal rights and privileges to all—all this considered, to whom should blame be attached, but to Jackson county mobbers, and to Missouri?

*Page 445.

CHAPTER XXXV.

IMPORTANT CORRESPONDENCE ON JACKSON COUNTY
AFFAIRS CHIEFLY BETWEEN LEADING OFFICIALS OF
THE CHURCH IN ZION AND STATE OFFICIALS OF
MISSOURI.*

ALGERNON SIDNEY GILBERT'S LETTER TO GOVERNOR DUNKLIN.

LIBERTY, CLAY COUNTY, MO.,
January 9, 1834.

Dear Sir:—Since my communication of the 29th of November, and a petition dated 6th of December last, to which my name was attached, I am induced to trespass again upon your patience, with further particulars in relation to the unfortunate faction in Jackson county, on which subject I should be silent, were it not that I entertain a hope of suggesting some ideas that may ultimately prove useful in ameliorating the present suffering conditions of my brethren, and in some degree restoring peace to both parties.

Being particularly acquainted with the situation of both parties at this day, my desire is to write impartially; notwithstanding I feel very sensibly the deep wound that has been inflicted upon the Church of which I am a member, by the citizens of Jackson county, The petition to your Excellency, dated the 6th of December last, was drawn up hastily by Mr. Phelps, and signed by several of us, just before the closing of the mail; and there is one item in particular in said petition that needs some explanation: the request that "our men may be organized into companies of Jackson Guards, and furnished with arms by the state," was made at the instance of disinterested advisers; and also a communication from the Attorney General to Messrs. Doniphan and Atchison, dated the 21st of November last, gives his views as to the propriety of organizing into regular companies, etc. The necessity of being compelled to resort to arms, to regain our possessions in Jackson county, is by no means agreeable to the feelings of the Church and would never be thought of but from pure necessity.

In relation to a court of inquiry, serious difficulties continue to exist, well calculated to preclude the most important testimony of our

*In order to group the correspondence concerning the troubles in Jackson county as close to the recital of those events in the text of the Prophet's narrative as may be, several of the communications in this chapter are taken from the place assigned them by previous editors and given in this concluding chapter of Volume I.

Church; and there appears to be no evil which man is capable of inflicting upon his fellow-man, but what our people are threatened with, at this day by the citizens of Jackson county. This intimidates a great many, particularly women and children, and no military guard would diminish their fears so far as to induce them to attend the court in that county. This, with other serious difficulties, will give a decided advantage to the offenders, in a court of inquiry, while they triumph in power, numbers, etc.

The citizens of Jackson county are well aware that they have this advantage, and the leaders of the faction, if they must submit to such a court, would gladly hasten it. The Church are anxious for a thorough investigation into the whole affair, if their testimony can be taken without so great peril as they have reason to fear. It is my opinion, from present appearances, that not one-fourth of the witnesses of our people can be prevailed upon to go into Jackson county to testify. The influence of the party that compose that faction is considerable, and this influence operates in some degree upon the drafted militia, so far as to lessen confidence in the loyalty of that body; and I am satisfied that the influence of the Jackson county faction will not be entirely put down while they have advocates among certain religious sects.

Knowing that your Excellency must be aware of the unequal contest in which we are engaged, and that the little handful that compose our Church are not the only sufferers that feel the oppressive hand of priestly power; with these difficulties existing, and many others not enumerated, it would be my wish to adopt such measures as are best calculated to allay the rage of Jackson county, and restore the injured to their rightful possessions; and to this end, I would suggest the propriety of purchasing the possessions of the most violent leaders of the faction; and if they assent to this proposition, if the holdings of about twenty of the most influential in that county (which would embrace the very leaders of the faction) could be obtained, I think the majority would cease in their persecutions, at least, when a due exercise of executive counsel and authority was manifested. I suggest this measure because it is of a pacific nature, well knowing that no legal steps are calculated to subdue their obduracy, only when pushed with energy by the highest authorities of the state.

In this proposal, I believe that I should have the concurrence of my brethren. I therefore give this early intimation of an intention, on the part of some of the leading men in the Church, to purchase out some of the principal leaders of the faction, if funds sufficient can be raised; hoping thereby to regain peaceful possession of their homes; and in making a trial of this measure at a future day, we would deem it important, and of great utility, if we could avail ourselves of counsel and

directions from your Excellency, believing there will be a day, in negotiations for peace, in which an executive interposition would produce a salutary effect upon both parties.

In this communication, with honesty of heart, I have endeavored briefly to touch upon a few interesting points, in plain truth, believing that I have given no wrong bias on either side, and with earnest prayers to our great Benefactor, that the chief ruler of this state may come to a full knowledge of the gross outrages in Jackson county, I subscribe myself,

Your obedient servant,

ALGERNON S. GILBERT.

To his Excellency, Daniel Dunklin, Jefferson City, Missouri.

LETTER OF THE FIRST PRESIDENCY TO THE SCATTERED SAINTS.

Greeting:

We your companions in tribulation, embrace the present opportunity of sending you this token of our love and good will, assuring you that our bowels are filled with compassion, and that our prayers are daily ascending to God in the name of Jesus Christ, in your behalf.

We have just received intelligence from you, through the medium of Brother Elliott, of Chagrin, making inquiries concerning the course which you are to pursue. In addition to the knowledge contained in the above on this subject, we say, if it is not the duty of the Governor to call out and keep a standing force in Jackson county to protect you on your lands (which it appears must be done, as we understand the mob are determined to massacre you, if the Governor take you back upon your lands, and leave you unprotected), it will become your duty to petition the Governor to petition the President to send a force there to protect you, when you are reinstated.

The Governor proposes to take you back to your lands whenever you are ready to go (if we understand correctly); but cannot keep up an army to guard you; and while the hostile feelings of the people of Jackson county remain unabated, probably you dare not go back to be left unguarded. Therefore, in your petition to the Governor, set all these things forth in their proper light, and pray him to notify the President, of your situation; and also petition the President yourselves, according to the direction of the Lord. We have petitioned Governor Dunklin in your behalf, and enclosed in it a printed revelation, the same as this which we now send you. The petition was signed by something like sixty brethren, and mailed for Jefferson city, one week ago; and he will probably receive it two weeks before you receive this.

We also intend to send a petition and this revelation to the President forthwith, in your behalf, and then we will act the part of the poor widow to perfection, if possible, and let our rulers read their destiny

if they do not lend a helping hand. We exhort you to prosecute and try every lawful means to bring the mob to justice as fast as circumstances will permit. With regard to your tarrying in Clay county, we cannot advise, you must be governed by circumstances; perhaps you will have to hire out, and take farms to cultivate, to obtain bread until the Lord delivers you.

We sent you a fifty dollar United States note some time ago; if you have received it, please acknowledge the receipt of it to us, that we may be satisfied you received it. We shall do all that is in our power to assist you in every way we can. We know your situation is a trying one, but be patient, and murmur not against the Lord, and you shall see that all these things shall turn to your greatest good.

Inquire of Elder Marsh, and find out the entire secret of mixing and compounding lead and antimony, so as to make type metal, and write us concerning it. Joseph has sent you another fifty dollar note, making in all one hundred dollars; write us concerning it. There is a prospect of the eastern churches doing something handsome towards the deliverance of Zion, in the course of a year, if Zion is not delivered otherwise.

Though the Lord said this affliction came upon you because of your sins, polluting your inheritances, etc., yet there is an exception of some, namely, the heads of Zion; for the Lord said, Your brethren in Zion begin to repent, and the angels rejoice over them. You will also see an exception at the top of the second column of this revelation: therefore this affliction came upon the Church to chasten those in transgression, and prepare the hearts of those who had repented, for an endowment from the Lord.

We shall not be able to send you any more money at present, unless the Lord puts it into our hands unexpectedly. There is not quite so much danger of a mob upon us as there has been. The hand of the Lord has thus far been stretched out to protect us. Doctor Philastus Hurlburt, an apostate Elder from this Church, has been to the state of New York, and gathered up all the ridiculous stories that could be invented, and some affidavits respecting the character of Joseph and the Smith family; and exhibited them to numerous congregations in Chagrin, Kirtland, Mentor, and Painsville; and he has fired the minds of the people with much indignation against Joseph and the Church.

Hurlburt also made many harsh threats, that he would take the life of Joseph, if he could not destroy "Mormonism" without. Brother Joseph took him with a peace warrant, and after three days' trial, and investigating the merits of our religion, in the town of Painsville, by able attorneys on both sides, he was bound over to the county court. Thus his influence was pretty much destroyed, and since the trial, the

spirit of hostility seems to be broken down in a good degree; but how long it will continue so, we cannot say.

You purchased your inheritances with money, therefore, behold you are blessed: you have not purchased your lands by the shedding of blood, consequently you do not come under the censure of this commandment which says, "If by blood, lo your enemies are upon you, and ye shall be driven from city to city;" give yourselves no uneasiness on this account.

Farewell, in the bonds of the new covenant, and partakers in tribulation.

(Signed) ORSON HYDE,
Clerk of the Presidency of the Church.

GOVERNOR DUNKLIN TO THE BRETHREN IN MISSOURI.

CITY OF JEFFERSON,
February 4, 1834.

Gentlemen:—Your communication of the 6th December, was regularly received, and duly considered; and had I not expected to have received the evidence brought out on the inquiry ordered into the military conduct of Colonel Pitcher, in a short time after I received your petition, I should have replied to it long since.

Last evening I was informed that the further inquiry of the court was postponed until the 20th inst. Then, before I could hear anything from this court, the court of civil jurisdiction will hold its session in Jackson county; consequently, I cannot receive anything from one, preparatory to arrangements for the other.

I am very sensible indeed of the injuries your people complain of, and should consider myself very remiss in the discharge of my duties were I not to do everything in my power consistent with the legal exercise of them, to afford your society the redress to which they seem entitled. One of your requests needs no evidence to support the right to have it granted; it is that your people be put in possession of their homes, from which they have been expelled. But what may be the duty of the Executive after that, will depend upon contingencies.

If, upon inquiry, it is found that your people were wrongfully dispossessed of their arms by Colonel Pitcher, then an order will be issued to have them returned; and should your men organize according to law—which they have a right to do, indeed it is their duty to do so, unless exempted by religious scruples—and apply for public arms, the Executive could not distinguish between their right to have them, and the right of every other description of people similarly situated.

As to the request for keeping up a military force to protect your people, and prevent the commission of crimes and injuries, were I to com-

ply, it would transcend the powers with which the Executive of this state is clothed. The Federal Constitution has given to Congress the power to provide for calling forth the militia to execute the laws of the Union, suppress insurrection, or repel invasion; and for these purposes, the President of the United States is authorized to make the call upon the executive of the respective states; and the laws of this state empower the "commander-in-chief, in case of actual or threatened invasion, insurrection or war, or public danger, or other emergency, to call forth into actual service, such portion of the militia as he may deem expedient." These, together with the general provision of our state constitution that "the Governor shall take care that the laws are faithfully executed," are all upon this branch of executive powers. None of these, as I consider, embraces this part of your request. The words, "or other emergency," in our militia law, seem quite broad; but the emergency to come within the object of that provision, should be of a public nature.*

Your case is certainly a very emergent one, and the consequences as important to *your society*, as if the war had been waged against the whole state, yet the *public* has no other interest in it, than that the laws be faithfully executed; thus far I presume the whole community feel a deep interest; for that which is the case of the "*Mormons*" today, may be the case of the *Catholics* tomorrow, and after them, any other sect that may become obnoxious to a majority of the people of any section of the state. So far as a faithful execution of the laws is concerned, the Executive is disposed to do everything consistent with the means furnished him by the legislature, and I think I may safely say the same of the judiciary.

As now advised, I am of the opinion that a military guard will be necessary to protect the state witnesses and officers of the court, and to assist in the execution of its orders, while sitting in Jackson county. By this mail I write to Mr. Reese, enclosing him an order on the captain of the "Liberty Blues," requiring the captain to comply with the requisition of the circuit attorney, in protecting the court and officers,

*In my judgment, it does seem that under the powers conferred upon the executive by the provision of the fundamental law of the state—the constitution—and the militia law he quotes, the governor could have granted the request of the Saints to be protected in their homes, until peace was restored. Surely the clause, "or other emergency," in the section of the law just referred to, was broad enough to justify him in protecting, by the State militia, twelve hundred citizens of the United States in their homes until mob-violence had subsided—until respect for the civil law had been restored, and these citizens allowed to dwell in safety upon the lands they had purchased from the general government. Under these provisions he could have "curbed those cruel devils of their will," without "doing even a little wrong, in order to do a great right"—without "wresting the law to his authority."

and executing their precepts and orders during the progress of these trials. Under the protection of this guard, your people can, if they think proper, return to their homes in Jackson county, and be protected in them during the progress of the trial in question, by which time, facts will be developed upon which I can act more definitely.* The Attorney-General will be required to assist the Circuit Attorney, if the latter deem it necessary.

On the subject of civil injuries, I must refer you to the courts; such questions rest with them exclusively. The laws are sufficient to afford a remedy for every injury of this kind; and, whenever you make out a case entitling you to damages, there can be no doubt entertained of their ample award. Justice is sometimes slow in its progress, but is not less sure on that account.

Very respectfully, your obedient servant,

(Signed) DANIEL DUNKLIN.

To Messrs. W. W. Phelps, Isaac Morley, John Whitmer, Edward Partridge, John Corrill and A. S. Gilbert.

LETTER OF ALGERNON S. GILBERT TO A. LEONARD, ESQ., ATTORNEY.

LIBERTY, CLAY COUNTY, MISSOURI,

February 13, 1834.

A. Leonard, Esq.:

DEAR SIR:—I have received a line from William Pratt, who called on you a few weeks since, to inquire if your services could be secured in the prosecution of claims for damages by our Church against the citizens of Jackson county; and by his letter it appears that you are willing to engage in our case. So far as I have conversed with the principal leaders of our Church, they are desirous to secure your services, which also meets the approbation of our counsel in this county, viz., Messrs. Reese, Doniphan, Atchison and Wood.

I write this a few moments before closing the mail, and have not time to state particulars as to the extent of the suits, but believe that four or five suits have been brought by Phelps & Co., for the destruction of the printing office, etc., etc., and by Partridge and others for personal abuse. I understand that at the next Monday term of the circuit court, petition will be made for a change of venue in Jackson county, and I suppose no case can be tried before next June or October

*It required no great wisdom, however, to foresee that for the Saints to return to their homes, and then be left there without protection—left to the mercy of human wretches, in whose veins ran none of the milk of human kindness—would not be far removed from suicide, as the mob greatly outnumbered the Saints. To return under these circumstances would only be laying the foundation for a greater tragedy than the one already enacted; and the brethren wisely concluded not to attempt to regain possession of their homes, until some measure was adopted to protect them when there—until "God or the President ruled out the mob."

term. If it is expedient, some one of our people will call on you in a few days, and during the interim, wish you to drop me a line if convenient.

We have this day received a communication of the 4th instant, from the Governor, in which he states, that he is of opinion that a military guard will be necessary, to protect the state witnesses and officers of the court, and to assist in the execution of its orders, while sitting in Jackson county.

By this mail I write to Mr. Reese, enclosing him an order on the captain of the "Liberty Blues," requiring the captain to comply with the requisition of the circuit attorney, in protecting the court and officers, and executing their precepts and orders during the progress of these trials.

The foregoing relates to a court of inquiry into criminal matters, to be held in Jackson county, next Monday week.

Very respectfully, your obedient servant,

ALGERNON S. GILBERT.

THE BRETHERN IN CLAY COUNTY, MISSOURI, TO JUDGE RYLAND.

LIBERTY, February 19, 1834.

To the Hon. John F. Ryland, Judge of the Fifth Circuit Court, Missouri:

SIR:—Learning that a court of inquiry is to be held in Jackson county, at the next regular term of the circuit court for that county, or that some kind of legal proceeding is to be commenced for the purpose of obtaining the facts, as far as can be, or bringing to punishment the guilty in that county,—We, therefore, pray your honor to avail yourself of every means in your power to execute the law and make it honorable; and believing that the testimony of some of the members of our Church will be important, and deeming it unsafe to risk our persons in that county without a guard, we request that the order from the Executive, already transmitted, may be put in force.

Respectfully, etc.,

EDWARD PARTRIDGE,
A. S. GILBERT,
W. W. PHELPS,
JOHN CORRILL.
JOHN WHITMER.

Another request similar to the above was sent, same date, to Amos Reese, Circuit Attorney.

LETTER OF W. W. PHELPS *et al.* TO JUDGE WOODWARD.

LIBERTY, February 19, 1834.

George Woodward, Judge Advocate, in the case of the State of Missouri, versus Colonel Thomas Pitcher:

SIR:—The undersigned request of you, if it be consistent with cus-

tom and law, an official copy of the proceedings recorded by you, in the above stated case, for the purpose of preservation, as an important link in the history of our unfortunate society.

Respectfully,

W. W. PHELPS,
EDWARD PARTRIDGE,
ALGERNON S. GILBERT.

AFFIDAVIT OF ABIGAIL LEONARD.

I, Abigail Leonard, depose and say, that on the night of the 20th of February, 1833, in the county of Jackson and State of Missouri, a company of men, about fifty or sixty in number, armed with whips and guns, came to the house of my husband: among them were John Young, Mr. Yocum, Mr. Cantrell, Mr. Patterson and Mr. Noland. Five of the number entered the house; among them was John Young. They ordered my husband to leave the house, threatening to shoot him if he did not. He not complying with their desire, one of the five took a chair and struck him upon the head, knocking him down, and then dragging him out of the house; I, in the meantime, begging of them to spare his life, when one of the number called to the others, telling them to take me into the house, for I would "*overpower every devil of them.*" Three of the company then approached me, and, presenting their guns, declared with an oath, if I did not go in, they would blow me through. While this was happening Mr. Patterson jumped upon my husband with his heels; my husband then got up, they stripped all his clothes from him excepting his pantaloons, then five or six attacked him with whips and gun sticks, and whipped him till he could not stand, and he fell to the ground. I then went to them, and took their whips from them; I then called to Mrs. Bruce, who lived in the same house with us, to come out and help me carry my husband into the house. When carried in he was very much lacerated and bruised, and unable to lie upon a bed, and also unable to work for a number of months. Also, at the same time and place. Mr. Josiah Sumner was taken from the house, and came in very bloody and bruised from whipping.

(Signed) ABIGAIL LEONARD.

The following letter from W. W. Phelps reached the hand of the Prophet at Kirtland at a time when he had received some eastern papers deploring the success attending upon the preaching of "Mormonism" in the East. The Prophet introduces the letter of Elder Phelps in his history in the following language: "Thus, while the press was mourning the prosperity of the work, and

the Saints were rejoicing in the East, troubles changed and multiplied in the West, as may be seen by the following letter:”

LETTER OF WM. W. PHELPS TO THE BRETHREN IN KIRTLAND, DETAILING THE FARICAL EFFORT OF THE OFFICERS OF MISSOURI TO ENFORCE THE LAW.

CLAY COUNTY, MISSOURI, Feb. 27, 1834.

Dear Brethren—The times are so big with events, and the anxiety of everybody so great to watch them, that I feel somewhat impressed to write oftener than I have done, in order to give you more of the “strange acts” of this region. I have just returned from Independence, the seat of war in the West. About a dozen of our brethren, among whom were Bishop Partridge, Elder Correll and myself, were subpoenaed in behalf of the state; and on the 23rd of February, about 12 o’clock, we were on the bank opposite Everett’s Ferry, where we found Captain Atchison’s company of “Liberty Blues”—nearly fifty rank and file—ready to guard us into Jackson county. The soldiers were well armed with United States muskets, bayonets fixed, etc., and to me the scene was “passing strange,” and long to be remembered; the martial law in force to guard the civil! About twenty-five men crossed over to effect a landing in safety, and when they came near the warehouse they fired six or eight guns, though the enemy had not gathered to witness the landing.

After we were all across, and waiting for the baggage wagon, it was thought most advisable to encamp in the woods, and the witnesses, with half the company, marched nearly a mile towards Independence, to build night fires, as we were without tents, and the weather cold enough to snow a little. While on the way, the quartermaster and others, that had gone on ahead to prepare quarters in town, sent an express back, which was not of the most pacific appearance. Captain Atchison continued the express to Colonel Allen for the two hundred drafted militia, and also to Liberty for more ammunition; and the night passed off in warlike style, with the sentinels marching silently at a proper distance from the watch fires.

Early in the morning we marched, strongly guarded by the troops, to the seat of war, and quartered in the blockhouse, formerly the tavern stand of S. Flournoy; after breakfast we were visited by the District Attorney, Mr. Reese, and the Attorney-General, Mr. Wells. From them we learned that all hopes of criminal prosecutions were at an end. Mr. Wells had been sent by the governor to investigate, as far as possible, the Jackson outrage; but the bold front of the mob; bound even unto death (as I have heard), was not to be penetrated by civil law, or awed by executive influence. Shortly after, Captain

Atchison informed me that he had just received an order from the judge that his company's service was no longer wanted in Jackson county; and we were marched out of town to the tune of Yankee Doodle, in quick time, and soon returned to our camp without the loss of any lives. This order was issued by the court, apparently, on account of the speedy gathering of the old mob, or citizens of Jackson county, and their assuming such a boisterous and mobocratic appearance. Much credit is due to Captain Atchison for his gallantry and hospitality, and I think I can say of the officers and company that their conduct as soldiers and men is highly reputable; so much the more so, knowing as I do, the fatal results of the trial had the militia come or not come. I can add that the Captain's safe return refreshed my mind with Xenophon's safe retreat of the Ten Thousand! Thus ends all hope of "redress," even with a guard ordered by the Governor for the protection of the court and witnesses.*

Before a crop is harvested it becomes ripe of itself. The dreadful deeds now done in Jackson county, with impunity, must bring matters to a focus shortly. Within two or three weeks past some of the most savage acts ever witnessed have been committed by these bitter branches. Old Father Lindsey, whose locks have been whitened by the blasts of nearly seventy winters, had his house thrown down, after he was driven from it; his goods, corn, etc. piled together and fire put to it, but fortunately after the mob retired, his son extinguished it.

The mob has quit whipping and now beats with clubs. Lyman Leonard, one of the number that returned from Van Buren county had two chairs broken to splinters upon him, and was then dragged out of doors and beat with clubs till he was supposed to be dead, but

*Thus ended the only effort that was ever made by the officers of Missouri to bring to justice these violators of the law. One class of citizens had conspired against the liberties of another class, and being the stronger had, without the authority of the law, or shadow of justification, driven twelve hundred of them from their possessions, and there was not virtue enough in the executive of the state and his associates to punish the offenders. The determination of the mob to resist the law was stronger than the determination of the state officers to execute it and make it honorable. And yet the constitution of the state made it the imperative duty of the executive to "take care that the laws are faithfully executed;" and the laws of the state empowered the commander-in-chief of the militia (the governor) "in case of * * * insurrection, or war, or public danger, or other emergency, to call forth into actual service such portion of the militia as he might deem expedient." With this power placed in his hands by the laws of the state, Governor Dunklin permitted mobs to overawe the court of inquiry he himself had ordered, and allowed them to continue unchecked in their unhallowed deeds of devastation and violence. And while the mobocrats triumphed over law and order, the governor's letters to the leading Elders of the Church contained many pretty, patriotic sentiments, but he lacked the moral courage to execute the law of the state.

he is yet alive. Josiah Sumner and Barnet Cole were severely beaten at the same time. The mob have commenced burning houses, stacks, etc.; and we shall not think it out of their power, by any means, to proceed to murder any of our people that shall try to live in that county, or perhaps, only go there.

Such scenes as are happening around us are calculated to arouse feelings and passions in all, and to strengthen the faith and fortify the hearts of the Saints for great things. Our Savior laid down His life for our sakes, and shall we, who profess to live by every word that proceeds out of the mouth of God—shall we, the servants of the Lord of the vineyard, who are called and chosen to prune it for the last time—shall we, yea, verily we, who are enlightened by the wisdom of heaven—shall we fear to do at least this much for Jesus who has done so much for us? No; we will obey the voice of the Spirit that God may overcome the world.

I am a servant, etc.,
W. W. PHELPS.

SECOND PETITION TO THE PRESIDENT OF THE UNITED STATES.

LIBERTY, CLAY COUNTY, MISSOURI, April 10, 1834.

To the President of the United States of America:

We, the undersigned, your petitioners, citizens of the United States of America, and residents of the county of Clay, in the state of Missouri, being members of the Church of Christ, reproachfully called "Mormon," beg leave to refer the President to our former petition, dated in October last; and also to lay before him the accompanying hand-bill, dated December 12th, 1833, with assurances that the said hand-bill exhibits but a faint sketch of the sufferings of your petitioners and their brethren, up to the period of its publication.

The said hand-bill shows, that at the time of dispersion a number of our families fled into the new and unsettled county of Van Buren; but being unable to procure provisions in that county through the winter, many of them were compelled to return to their homes in Jackson county or perish of hunger. But they had no sooner set foot upon that soil—which a few months before they had purchased of the United States—than they were again met by the citizens of Jackson county, and a renewal of savage barbarities was inflicted upon these families by beating with clubs and sticks, presenting knives and fire arms, and threatenings of death if they did not flee from the county. These inhuman assaults upon a number of these families were repeated at two or three different times through the past winter, till they were compelled at last to abandon their possessions in Jackson county, and flee with their wounded bodies into this county, here to mingle their tears

and unite their supplications, with hundreds of their brethren, to our Heavenly Father and the chief ruler of our nation.

Between one and two thousand of the people called "Mormons" had been driven by force of arms from the county of Jackson in this state since the first of November last, being compelled to leave their highly cultivated fields—the greater part of their lands having been bought of the United States—and all this on account of our belief in direct revelation from God to the children of men according to the Holy Scriptures. We know that such illegal violence has not been inflicted upon any sect or community of people by the citizens of the United States since the Declaration of Independence.

That this is a religious persecution is notorious throughout our country; for while the officers of the county, both civil and military, were accomplices in these unparalleled outrages, engaged in the destruction of the printing office, dwelling houses, etc., yet the records of the judicial tribunals of that county are not stained by any record of crime committed by our people. Our numbers being greatly inferior to the enemy were unable to stand in self defense; and our lives, at this day, are continually threatened by that infuriated people, so that our personal safety forbids one of our number going into that county on business.

We beg leave to state that no impartial investigation into this criminal matter can be made, because the offenders must be tried in the county where the offense was committed, and the inhabitants of the county, both magistrates and people, with the exception of a few, being combined, justice cannot be expected. At this day your petitioners do not know of a solitary family belonging to our Church in Jackson county but what has been violently expelled from that county by the inhabitants thereof.

Your petitioners have not gone into detail with an account of their individual sufferings from death, and bruised bodies, and the universal distress which prevails at this day, in a greater or less degree throughout our community. Not only have those sacred rights guaranteed to every religious sect been publicly invaded, in open hostility to the spirit and genius of our free government; but such of their houses as have not been burnt, and their lands and most of the products of the labor of their hands for the last year, have been wrested from them by a band of outlaws congregated in Jackson county, on the western frontiers of the United States, and this within about thirty miles of the United States military post at Fort Leavenworth, on the Missouri river.

Your petitioners say that they do not enter into a minute detail of their sufferings in this petition lest they should weary the patience of their venerable chief, whose arduous duties they know are great, and daily accumulating. We only hope to show him that this is an unprece-

dented emergency in the history of our country, that the magistracy thereof is set at defiance, and justice checked in open violation of its laws; and that we, your petitioners, who are almost wholly native born citizens of these United States, of whom we purchased our lands in Jackson county, Missouri, with intent to cultivate the same as peaceable citizens, are now forced from them, and are now dwelling in the counties of Clay, Ray and Lafayette, in the state of Missouri, without permanent homes, and suffering all the privations which must necessarily result from such inhuman treatment. Under these sufferings your petitioners petitioned the governor of this state in December last, in answer to which they received the following letter:*

* * * * *

By the foregoing letter from the Governor, the President will perceive a disposition manifested by him to enforce the laws as far as means have been furnished him by the legislature of this state. But the powers vested in the executive of this state appear to be inadequate for relieving the distresses of your petitioners in their present emergency. He is willing to send a guard to conduct our families back to their possessions, but is not authorized to direct a military force to be stationed any length of time for the protection of your petitioners. This step would be laying the foundation for a more fatal tragedy than the first, as our numbers at present are too small to contend single handed with the mob of said county; and as the Federal Constitution has given to Congress the power to provide for calling forth the militia to execute the laws of the Union, suppress insurrections, or repel invasions: and for these purposes the President of the United States is authorized to make the call upon the executive of the respective states; therefore, we your petitioners, in behalf of our society, which is so scattered and suffering, most humbly pray that we may be restored to our lands, houses, and property in Jackson county, and protected in them by an armed force, till peace can be restored. And as in duty bound, will ever pray.

Here followed one hundred and fourteen signatures, among whom were: Edward Partridge, John Correll, John Whitmer, Isaac Morley, A. S. Gilbert, W. W. Phelps, etc., etc.

LETTER OF ALGERNON S. GILBERT *et al.* TO THE PRESIDENT ACCOMPANYING FOREGOING PETITION.

LIBERTY, CLAY COUNTY, MISSOURI, April 10, 1834.

To the President of the United States:

We, the undersigned, some of the leading members of the Church

*The letter here referred to will be found on pages 476-8.

of Christ, whose names are subscribed to the accompanying petition, beg leave to refer the President to the petition and hand-bill herewith. We are not insensible to the multiplicity of business and numerous petitions, by which the cares and perplexities of our chief ruler are daily increased; and it is with diffidence that we venture to lay before the executive, at this emergent period, these two documents, wherein is briefly portrayed the most unparalled persecution and flagrant outrage of law that has disgraced the country since the adoption of the Declaration of Independence, but knowing the independent fortitude, and vigorous energy for preserving the rights of the citizens of this republic, which has hitherto marked the course of our chief magistrate, we are encouraged to hope, that this communication will not pass unnoticed, but that the President will consider our location on the extreme western frontier of the United States, exposed to many ignorant and lawless ruffians, who are already congregated, and determined to nullify all law that will secure to your petitioners the peaceable possession of their lands in Jackson county. We again repeat, that our society are wandering in adjoining counties at this day, bereft of their houses and lands, and threatened with death by the aforesaid outlaws of Jackson county.

And lest the President should have been deceived in regard to our true situation, by the misrepresentations of certain individuals, who, from religious, political, and speculative motives, are disposed to cover the gross outrages of the mob, we beg leave to refer him to the Governor of this state, at the same time informing him that the number of men composing the mob of Jackson county, may be estimated at from three to five hundred, most of them equipped with fire-arms.

After noting the statements here made, if it should be the disposition of the President to grant aid, we most humbly entreat that *early* relief may be extended to suffering families, who are now expelled from their possessions by force of arms. Our lands in Jackson county, are about thirty miles distant from Fort Leavenworth, on the Missouri river.

With due respect, we are, sir, your obedient servants,

A. S. GILBERT,
W. W. PHELPS,
EDWARD PARTRIDGE.

P. S.—In February last a number of our people were marched under a guard furnished by the governor of the state, into Jackson county, for the purpose of prosecuting the mob criminally; but the Attorney-General of the state, and the District Attorney, knowing the force and power of the mob, advised us to relinquish all hope of criminal prosecution to effect anything against that band of outlaws, and we returned under guard, without the least prospect of ever obtaining our rights and possessions in Jackson county, by any other

means than a few companies of the United States regular troops, to guard and assist us till we are safely settled.

A. S. G.
W. W. P.
E. P.

The foregoing letter and petition were forwarded by mail the same day, April 10th; also the following:

LETTER OF THE BRETHREN TO GOVERNOR DUNKLIN ASKING HIM
TO WRITE THE PRESIDENT IN CONNECTION WITH THEIR
PETITION.

LIBERTY, CLAY COUNTY, MISSOURI,

April 10, 1834.

To His Excellency, Daniel Dunklin, Governor of Missouri:

DEAR SIR:—Notwithstanding you may have become somewhat tired of receiving communications from us, yet we beg of your Excellency to pardon us for this, as we have this day forwarded a petition to the President of the United States, setting forth our distressed condition, together with your Excellency's views of it, as well as the limited powers with which you are clothed, to afford that protection which we need, to enjoy our rights and lands in Jackson county. A few lines from the Governor of the state, in connection with our humble entreaties for our possessions and privileges, we think would be of considerable consequence towards bringing about the desired result, and would be gratefully acknowledged by us, and our society, and we may add, by all honorable men.

We therefore, as humble petitioners, ask as a favor of your Excellency to write to the President of the United States, that he may assist us, or our society, in obtaining our rights in Jackson county, and help protect us when there, till we are safe. As in duty bound, we will ever pray.

(Signed)

W. W. PHELPS,
JOHN WHITMER,
A. S. GILBERT,
EDWARD PARTRIDGE,
JOHN CORRILL.

LETTER OF W. W. PHELPS TO U. S. SENATOR BENTON OF MISSOURI
ON THE SUBJECT OF THE PETITION TO THE PRESIDENT.

LIBERTY, CLAY COUNTY, MISSOURI,

April 10, 1834.

DEAR SIR:—As our society has just sent a petition and hand-bill to

the President of the United States, setting forth their distressed condition since expelled from their homes by the Jackson county mob; and as you may remember that I was about to establish last summer, previous to the destruction of my office by the mob, a weekly newspaper, in favor of the present administration. I have thought best to address this communication to your honor, and refer you to said petition and hand-bill, and assure you, at the same time, that my determination is to publish a weekly paper, in Jackson county, in favor of the present administration as soon as our society is restored to its legal rights and possessions.

As a people we are bound to support our republican government and its institutions; and more than all, my press, which was wrested from me, is now printing a mean opposition paper, by "Kelly and Davis." Any communication from you will be well received by

Your obedient servant,

W. W. PHELPS.

Hon. Thomas H. Benton.

LETTER FROM GOVERNOR DUNKLIN TO THE BRETHREN, ANSWERING THE ONE INVITING HIM TO WRITE THE PRESIDENT ON THE SUBJECT OF THE SAINTS' PETITION.

CITY OF JEFFERSON,

April 20, 1834.

To Messrs. W. W. Phelps, Edward Partridge, John Corril, John Whitmer, and A. S. Gilbert:

GENTLEMEN:—Yours of the 10th inst., was received yesterday, in which you request me as executive of this state to join you in an appeal to the President of the United States for protection in the enjoyment of your rights in Jackson county. It will readily occur to you, no doubt, the possibility of your having asked of the President protection in a way that he, no more than the executive of this state, can render. If you ask for that which I may be of opinion he has power to grant, I should have no objection to join in urging it upon him; but I could no more ask the President—however willing I am to see your society restored and protected in their rights—to do that which I may believe he has no power to do, than I could do such an act myself. If you will send me a copy of your petition to the President, I will judge of his right to grant it; and if of opinion he possesses the power, I will write in favor of its exercise.

I am now in correspondence with the federal government, on the subject of deposits of munitions of war on our northern and western borders, and have no doubt but I shall succeed in procuring one, which will be located, if left to me, (and the Secretary of War seems

willing to be governed by the opinion of the executive of this state), somewhere near the state line, either in Jackson or Clay county. The establishment will be an "arsenal," and will probably be placed under the command of a lieutenant of the army. This will afford you the best means of military protection, the nature of your case will admit. Although I can see no direct impropriety in making the subject of this paragraph public, yet I should prefer it not to be so considered for the present, as the erection of an arsenal is only in expectancy.

Permit me to suggest to you, that as you now have greatly the advantage of your adversaries, in public estimation, there is a great propriety in retaining that advantage, which you can easily do by keeping your adversaries in the wrong. The laws, both civil and military, seem deficient in affording your society proper protection; nevertheless, public sentiment is a powerful corrector of error, and you should make it your policy to continue to deserve it.

With much respect, and great regard,
I am your obedient servant,

DANIEL DUNKLIN.

THE BRETHREN IN MISSOURI TO GOVERNOR DUNKLIN, INFORMING
HIM THAT THEY EXPECT THE ARRIVAL OF REINFORCEMENTS
FROM THEIR BRETHREN IN THE EAST.

LIBERTY, CLAY COUNTY, MO.,

April 24, 1834.

DEAR SIR:—In our last communication of the 10th instant, we omitted to make inquiry concerning the evidence brought up before the court of inquiry, in the case of Colonel Pitcher. The court met pursuant to adjournment, on the 20th of February last, and for some reason unknown to us, we have not been able to obtain information concerning the opinion or decision of that court; we hoped that the testimony would have been transmitted to your Excellency before this, that an order might be issued for the return of our arms, of which we have been wrongfully dispossessed, as we believe will clearly appear to the commander-in-chief, when the evidence is laid before him.

As suggested in your communication of the 4th of February, we have concluded to organize according to law, and apply for public arms; but we feared that such a step, which must be attended with public ceremonies, might produce some excitement; and we have thus far delayed any movement of that nature, hoping to regain our arms from Jackson county, that we might independently equip ourselves, and be prepared to assist in the maintenance of our constitutional rights and liberties, as guaranteed to us by our country; and also to defend our persons and property from a lawless mob, when it shall

please the executive at some future day, to put us in possession of our homes, from which we have been most wickedly expelled. We are happy to make an expression of our thanks for the willingness manifested by the executive to enforce the laws, so far as he can consistently "with the means furnished him by the legislature;" and we are firmly persuaded that a future day will verify to him that whatever aid we may receive from the executive has not been lavished upon a band of traitors, but upon a people whose respect and veneration for the laws of our country, and its pure republican principles are as great as that of any other society in these United States.

As our Jackson foes and their correspondents are busy in circulating slanderous and wicked reports concerning our people, their views, etc., we have deemed it expedient to inform your Excellency that we have received communications from our friends in the East, informing us that a number of our brethren, perhaps two or three hundred, would remove to Jackson county in the course of the ensuing summer; and we are satisfied that when the Jackson mob get the intelligence that a large number of our people are about to remove into that county, they will raise a great hue-and-cry, and circulate many bugbears through the medium of their favorite press; but we think your Excellency is well aware that our object is purely to defend ourselves and possessions against another outrageous attack from the mob, inasmuch as the executive of this state cannot keep up a military force "to protect our people in that county, without transending his powers." We want, therefore, the privilege of defending ourselves and the constitution of our country, while God is willing we should have a being on His footstool.

We do not know at what time our friends will arrive, but expect more certain intelligence in a few weeks. Whenever they do arrive, it would be the wish of our people in this county, to return to our homes, in company with our friends, under guard; and when once in legal possession of our homes in Jackson county, we shall endeavor to take care of them, without further wearying the patience of our worthy chief magistrate. We will write hereafter, or send an express. During the intermediate time, we would be glad to hear of the prospects of recovering our arms.

With due respect, we are, sir, your obedient servants,

(Signed)

A. S. GILBERT,
EDWARD PARTRIDGE,
W. W. PHELPS,
JOHN CORRILL,
JOHN WHITMER.

P. S. Many of the brethren who are expected here soon, had made

arrangements to emigrate to this state before the outrages of the mob last fall. We hope the painful emergency of our case will plead an excuse for our frequent communications.

LETTER OF GOVERNOR DUNKLIN REPLYING TO THE COMMUNICATION OF APRIL 24TH FROM THE BRETHREN IN CLAY COUNTY.

CITY OF JEFFERSON, May 2, 1834.

To Messrs. W. W. Phelps and others:

GENTLEMEN:—Yours of the 24th ultimo is before me, in reply to which I can inform you, that becoming impatient at the delay of the court of inquiry in making their report in the case of Lieutenant-Colonel Pitcher,—on the 11th ultimo I wrote to General Thompson for the reasons of such delay: last night I received his reply, and with it the report of the court of inquiry, from the tenor of which, I find no difficulty in deciding that the arms your people were required to surrender on the 5th of last November, should be returned; and have issued an order to Colonel Lucas to deliver them to you or your order, which order is here enclosed.

Respectfully, your obedient servant,

(Signed)

DANIEL DUNKLIN.

Following is the order referred to above:

CITY OF JEFFERSON, May 2, 1834.

To Samuel D. Lucas, Col. 33rd Regiment:

SIR:—The court ordered to inquire into the conduct of Lieutenant-Colonel Pitcher, in the movement he made on the 5th of November last, report it as their unanimous opinion that there was no insurrection on that day, and that Colonel Pitcher was not authorized to call out his troops on the 5th of November, 1833. It was then unnecessary to require the Mormons to give up their arms. Therefore, you will deliver to W. W. Phelps, Edward Partridge, John Correll, John Whitmer, and A. S. Gilbert, or their order, the fifty-two guns and one pistol reported by Lieutenant-Colonel Pitcher to you on the 3rd of December last, as having been received by him from the Mormons on the 5th of the preceding October, [November].

Respectfully,

DANIEL DUNKLIN,

Commander-in-Chief.

LETTER TO GOVERNOR DUNKLIN ANSWERING HIS OF APRIL THE 20TH WHEREIN HE CAUTIONED THE SAINTS TO KEEP THEIR ENEMIES IN THE WRONG.

LIBERTY, CLAY COUNTY, May 7, 1834.

DEAR SIR:—Your favor of the 20th ultimo, came to hand the 1st

instant, which gives us a gleam of hope that the time will come when we may experience a partial mitigation of our sufferings. The salutary advice at the conclusion of your letter is received with great deference.

Since our last of the 24th ultimo, the mob of Jackson county have burned our dwellings; as near as we can ascertain, between one hundred and one hundred and fifty were consumed by fire in about one week; our arms were also taken from the depository (the jail) about ten days since, and distributed among the mob. Great efforts are now making by said mob to stir up the citizens of this county (Clay) and Lafayette, to similiar outrages against us; but we think they will fail of accomplishing their wicked designs in this county. We here annex a copy of the petition to the President, signed by about one hundred and twenty.

With great respect, etc.,

(Signed)

A. S. GILBERT,
W. W. PHELPS.

Daniel Dunklin, Governor of Missouri.

LETTER TO COLONEL S. D. LUCAS ASKING ABOUT ARMS SURRENDERED AT INDEPENDENCE.

LIBERTY, CLAY COUNTY, MISSOURI.

May 15, 1834.

Colonel S. D. Lucas:

SIR:—We have this day received a communication from the Governor of this state, covering the order herewith, and we hasten to forward the said order to you by the bearer, Mr. Richardson, who is instructed to receive your reply. We would further remark that under existing circumstances, we hope to receive our arms on this side the river, and we would name a place near one of the ferries for your convenience; as the arms are few in number, we request that they may be delivered with as little delay as possible.

Respectfully yours,

(Signed)

A. S. GILBERT,
W. W. PHELPS,
JOHN CORRILL,
EDWARD PARTRIDGE,
JOHN WHITMER.

P. S.—We will thank you for a written communication, in answer to this letter, and the accompanying order.*

*The arms were never returned to their owners. Before Lucas received the Governor's order, forwarded to him by the brethren, he had left Jackson county, settled in Lexington, Missouri, and resigned his commission. Subsequently Gov-

All hope for relief from the general government was destroyed on receipt of the following communication from the city of Washington:

REPLY OF THE GENERAL GOVERNMENT TO THE PETITION OF
THE SAINTS.

WAR DEPARTMENT, May 2, 1834.

GENTLEMEN:—The President has referred to this department the memorial and letter addressed to him by yourselves and other citizens of Missouri, requesting his interposition in order to protect your persons and property.

In answer, I am instructed to inform you, that the offenses of which you complain, are violations of the laws of the state of Missouri, and not of the laws of the United States. The powers of the President under the constitution and laws, to direct the employment of a military force, in cases where the ordinary civil authority is found insufficient, extend only to proceedings under the laws of the United States.

Where an insurrection in any state exists, against the government thereof, the President is required on the application of such state, or of the executive (when the legislature cannot be convened), to call forth such number of the militia, as he may judge sufficient to suppress such insurrection.

But this state of things does not exist in Missouri, or if it does, the fact is not shown in the mode pointed out by law. The President cannot call out a military force to aid in the execution of the state laws, until the proper requisition is made upon him by the constituted authorities.

Very respectfully, your most obedient servant,

(Signed)

LEWIS CASS.

*To Messrs. A. S. Gilbert, W. W. Phelps, Edward Partridge, and others,
Liberty, Clay County, Missouri.*

error Dunklin issued a second requisition for the arms, this time directing it to Colonel Pitcher; but between the issuing of the two orders, the first to Lucas and the second to Pitcher, the arms were distributed among the mob, and they insolently boasted that the arms should not be returned, notwithstanding the order of the chief executive of the state.

INDEX TO VOLUME I

A

- Addresses,—Elders in Zion to churches abroad, 379, *et seq.*
 Agreement,—memorandum of, between Jackson county mob and Saints, 394.
 Allen, Elder Charles,—abused by mob, 391 and note.
 Anthon, Prof. Charles,—acknowledges visit of Martin Harris with transcript of Nephite characters, 20.
 Apocrypha,—revelation concerning, 331.
 Apostates,—Ezra Booth, 215; first, (note) 216; at Hiram, Ohio, 260.

B

- Bainbridge, South Chenango county, N. Y.,—Prophet married at, 17; Prophet arraigned in court at, 89.
 Baptisms,—first in new Dispensation, 42; early at Fayette, 51; number of previous to organization of Church (note), 76, 77; efforts to prevent at Colesville, 86. Baptism of Prophet's parents, 79; of Martin Harris, 79; Orrin Porter Rockwell, 79; desire of some to join Church without (revelation), 79.
 Barber, Andrew,—death of, 431, and (note), 431.
 Bend, McIlwaine's,—revelation given at, 203.
 Bennett, David,—attacked by mob, 429.
 Bentley, Adamson, — (Baptist) (note), 121.

Benton,—swears out warrant against Prophet, 97.

- Bishop, Gladden,—president of Church at Westfield, N. Y., 335.
 Blue, Big, river in Jackson county,—meeting of Saints on banks of, 336, 337; gathering of mob at ferry of, 429; the battle of, 430, 431 and note.
 Boggs, Lieutenant-Governor Lilburn W.,—secretly aids Jackson county mob, 391, 392.

Book of Mormon,—existence of revealed to Joseph Smith, 13; plates of first seen by Joseph Smith, 16; delivered to the Prophet, 18; translation of began, 20; Oliver Cowdery assists in, 32, 33; several of the Witnesses ditto, 49; the Prophet's preface to, 56; copyright of (note), 58; "author and proprietor of," 58; title page by Moroni, 71; difficulties attending translation of (note), 75, 76; two copies of Ms. made (note), 75; counted as a strange thing, 84.

Booth, Ezra,—appointed on mission to Missouri, 178; arrives in Zion, 191; apostatizes at Kirtland, 215, 216, and note.

Boyington, Dr., 97.

Brazeale, Hugh L.,—boast of, 430; death of, 431.

Burch, Attorney,—assists to prosecute Prophet, 92.

C

- Cahoon, William F., appointed on mission, 332.
 Campbell, Alexander,—founder of

Fayette,—county seat of Howard county, Mo., (note), 395.
 Feet,—ordinance of washing of, 323.
 Firms,—Gilbert & Whitney, Ohio. (note), 145; United Zion and Kirtland, 270.
 Fitzhugh, Rev., connected with Jackson county mob, 372, 392.

G

Gilbert, Algernon Sidney,—senior member of Gilbert & Whitney, Kirtland (note), 145; enquires of the Lord concerning duty (revelation), 179; accompanies Prophet to Zion, 188; agrees with mob to close store in Zion, 391; offers himself as ransom for Saints in Jackson county, 394; committed to Jackson county prison, 432; assaulted by Thomas Wilson, 432.
 Gilbert & Whitney, Messrs., Merchants,—store wrecked, 428.
 Gilbert, J. H.,—principal compositor on Book of Mormon, (note), 75.
 Gould, John,—accompanies Orson Hyde as special messenger to Zion (note), 407; dispatched from Zion with petition to governor of Missouri, 410.
 Grandin, Egbert B.,—prints Book of Mormon, 71.
 Green, John P.,—speaks in tongues, 296; appointed to preside over Parkman branch, 342.

H

Hale, Isaac,—of Harmony, Penn., Prophet boards with, 17; embittered against the Prophet, 108.
 Hale, Emma,—time and place of birth, (note) 17; marries Prophet, 17; baptism of, 88.
 Hale, Levi,—baptism of, 88.
 Hancock, Levi Ward,—biography of, 322.

Harding, Stephen S.,—statement respecting translation of Book of Mormon (note), 75.
 Harris—Spy for mob (note), 427.
 Harris, Martin,—biography (note), 19; aids Prophet, 19; presents transcript of Nephite characters to Dr. Mitchell and Prof. Anthon, 20; becomes scribe to the Prophet, 20; asks privilege of showing manuscript to friends, 21; loses manuscript, 21; desires witness that the Prophet has the plates of Book of Mormon, 28; desires to become one of Three Witnesses, 53; failure at first effort, 54; final success, 55; accompanies Prophet to Zion, 188.
 Higbee, Isaac, Sen.,—father of Elias and Isaac Higbee, Jun., (note), 410.
 Higbee, Sophia,—mother of Elias and of Isaac Higbee, Jun. (note), 410.
 Higbee, Elias,—ordained a High Priest, biography (note), 410.
 Higbee, Isaac, Jun.,—ordained High Priest, 410; biography (note), 410.
 Higbee, James,—trial of, in Kirtland, 355.
 Hiram, Township, Portage county, Ohio,—home of Johnson family, 215; Prophet removes to, 215; mob at, 261.
 History of Church,—Prophet's reason for writing, 1; time of writing, 2.
 History,—Hayden's of Disciples (note), 158; (note) 215, 261.
 Historian and Recorder,—Oliver Cowdery acts as (note), 166; John Whitmer appointed as (note), 166.
 House of the Lord in Zion, 359, *et seq.*; corner stone of laid in Kirtland, 400.

INDEX TO VOLUME I

A

- Addresses,—Elders in Zion to churches abroad, 379, *et seq.*
 Agreement,—memorandum of, between Jackson county mob and Saints, 394.
 Allen, Elder Charles,—abused by mob, 391 and note.
 Anthon, Prof. Charles,—acknowledges visit of Martin Harris with transcript of Nephite characters, 20.
 Apocrypha,—revelation concerning, 331.
 Apostates,—Ezra Booth, 215; first, (note) 216; at Hiram, Ohio, 260.

B

- Bainbridge, South Chenango county, N. Y.,—Prophet married at, 17; Prophet arraigned in court at, 89.
 Baptisms,—first in new Dispensation, 42; early at Fayette, 51; number of previous to organization of Church (note), 76, 77; efforts to prevent at Colesville, 86. Baptism of Prophet's parents, 79; of Martin Harris, 79; Orrin Porter Rockwell, 79; desire of some to join Church without (revelation), 79.
 Barber, Andrew,—death of, 431, and (note), 431.
 Bend, McIlwaine's,—revelation given at, 203.
 Bennett, David,—attacked by mob, 429.
 Bentley, Adamson, — (Baptist) (note), 121.

Benton,—swears out warrant against Prophet, 97.

- Bishop, Gladden,—president of Church at Westfield, N. Y., 335.
 Blue, Big, river in Jackson county,—meeting of Saints on banks of, 336, 337; gathering of mob at ferry of, 429; the battle of, 430, 431 and note.
 Boggs, Lieutenant-Governor Lilburn W.,—secretly aids Jackson county mob, 391, 392.

Book of Mormon,—existence of revealed to Joseph Smith, 13; plates of first seen by Joseph Smith, 16; delivered to the Prophet, 18; translation of began, 20; Oliver Cowdery assists in, 32, 33; several of the Witnesses ditto, 49; the Prophet's preface to, 56; copyright of (note), 58; "author and proprietor of," 58; title page by Moroni, 71; difficulties attending translation of (note), 75, 76; two copies of Ms. made (note), 75; counted as a strange thing, 84.

Booth, Ezra,—appointed on mission to Missouri, 178; arrives in Zion, 191; apostatizes at Kirtland, 215, 216, and note.

Boyington, Dr., 97.

Brazeale, Hugh L.,—boast of, 430; death of, 431.

Burch, Attorney,—assists to prosecute Prophet, 92.

C

Cahoon, William F., appointed on mission, 332.

Campbell, Alexander,—founder of

- sect "The Disciples," relations with Sidney Rigdon (note), 120.
- Canada, Upper,—Prophet's journey through, 421.
- Charges,—false, against Saints refuted (note), 376, 377.
- China,—earthquake in (note), 158.
- Cholera,—in United States, 282; ravages of, 301.
- Church,—the, reasons for writing history of, 1; time when written, 2; prophecy concerning rise of, 42; instructions how to organize, 61; government of (revelation), 64. *et seq.*; first Elder of, 40, 61; day of organization of, 77; commanded to move from New York to Ohio, 139; at Thompson, breaks covenant (note), 180; in Zion, divided into ten branches (note), 409.
- Churches,—secretarian, all wrong, 6.
- Circular,—on building Temple at Kirtland, 349, 350.
- Coburn, Emily,—efforts to prevent her joining Church, 87; baptism of, 87.
- Coe, Joseph,—accompanies Prophet to Zion, 188.
- Cole, Squire,—attempts to anticipate publication of Book of Mormon, 76.
- Colesville, Broome county, N. Y., 81; home of Knight family, 47; Prophet's ministry at, 81, 86; opposition to work at, 86, 87; efforts to prevent baptism at, 87, 88.
- Colesville, branch,—removed to Ohio, 173; settled at Thompson (note), 180; removed to Missouri (note), 181; arrive in Zion, 191; number of (note), 196.
- Colburn, Village, Canada,—Prophet preaches in, 421.
- Color Free People of, 373; article on, 377, *et seq.* and note.
- Coltrin, Zebedee,—biography, (note), 322; speaks in tongues in Kirtland, 323.
- Commandments, Book of, number of copies of first edition, 222; testimony of Elders to, 226 and note; dedicated by prayer, 234; how esteemed by Church, 235, 236 and note; Joseph Smith *et al.* appointed stewards of, 236 and note; first edition ordered printed, 270.
- Conference,—first of Church, 84; date of (note), 84; spiritual manifestations at, 85; second of Church, 115; results of, 118; third of Church, 140; fourth of Church, Kirtland, June 3rd, 175; date of, (note), 175; spiritual manifestations at (note), 176; at Hiram, 219; special at Kirtland, 219 and note; at Hiram, 221, 222 and note; at Amherst, Lorain county, Ohio, 242, 243 and note; of High Priests and Elders at Kirtland, 322, 323; in Zion, first on 6th of April, 336; of High Priests in Kirtland, 342, 352, 354.
- Confirmation,—of members, first 78; Lydia Knight and Emma Smith, 106, 108.
- Constitution article from Mo., 374 and note; secret of mob, 374 and note.
- Copley, Leman, Quaker,—embraces the Gospel, 167 and note; revelation to, 167, *et seq.*
- Copley, Daniel, Priest's license taken from, 354.
- Corrill, John,—offers himself a ransom for Saints in Jackson county, 394.
- Council, A,—appoints committee to purchase land in Kirtland, 335; in Zion to effect reconciliation with brethren in Kirtland, 335, to consider standing of Baldwin Welton *et al.*, 343; doings of reviewed, 343; of High Priests in Zion, 407.

- Counsel employed by Saints, 424, 425.
- Covill, James, Baptist minister,—makes covenant, 143; revelation to, 143, *et seq.*; reasons for breaking covenant, revelation on, 145.
- Cowdery, Oliver,—biography (note), 32; becomes acquainted with Smith family, (note), 32; meets David Whitmer at Palmyra (note), 32; becomes scribe to the Prophet, 32; receives divine evidence of Prophet's inspiration (revelation), 33, 35; desires power to translate, granted, (revelation), 36; fails, reasons why, (revelation) 37, 38; receives Aaronic Priesthood, 39; baptized, 41; describes John, the Baptist's administration (note), 42, 43; desires to become one of the Three Witnesses, 53; obtains view of plates, 54; Second Elder in the Church, 41, 61; ordains Prophet Joseph the First Elder of the Church, 78; revelation to, 80; first public discourse preached by, 81; baptizes at Colesville, 88; falls into error in commanding Prophet, 105; accepts revelation of Hyrum Page, 110; revelation to, instructing him to be obedient, 110; appointed to Lamanite mission, (note), 118; departs on Mission, 120; visits Catteraugus tribe, (note), 120; arrives at Kirtland, 120; public ministry at Kirtland, 124, 125; released as Church Historian (revelation), 166 and note; reports Lamanite mission by letter, (note), 182, 183; returns to Kirtland with Prophet, 206; appointed to carry manuscript of Book of Commandments to Zion, (note), 221, 222, and 229, 234, (note); special messenger of Saints in Zion at Kirtland, 385; appointed editor of *Saints' Messenger and Advocate* at Kirtland, also edition of re-printed *Star*, 409.
- Cowin, Horace,—appointed to mission, 332.
- Cumorah,—the Hill, 15; description of (note), 15; Joseph Smith's first visit to, 16.
- D
- Davidson, James,—counsel for Prophet, 89; defends Prophet at second trial, 93.
- Deeds of consecration and stewardship,—forms of, (note), 365, *et seq.*
- Dennison, Dr.,—member of Hiram mob, (note) 264.
- Dibble, Philo, miraculously healed (note), 431.
- Discourse,—first public in new dispensation, 81.
- Dogberry Paper*, periodical, attempt to publish Book of Mormon in, (note), 76.
- E
- Elders, in Zion,—address of to Church, 277 *et seq.*; of Church, address to, 280; address of Elders stationed in Zion to Churches abroad, 379 *et seq.*
- Enemies, eyes of, blinded, 109.
- Enoch,—prophecy of, 133 *et seq.*
- Epistles*, *see letters*.
- Ewing, Rev. Finis, — opposes Church, (note), 372, 392.
- F
- Family, The,—at Kirtland, (note), 146.
- Farm, French,—purchase of, 335, 336.
- Fayette, residence of Whitmers, 49; Prophet moves to, 49; Church organized at, 76, 77; first public meeting held at, 81; Prophet removes to, 109.

Fayette,—county seat of Howard county, Mo., (note), 395.
 Feet,—ordinance of washing of, 323.
 Firms,—Gilbert & Whitney, Ohio. (note), 145; United Zion and Kirtland, 270.
 Fitzhugh, Rev., connected with Jackson county mob, 372, 392.

G

Gilbert, Algernon Sidney,—senior member of Gilbert & Whitney, Kirtland (note), 145; enquires of the Lord concerning duty (revelation), 179; accompanies Prophet to Zion, 188; agrees with mob to close store in Zion, 391; offers himself as ransom for Saints in Jackson county, 394; committed to Jackson county prison, 432; assaulted by Thomas Wilson, 432.
 Gilbert & Whitney, Messrs., Merchants,—store wrecked, 428.
 Gilbert, J. H.,—principal compositor on Book of Mormon, (note), 75.
 Gould, John,—accompanies Orson Hyde as special messenger to Zion (note), 407; dispatched from Zion with petition to governor of Missouri, 410.
 Grandin, Egbert B.,—prints Book of Mormon, 71.
 Green, John P.,—speaks in tongues, 296; appointed to preside over Parkman branch, 342.

H

Hale, Isaac,—of Harmony, Penn., Prophet boards with, 17; embittered against the Prophet, 108.
 Hale, Emma,—time and place of birth, (note) 17; marries Prophet, 17; baptism of, 88.
 Hale, Levi,—baptism of, 88.
 Hancock, Levi Ward,—biography of, 322.

Harding, Stephen S.,—statement respecting translation of Book of Mormon (note), 75.
 Harris—Spy for mob (note), 427.
 Harris, Martin,—biography (note), 19; aids Prophet, 19; presents transcript of Nephite characters to Dr. Mitchell and Prof. Anthon, 20; becomes scribe to the Prophet, 20; asks privilege of showing manuscript to friends, 21; loses manuscript, 21; desires witness that the Prophet has the plates of Book of Mormon, 28; desires to become one of Three Witnesses, 53; failure at first effort, 54; final success, 55; accompanies Prophet to Zion, 188.
 Higbee, Isaac, Sen.,—father of Elias and Isaac Higbee, Jun., (note), 410.
 Higbee, Sophia,—mother of Elias and of Isaac Higbee, Jun. (note), 410.
 Higbee, Elias,—ordained a High Priest, biography (note), 410.
 Higbee, Isaac, Jun.,—ordained High Priest, 410; biography (note), 410.
 Higbee, James,—trial of, in Kirtland, 355.
 Hiram, Township, Portage county, Ohio,—home of Johnson family, 215; Prophet removes to, 215; mob at, 261.
 History of Church,—Prophet's reason for writing, 1; time of writing, 2.
 History,—Hayden's of Disciples (note), 158; (note) 215, 261.
 Historian and Recorder,—Oliver Cowdery acts as (note), 166; John Whitmer appointed as (note), 166.
 House of the Lord in Zion, 359, *et seq.*; corner stone of laid in Kirtland, 400.

Howe, E. D.,—author, *Mormonism Unveiled* (note), 217.

Hubble,—false prophetess, 154, and note.

Hurlburt, "Doctor" Philastus,—ordained Elder, 334; trial of, 353; appeal of from decision, 354; ex-communication, 355; character of (note), 355.

Hunter, Rev.,—connected with Jackson county mob, 392 and note.

Hyde, Orson,—biography (note), 217; clerk for Gilbert & Whitney, 217; revelation to, 218; chosen clerk, first presidency, 353; sent from Kirtland to Zion as special messenger, 407; dispatched from Zion with petition to governor of Missouri, 410.

J

Jaques, Vienna,—in Kirtland, 342; in Zion, 407, 408.

John, The Baptist,—confers Aaronic Priesthood on Joseph Smith and Oliver Cowdery, 39; acts under direction of Peter, James, and John, 40.

John, the Apostle,—difference of opinion of Joseph and Oliver respecting, settled, 35, 36.

Johnson, Lyman E.,—biography (note), 322.

Johnson, Robert,—spy for mob, 427 and note.

Johnson, family (note), 26.

Johnson, Olmstead,—prophecy concerning, 260.

Jolley, William,—baptized, 81.

Jolley, Elizabeth,—baptized, 81.

Jolley, Vincent,—baptized, 81.

Jolley, Julia Ann,—baptism of, 86.

Jolley, Harriet,—baptism of, 86.

Journal,—Prophet's daily, (note) 416, and note, 422, 423.

K

Kavanaugh, Rev.,—connected with mob, 372, 392 and note.

Kennedy, J. H.,—author, *Early Days of Mormonism* (note), 158.

Kimball, Heber Chase,—biography (note), 296; visits Prophet in Kirtland, 296.

Kirtland, Ohio,—arrival of Lamanite mission at, 120; false spirits in Church at, 146.

Knight, Newel,—Prophet's labors with, 82; seized by evil spirit, 83; devil cast out of, 83; visions of, 85; witness of Prophet's trial, 92; perplexes Attorney Seymour, 93; appointed to go to Missouri, 181; appointed leader of Colesville branch in moving to Zion (note), 181.

Knight, Joseph Sen.,—early acquaintance with the Prophet (note), 47; goes in search of Prophet's assailants (note), 47; supplies provisions to the Prophet and Cowdery, 47; desires to know his duty in connection with new dispensation, (revelation), 48; revelation to, 80; baptism of, 88; mob at house of, 88; employs lawyers to defend Prophet, 89.

Knight, Joseph, Jun.,—baptism of, 88.

Knight, Polly, baptism of, 88; death of in Zion, 199 and note.

Knight, Lydia, wife of Newel,—dream of, 101.

L

Lake, Elder James,—attends council at Kirtland, 389; commanded to remain in Kirtland, 389.

Lake, a Priest,—license taken from, 333.

Lamanites,—mission to, 118: extent

- and importance of (note), 183, *et seq.*
- Lands,—purchase of in Ohio, 166.
- Letters,—Oliver Cowdery to, Joseph Smith and Church at Kirtland, 182; Booth's series of (note), 217; Asael Smith to Jacob Town, 286, 287; Joseph Smith the Prophet, to William W. Phelps, 297, *et seq.*; of Prophet to Mr. N. E. Seaton for publication, written by commandment (note), 312, *et seq.*; Joseph Smith to W. W. Phelps, warning for inhabitants of Zion, 316, 317; of Council of High Priests to Bishop and Saints in Zion, 317, *et seq.*; First Presidency, to branch in Thompson, 324; John Murdock, to Thompson branch, 325; Joseph Smith, Jun., to N. E. Seaton, 326; Joseph Smith, Jun., to ————Carter, 338, 339; Joseph Smith, Jun., to brethren in Zion, 340; First Presidency, to brethren in Zion, 362, *et seq.*; First Presidency, to brethren in Zion, 368-370; First Presidency to John Smith at Eugene, 370; First Presidency, to church at Eugene, 371; N. K. Whitney, to church at Eugene, 371; extracts of, from Elders to editor of *Star*, 387, 388; Joseph Smith, Jun., to Vienna Jaques, 407; Frederick G. Williams, to Saints in Zion, 417-419; Wood, Reese, Doniphan, Atchison, to Saints in Zion, 425; the Prophet Joseph, to Moses C. Nickerson, 444-445; R. W. Wells, attorney-general of Missouri, to Messrs. Doniphan and Atchison, 444; Judge Ryland, to Amos Reese, Esq., 445; A. S. Gilbert to Governor Dunklin, 446-7; Amos Reese to Governor Dunklin, 447; Prophet Joseph Smith to Bishop Partridge, 448, *et seq.*; Prophet Joseph Smith, to Edward Partridge, *et al.*, 453, *et seq.*; W. W. Phelps, to Joseph Smith, 457; A. S. Gilbert, to Governor Dunklin, 472, *et seq.*; First Presidency to the scattered Saints, 474, *et seq.*; Governor Dunklin to brethren in Zion, 476, *et seq.*; A. S. Gilbert, to A. Leonard, Esq., 478; Edward Partridge, *et al.*, to Judge Ryland, 479; W. W. Phelps, *et al.*, to Judge Woodward, 479; W. W. Phelps, to the brethren in Kirtland, 481, *et seq.*; A. S. Gilbert, *et al.*, to the President of the United States, accompanying second petition to the President, 485-6; W. W. Phelps, *et al.*, to Governor Dunklin, 487; W. W. Phelps to U. S. Senator Benton, 487; Governor Dunklin, to brethren in Missouri, 488-9; A. S. Gilbert, *et al.*, to Governor Dunklin, 489, 490; Governor Dunklin, to W. W. Phelps, *et al.*, 491; Governor Dunklin to Samuel D. Lucas, 491; Gilbert and Phelps, to Governor Dunklin, 491-2; A. S. Gilbert *et al.*, to Colonel S. D. Lucas, 492; Lewis Cass, Secretary of War Department to A. S. Gilbert, *et al.*, 493.
- Lewis, Joshua,—sent as messenger from Saints in Missouri to Judge Ryland, 429.
- Likens, Rev.,—connected with Jackson county mob, 372 (note), and 382 and note.
- Lodi, N. Y.,—Prophet Joseph and Sidney Rigdon preach in, 421.
- Lovelady, Rev.,—connected with Jackson county mob, 372, 392 and note.
- Lyman, Amasa Mason,—biography (note), 332; appointed on mission, 332.

M

- Mack, Lucy,—ancestry of (note), 2.
 Marsh, Thomas Baldwin,—biography (note), 117; revelation to, 116, appointed to go to Missouri with Ezra Thayre, 178; enquires of the Lord, 186; revelation to, 186, 187.
 Mason, Carnot,—member of Hiram mob, (note), 264.
 McCarty, Richard, mobber,—breaks into Gilbert & Whitney's store, 428 and note; takes out warrant for Sidney Gilbert, *et al.*, 431.
 McCoy, Rev. Isaac,—opposes Church 372, 392 and note.
 M'Lellin, William E.,—biography (note), 220; revelation to, 220; tries to imitate language of revelations, 226.
 McMasters, Cyrus, 97.
 McWethy, Isaac, ordained Elder, 327.
 Meetings,—public, to be conducted by the Spirit, (note), 163; Elders instructed in ancient order of, 219.
 Mentor, Ohio,—Gospel preached in, 124.
Messenger and Advocate,—*Latter-day Saints*, resolution to publish, 409.
 Ministers, Sectarian,—opposition of, 372 and note; connection of with Jackson county mobbing, 392 and note.
 Miracles,—first in new dispensation, 82, 83; in Hiram (note), 215.
 Misrepresentation, — published in newspapers, 158.
 Mission,—Lamanite, 118; departure of, 120; visit of to Catteraugus tribe, 120; arrive at Kirtland, 120; arrived at Independence, 182; report of, 182-185, and notes.
 Mitchell, Dr.,—Martin Harris calls upon, 20; visited second time by Martin Harris (note), 20.

- Mob, A.,—collects at Knight's residence, Colesville, 88; second collection of at Knight's, 97; brutality of at Hiram, 261, *et seq.*; composition of at Hiram, 264, 265 and note; first gathering of at Independence, 342; manifesto of, 374, *et seq.*; proceedings of on 20th of July, 1833, 390, *et seq.*; proceedings of July 23rd, 1833, 394: treaty between and Saints, 394; action of in Jackson county, 426, *et seq.*
Monitor, Western,—on "Mormon" troubles in Jackson county, 392, *et seq.*
 "Mormonism" —*Western Monitor* on, 395, *et seq.*
 Morley, Isaac,—appointed on mission to Missouri, 178; arrives in Zion, 191; offers himself a ransom for Saints in Jackson county, 394.
 Moroni, Nephite Prophet,—first visit to Joseph Smith, 11; erroneously called Nephi (note), 11; description of, 11; second appearing to Joseph Smith, 13; third visit to Joseph Smith, 14; fourth visit to Joseph Smith, 14.
 Moses,—word of God revealed to, revealed to Joseph Smith, 98, *et seq.*
 Mt. Pleasant, Upper Canada,—ministry of Prophet and Sidney Rigdon in, 421, *et seq.*
 Murdock, Joseph S.,—birth of (note), 260; death of (note), 265.
 Murdock, Julia,—birth of, 260.

N

- Nephite, Record,—see Book of Mormon.
 Nickerson, Freeman,—accompanies Prophet Joseph on mission to Canada, 416; biography (note), 416.
 Nickerson, Freeman A. son of Free

- man Nickerson, receives Prophet and Sidney Rigdon, 412; accepts the Gospel, 422; ordained an Elder, 422.
- O
- Ordination,—to Aaronic Priesthood, 39; to Melchizedek Priesthood (note), 40, *et seq.*; of first Elders of Church, 77, 78; to different offices of Priesthood, 79; regulated in Zion by council of Priesthood, 407.
- P
- Page, Hiram,—baptized, 81; received false revelations, 109; renounces "seer stone," 115; messenger from Saints in Zion to Judge Ryland, 429.
- Page, Katherine,—baptized, 81.
- Palmyra, Wayne county, N. Y.,—Prophet's family moves to, 2; Book of Mormon published at, 71.
- Partridge, Bishop Edward,—biography (note), 128, 129; visits Prophet at Fayette, 128; revelation to, 131; accompanies Prophet to Zion, 188; violence of mob toward, 390; his own narrative of mob treatment, 390, 391; offers himself as ransom for Saints in Jackson county, 394; acknowledged head of Church in Zion, 409.
- Paul, ———, enters complaint 355.
- Peck, Hiezekiah,—baptized, 88.
- Perrysburg, N. Y., — Prophet preaches at, 421.
- Persecution, commencement of, against the Prophet, 6; extends to his family, 19; spirit of at Harmony, 44; reflections of Prophet on, 97; in Missouri (see mob).
- Persecutors,—McMaster, 97; Boyington, Dr., 97;—Benton, 97.
- Peterson, Richard B.,—baptized, 81.
- Peterson, Ziba,—revelation to, 118; appointed to mission to Lamanites, 119; dropped from office, 195.
- Petition,—of Missouri Saints to Governor Dunklin, 410, *et seq.*; second to Governor Dunklin, 451-2; of Saints to President of U. S., 483.
- Phelps, William Wine,—arrival in Kirtland, 184; biography (note), 186; preaches over western boundary of U. S., 190; attacked by mob, 390; offers himself a ransom for Saints in Jackson county, 394; dispatched from Zion with petition to Governor of Missouri, 410.
- Pitkin, George,—assists Prophet on journey, 266.
- Pixley, Rev.,—agent of missionary society in western Missouri, 372; opposes the Church, 372, 373 and note.
- Poorman, John,—baptism of, 86; defends Prophet against mob, 263.
- Pratt, Parley P.,—biography (note), 118, 119; appointed to Lamanite mission 118; relations of, to Sidney Rigdon, 121; presents Book of Mormon to Rigdon, 122; appointed a mission to Quakers (revelation), 167, (note) 169; reports his mission to Lamanites, 181 and note, 183, *et seq.*; ministry in Zion (note), 400, 401; assaulted by mob spies, 427 and note.
- Pratt, Orson,—biography (note), 127; enquires of the Lord concerning his duty, 127.
- Press,—Purchase of for Church, 217; opposition of, 273; *Star* taken by mob, 390 and note; resolutions to establish at Kirtland, 409.
- Priesthood,—Aaronic, restored, 39; powers of, 39.
- Priesthood, Melchizedek,—restora-

tion of (note), 40, 41; power of Melchizedek manifested, 175, 176; manner of manifestation (note), 175.

Prophet, Joseph Smith, Jun. (*see Joseph Smith, Jun.*)

Prophets,—school of, established (revelation), 310, 311; meeting of, 322; organization of, 334; in Zion (note), 400.

Prophecy,—of earthquake in China (note), 158; on head of Olmstead Johnson, 260; on war of rebellion, 301.

Prophets, False,—article on, 373, and note.

Q

Quakers,—sect of, character of (note), 167.

R

Reid, John,—counsel for Prophet, 89; defends Prophet in second trial, 93; account of early prosecution of Prophet (note), 94, 95.

Reserve, Western, — history of Disciples on (note), 158.

Revelation,—manner of receiving (note), 173; to Joseph Smith on lost manuscript, 22; on changes in manuscript, 23; to Joseph Smith, Sen., 28; to Oliver Cowdery, making known secret thoughts, 33; to Joseph Smith and Oliver Cowdery concerning John the Revelator, 36; to Oliver Cowdery granting power to translate, 36; to Oliver Cowdery on the manner of translation, 37; to Hyrum Smith, making known his duty, 45; to Joseph Knight, Sen., making known his duty, 48; to David Whitmer, calling him to ministry, 49; to John Whitmer,

calling him to ministry, 50; to Peter Whitmer, Jun., making known his calling, 51; to Three Witnesses, 53; making known calling of the Twelve Apostles, 62; on Church government, 64; to Martin Harris, atonement and "eternal punishment," 72, *et seq.*; to Church, appointing Prophet, Seer and Revelator to, 78; on re-baptism, 79; to Oliver Cowdery, Hyrum Smith, Joseph Smith, Sen., Joseph Knight, Sen., on duties of, 80; to Joseph Smith, Jun., words of God to Moses, 98; to Joseph Smith, Jun., and Oliver Cowdery, instructions in duties, 101, *et seq.*; to Emma Smith, 103; to Joseph Smith, Jun., Oliver Cowdery, and John Whitmer, how time of to be spent, 104; on sacrament, 106, 107; to Oliver Cowdery, but one man at a time to receive revelations for Church, 110; in presence of six Elders, 111; to David Whitmer, Peter Whitmer, Jun., and John Whitmer, defining duties of, 116; to Thomas B. Marsh, calling him to ministry, 116; to Parley P. Pratt, and Ziba Peterson, appointing mission, 118; to Ezra Thayer and Northrop Sweet, call of to ministry, 126; to Orson Pratt explaining duty of, 128; to Joseph Smith, Jun., and Sidney Rigdon making known calling of latter, 129, *et seq.*; to Edward Partridge, making known duty of, 131; making known prophecy of Enoch, 133, *et seq.*; to Joseph Smith and Sidney Rigdon commanding Church to move to Ohio, 139; received at third conference, promising to give law in Ohio, 140, *et seq.*; to James

Covill, making known duties of, 143; second concerning James Covill, why he broke covenant, 145; to Church at Kirtland, instructions to leading Elders at, 147; to Church at Kirtland in presence of twelve Elders embracing the law of the Church, 148, *et seq.*; to Elders of Church repudiating revelations by a woman, 154, *et seq.*; to Joseph Smith, Jun., Sidney Rigdon, Calling Elders to conference, 157; to Church at Kirtland, Zion and her future, 159, *et seq.*; to Church at Kirtland on spiritual gifts, 163; to Joseph Smith, Jun., appointing John Whitmer historian, 166; on purchase of lands in Ohio, 166; to Sidney Rigdon and Leman Copley, appointing mission to Quakers, 167, *et seq.*; to Church explaining spirit manifestations, 170, *et seq.*, and note, 170 and note, 173; to Edward Partridge, giving directions to settle N. Y. Saints at Kirtland, 173, 174; to Church appointing Elders to travel two and two to Missouri, 177, *et seq.*; to Algernon Sidney Gilbert concerning his calling, 179; to Newel Knight, directing him to move to Missouri, 181; to William W. Phelps calling him to ministry, 185; to Joseph Smith, Jun., designating the site of Zion, 189, 190; to Joseph Smith making known purpose for which Elders were called to Zion, 191, *et seq.*; to Saints in Zion commanding them to return east, 201; to prophet and companions concerning the dangers in traveling by water, 203; to Elders en route to Zion, commanding them to assemble in Zion, 206; to Saints

in Kirtland, concerning Saints in Zion, 207, *et seq.*; prayer given by, 218; to William E. McLellin, 220, 221; Preface to Book of Commandments, 222, and note; on language of, 225; to Orson Hyde and others, explaining powers of Priesthood, 227, *et seq.*; called appendix, 229, *et seq.*; to Joseph Smith and Sidney Rigdon, directing them to engage in public ministry, 238; to High Priests in Kirtland, explaining duties in Priesthood, 239, *et seq.*; to Joseph Smith, Jun., on duties of Elders, 241; explaining 7th chap. 14 v. I Cor., 242; at Amherst conference, appointing the Elders to ministry, 243, *et seq.*; on different degrees of glory, 245, *et seq.*; to Joseph Smith, Jun., explaining the Apocalypse, 253, *et seq.*; to Joseph Smith on Order of Enoch, 255, 256; to Jared Carter, appointing him to ministry, 257; to Stephen Burnett, appointing him to ministry, 257; to F. G. Williams, appointing him counselor to Prophet, 257, 258; to Church in Zion on Order of Enoch, 267, *et seq.*; respecting orphans and their claims, 269; on Priesthood, 287, *et seq.*; explaining wheat and tares, 301; appointing School of Prophets, called Olive Leaf, 302, *et seq.*; the Word of Wisdom, 327 *et seq.*; to Joseph Smith, Jun., for encouragement to, 329, *et seq.*; on Apocrypha, 321; directing F. G. Williams to be received into the United Order, 333; explaining oneness of Father and Son, 343, *et seq.*; directing the building of the House of the Lord at Kirtland, 346; directing Kirtland Temple to be built, 350, 351; es-

- tablishing United Order at Kirtland, 352; defining Zion—*The Pure in Heart*, 400-402; defining duties of Saints respecting laws of the land, 402, 406; to Prophet while in Canada, 420.
- Rigdon, Sidney,—biography (note), 120, *et seq.*; Book of Mormon presented to, 122; relations of to authorship of Book of Mormon (note) 122, *et seq.*; investigates "Mormonism," 124; conversion of, 125; visits Prophet at Fayette, 128; revelation to, 129; appointed to a mission to Quakers, 167; fulfils mission (note), 169; accompanies Prophet to Missouri, 188; dedicates land of Zion, 196 and note; appointed to write description of the land of Zion, 197; removes to Hiram—scribe to Prophet, 219; assists the Prophet in public ministry in Kirtland and vicinity, 239, 241; accompanies Prophet on second visit to Missouri, 266; reconciled to Bishop Partridge, 267 and note; preaches at Independence, 270 and 271; departs from Zion with Prophet for Kirtland, 271; ordained Counselor in First Presidency, 334; presides at a council at Modina county, Ohio, 342; accompanies Prophet on mission to Canada, 416.
- Rigdon, John W.—son of Sidney, writes biography of father (note), 122, *et seq.*
- Riggs, Burr,—trial and excommunication of, 327.
- Riggs, Harpin,—ordained Elder, 327.
- Rockwell, Orrin Porter,—baptism of, 79.
- Rockwell, Peter,—baptism of, 86.
- Rockwell, Caroline,—baptism of, 86.
- Rockwell, Electa,—baptism of, 86.
- Rudd, Brother,—meeting at house of, 416.
- Rumors,—spread by Jackson mob, 431.
- Ryder, Simons,—converted by fulfillment of prophecy (note), 158; apostasy of, 260 and note.
- S
- Sacrament,—prayer of consecration of, 69; first administered in Church, 78; authorizing use of water in, 106.
- Saints, New York,—commanded to assemble in Ohio (revelation), 139; from New York arrive in Ohio, 173; settling of (revelation), 173 and note; petition of, to Governor of Missouri, 410; renewed activity of, 242; on Big Blue attacked, 426; on prairie attacked, 427; attack on, at Independence, 427.
- Salisbury, Jenkins,—appointed on mission, 332.
- School,—common, 276 and note.
- Scott, Rev. Walter,—Reformed Baptist, relations with Sidney Rigdon, 121; opposes the Prophet Joseph, 188.
- Scriptures,—lost books of, 132 and note; Prophet Joseph translates ancient, 170; translation renewed at Hiram, 215 and note; translation of New Testament completed, 324 and note.
- Scriptures,—passages of ancient, quoted by Moroni, 12; understanding of Prophet opened respecting, 43.
- Seymour, Attorney,—prosecutes Prophet, 92; Newel Knight's answer to, 92, 93.
- Shearer, Rev.—opposition of, 87.
- Silvers, Esq.—refuses to issue process against mob, 429.

- Simpson, Richard,—chairman of mob meeting, 395.
- Smith, Joseph, Jun., the Prophet,—birth and ancestry of, 2; attracted by religious excitement, 2, 3; reflection of on divided Christendom, 3; becomes partial to Methodist, 3; instructed by James, 4; first prayer, 5; seized by evil power, 5; first vision, 5, 6; relates vision to sectarian priest, 6; sectarian persecution of, 7, 8; character of visits and instructions of angel to, 13, 14; commanded to tell father his vision, 15; first visit to Cumorah, 16; attempts to take the plates, 16; four annual meetings with Moroni, 16; employed by Josiah Stool, 17; story of being a money digger, 17; marriage to Emma Hale, 17; obtains plates of Book of Mormon, 18; charges concerning plates, 18; efforts of enemies to wrest plates of Book of Mormon from, 18; leaves Manchester for Harmony, Penn., 19; commences translation of Nephite records, 19; intrusts manuscript of Book of Mormon to Martin Harris, 21; visits father's family, 21; loses possession of plates and Urim and Thummim for season, 21; Moroni temporarily returns Urim and Thummim, 21; revelation to, concerning lost manuscript, 22; design of enemies in relation to manuscript revealed to, 23; sacred records and Urim and Thummim restored to, 23; purchases farm of Isaac Hale, 28; visited by his father and mother, 28; received revelation for Martin Harris—promise that Three special Witnesses shall see the plates, 28, *et seq.*; receives Aaronic Priesthood, 39; baptized, 42; assisted by Joseph Knight, Sen., 47; becomes acquainted with Whitmer family, 48; removes to the Whitmer residence, Fayette, Seneca county, N. Y., 49; hearty reception of by people of Seneca county, 51; with the Three Witnesses at time of angel's visitation, 54, 55; the first Elder of the Church, 41, 61; ordains Oliver Cowdery an Elder in the Church, 77; appointed Seer, Translator, and Prophet to the Church (revelation) 78; ministry at Colesville, 88; escapes from mob, 89; arraigned in court, 89; acquitted, 91; second arrest of, 91; abused by constable, 91; trial at Colesville, 92; acquittal of, 96; copies and arranges revelations, 104; corrects Cowdery and Whitmer as to doctrine, 104, 105; instructed on administering sacrament (revelation), 106; removes from Harmony to Fayette, 109; accompanies Elders Rigdon and Partridge to Kirtland, 145; persuades Saints at Kirtland to give up common stock concern, 146; receives number of important revelations, 147-170; translates ancient Scripture, 170; leaves Kirtland for Missouri, 188; meeting with Rev. Walter Scott, Cincinnati, 188; arrives at Independence, Mo., 188; reflections on state of society in Missouri, 189; dedicates Temple site in Zion, 199; leaves Zion for Kirtland, 202; meets Elders en route for Zion, 205; arrives in Kirtland, 206;

- dedicates Book of Commandments by prayer, 234; appointed steward over commandments, etc. (revelation), 236; public ministry at Shalersville and Ravenna with Sidney Rigdon (revelation), 241; attends conference at Amherst, and is ordained president of the High Priesthood, 242, 243 and note; returns from Amherst conference, and receives vision of the Three glories, 245; mobbed at Hiram, 260, *et seq.*; second visit to Missouri, 265; arrives second time in Zion, 266; acknowledged in Zion President of High Priesthood, 267; organized Church with a view to independence, 269; visits Colesville branch on Big Blue, 269 and note; gives directions concerning literary affairs and stores in Zion, 270 and note; leaves Zion for Kirtland, 271; poison administered to, 271; instances of gift of seership, 272 and note; arrival at Kirtland, 272; recommences translation of Scripture, 273; receives first copy *Evening and Morning Star*, 273; visits Albany, New York and Boston, 295; receives visit from Brigham Young and Heber C. Kimball, 295, 296; receives gift of tongues, 297, reviews state of world close of 1832, 301; writes for the press on same subject, 312, *et seq.*; introduces ordinance of washing feet, 323; completes translation of New Testament, 324; reflection on mob violence in Jackson county, 393, 400; mission to Canada, 416, *et seq.*; return to Kirtland from Canada mission, 422.
- Smith, Jos., Sen.,—birth, place of residence, marriage to Lucy Mack, 2; encourages Prophet to follow instruction of Moroni, 15; visits his son Joseph at Harmony, 28; revelation to, 80.
- Smith, Hyrum, brother of the Prophet,—birth (note) 44; visits the Prophet at Harmony and inquires respecting the work, 45; revelations to, 45, 80; breaks ground for Kirtland Temple, 352.
- Smith, Samuel H., brother of the Prophet,—birth (note) 44; conversion and baptism of, 44; revelation to, 80.
- Smith, William,—brother of the Prophet,—biography of (note), 322; baptism of, 86; speaks in tongues in Kirtland, 323.
- Smith, Don C., brother of the Prophet—baptism of, 86.
- Smith, Alvin, brother of the Prophet—death of, 2, 16.
- Smith, George Albert,—birth and ancestry, 285 and note; baptism of, 285; arrives in Kirtland, 348; labors on Temple, 353.
- Smith, Asael, grandfather of the Prophet,—letter from (note), 285, *et seq.*
- Smith, John, uncle to the Prophet,—visit of Joseph Smith, Sen., to, 285; arrives in Kirtland 348.
- Smith, Emma,—revelations to, 103; adopts Murdock twins, 260; removes to Hiram, 266.
- Smith, Jerusha,—baptism of, 86.
- Smith, Katherine,—baptism of, 86.
- Snow, Zerubbabel,—appointed on mission, 332.
- Star, Evening and Morning*,—purchase of press for, 217; prospectus of, 259 and note; first issue of, 273; purpose of publication of, 274; articles from, 273, 275, 276, 277, 280, 282, 283, 377; Extra, 378, 379 and note, 379, 387; press of, demolished, 390; resolution to republish at Kirtland,

409; office of, 277.
Star, Ohio,—publishes Ezra Booth's letters, 241.
 Stool, Josiah,—employs the Prophet, 17; testifies at Prophet's trial, 89; daughters of, testify at Prophet's trial, 90.
 Store, Wilson's,—gathering of mob at, 430.
 Stringham, William and wife,—baptized, 88.
 Stringham, Julia,—baptized, 88.

T

Tanner, John,—sends sons to Kirtland to learn will of the Lord, 410; biography (note), 410.
 Tarbill, Squire,—Prophet and Emma Hale married at the house of, 17.
 Temple, Kirtland,—corner stones laid, 400.
 Temple,—site of in Zion (revelation), 189; dedication of site of, 199; at Kirtland, preparations to build, 349; circular on Kirtland, 349; in Zion, 359; first description of, in Zion, 359, *et seq.*
 Thayre, Ezra,—appointed on mission to Missouri, 178; revelation to, 186.
 Thompson,—church at, 180; difficulties in (note), 180, 181.
 Times,—signs of the, 347.
 Tongues,—gift of, first exercised (note), 297; Brigham Young speaks in, 297 and note; hymn sung in, 409; gift exercised in Canada, 422.
 Township,—Kaw, Jackson county, Mo.—Colesville branch settled in, 196; conference held in, 199.

U

Urim and Thummim,—deposited with Nephite plates, 12; not to be shown except to chosen wit-

nesses, 13; first seen by Joseph Smith, 16; delivered to the Prophet, 18.

W

Wait, Truman,—appointed on mission, 332.
 Waste,—member of Hiram mob, 262 and note.
 Waterford, village of Canada,—Prophet and Sidney Rigdon preach in, 422.
 Westfield, Chautauqua county, N. Y.,—meetings at, 417, 419.
 Weston, Samuel, Justice of the Peace,—connected with the mob, 376; liberates Richard McCarty, 428.
 Whitmer, David,—birth of, (note), 32; goes to Harmony to take the Prophet to his father's house, 49; revelation to, 49; desires to become one of Three Witnesses, 52; behold Nephite records, 54.
 Whitmer, John,—birth of, (note), 49; interest in the work, 49; revelation to, 50; assists Prophet to copy and arrange revelations, 104; appointed Historian of the Church, 166; appointed to accompany Oliver Cowdery to Zion, 234 and note, 235; offers himself a ransom for Saints in Jackson county, 394.
 Whitmer, Peter, Jun.,—birth (note), 49; interest in work, 49; revelation to, 51.
 Whitmer, Jacob,—baptized, 81.
 Whitmer, Mary,—baptized 81.
 Whitmer, Elizabeth Ann, —baptized, 81.
 Whitmer, Christian,—baptized, 81.
 Whitmer, Annie,—baptized, 81.
 Whitmer, Elizabeth,—baptized, 81.
 Whitney, Bishop Newel Kimball,—biography (note), 145, 146;

- welcomes Prophet and wife to his home at Kirtland, 145; accompanies Prophet on second visit to Zion, 265; returns to Kirtland with Prophet, 271; accident by the way, 271; renewal of journey to Kirtland, 272; accompanies Prophet to Albany, New York and Boston, 295.
- Williams, Dr. Frederick G.,—biography (note), 125; joins Lamanite mission, 125; ordained counselor in First Presidency, 334.
- Wisdom, Word of, 327.
- Witnesses.—Three promised (revelation), 28, *et seq.*; referred to in Book of Mormon (note), 52; revelation to, 53; with the Prophet seek promise of testimony, 54; details connected with testimony of (note), 55; formal testimony of, 56, 57.
- Witnesses,—eight testimony of, 57; time and place of receiving testimony (note), 57.
- World,—state of, 281, 301, 388; Prophet's letter on, 312; in April, 1833, 337.
- Y
- Young, Brigham, — biography (note), 296; visits the Prophet, 295; speaks in tongues, 297 and note; returns to Kirtland from mission to Canada, 388.
- Young, Joseph,—biography (note), 295; visits Prophet, 295.
- Z
- Zion,—site of revealed, 189; first Sabbath in, 190; first house in, 196; Prophet's description of the land of, 197, 198; first conference in, 199; first death in, 199 and note; city of and plat, 357 *et seq.*; reports concerning extension of, 419.



